

श्रीश्रीगुल्मीराङ्गै जयतः

ŚRĪMAD BHAGAVAD-GĪTĀ



. EDITED AND TRANSLATED

BY

TRIDANDĪ GOSVĀMĪ

ŚRĪLA BHAKTI-PRADĪP TĪRTHA MAHĀRĀJ

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TRANSLITERATION

आ	Ā	Janārdana	जनार्दन
ई	Ī	Kuntī	कुन्ती
ऊ	Ū	Madhusūdana	मधुसूदन
ऋ	Ṛ	Kṛpa	ऋप
अं	Ṣ	Mimāṃsaka	मीमांसक
अः	Ḥ	Rajaḥ	रजः
उ	Ṇ	Aṣṭāṅga-Yoga	अष्टांगयोग
च	C	Acyuta	अच्युत
ज	Ñ	Saṇjaya	सञ्जय
ट	Ṭ	Taṭastha	तटस्थ
ठ	Ṭh	Haṭha-Yoga	हठयोग
ड	Ḍ	Guḍākeśa	गुडाकेश
ढ	Ḍh	Yogārūḍha	योगारूढ
ण	Ṇ	Karṇa	कर्ण
श	Ś	Śaibya	शैब्य
ष	Ṣ	Puruṣottama	पुरुषोत्तम
झ	Jña	Yajña	यज्ञ
क्ष	Kṣa	Mokṣa	मोक्ष

PUBLISHER'S PREFACE

TO THE FIRST EDITION

My most revered guide and master has very kindly addressed me, a fallen and unworthy servant, a letter from Bombay on August 23, 1940, in which he has commanded me, out of his deep affection, to write a preface to the *Gītā*, edited by him. To the blessing uttered by a Divine Master, for the self-purification of a mortal being, I bow down with all humility and in spite of various failings in me, undertake the difficult task in the hope to do no more than faintly repeat the teachings of my venerable Preceptors.

Gentle readers, I feel your curiosity to have a glimpse of the editor who has presented his English interpretation on the texts of the *Gītā*. The task of introduction has unfortunately fallen upon one who is unworthy to unloose the latchet of his shoes. However imperfect, I shall presently try to picture the lotus feet of the saintly editor.

Śrīla Bhakti Pradīpa Tīrtha Gosvāmī Mahārāja appeared before the august presence of Śrīla Ṭhākura Bhaktivinoda and Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Prabhupāda as early as the 25th day of March, 1910, the Advent Anniversary day of Śrī Caitanyadeva at the holy birth-site of Śrīdhāma Māyāpura and was fortunate to receive their blessings. On that auspicious day, consecrated by Śrīla Ṭhākura Bhaktivinoda to the service of preaching, he delivered an address before the *Vaiṣṇava* assembly at Śrīdhāma Māyāpura. Under direction of Śrīla Gaurakiśora-dāsa Gosvāmī Mahārāja, he took initiation from Śrīla Ṭhākura Bhaktivinoda at Svānanda-Sukhada-Kuñja of Godruma (Navadvīpa).

where Ṭhākura used to stay for *Bhajana*. He was then blessed by Śrīla Gaurakiśora with a prophecy that on obtaining *Sannyāsa* from *Sat-Guru* he would preach the Name of Mahāprabhu throughout the world—every letter of which has come out true. He is the first to receive *Tridanda Sannyāsa* from Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Prabhupāda and it was he who first went out in charge of a band of devotees to preach and propagate the Divine Message of Śrīman Mahāprabhu in the distant lands of the West. His speeches, inspired with the highest spiritual teachings of Śrīla Prabhupāda, attracted many westerners to the Lotus Feet of Śrīman Mahāprabhu. He is the most sincere initiated disciple of Śrīla Ṭhākura Bhaktivinoda, the Founder of the Gaudīya Mission, and the senior-most *Sannyāsi*-disciple of Śrīla Prabhupāda.

It was in the London Gaudīya Maṭha, that the editor felt the necessity and the impulse and accordingly he took upon himself the task of editing an English translation of the Gītā. This wonderful pristine Book has been translated into various languages and in very many editions. Śrīla Tīrtha Gosvāmī has truly said that the interpretations of the Gītā, having prevalence in the world, are based on empirical epistemology, derived from sense-experience or testimony of others; but the inner spiritual meaning of the Gītā as revealed in the Śrīmad Bhāgavata or by Śrī Caitanyadeva and their true followers based on a transcendental deductive method, and especially the representations made by the *Gaudīya Vaiṣṇava Ācāryas*, viz., Śrīla Viśvanātha Cakravartī Ṭhākura, Baladeva Vidyābhūṣaṇa and Ṭhākura Bhaktivinoda, the great pioneer of the present movement of pure devotion

(*Śuddha-Bhakti*), following in *Śrauta* line, the principles of devotion resplendent with lofty and brilliant *Rasa* as revealed by Śrīman Mahāprabhu, have not got much currency among learned society. The three *Ācāryas* just mentioned have been true, in their elucidation of the *Gītā*, to the essence of the teachings of Śrīla Śrīdharaśvāmipāda, the Dean of devotional school and a Teacher of international fame and of Śrī Caitanyadeva and his innermost coterie consisting of Śrī Svarūpa-Rūpa-Sanātana. In his letter to me dated Bombay, 27th August, 1940, Śrīla Tīrtha Gosvāmī Mahārāja has very kindly penned the following few lines which deserve our careful attention:—

“The world abounds in innumerable editions of the *Gītā-Upaniṣad* but they are all offsprings of empirical knowledge, not recognized by the *Adhokṣaja* standard. One cannot have the real taste of the sweet milk of the *Gītā* without bathing himself in the confluence of the commentaries on the same of the three *Gauḍīya Vaiṣṇava Ācāryas* (Om Viṣṇupāda Śrīla Viśvanātha Cakravartī Ṭhākura, Śrīla Baladeva Vidyābhūṣaṇa and Śrīla Ṭhākura Bhaktivinoda). On seeing the plight of all persons who want to milk the cow artificially, without the help of her calf, the all-merciful Ṭhākura Bhaktivinoda-Sarasvatī inspired this humble servant on the bank of the river Thames (allegorically, *Tamas* or darkness) to translate the *Gītā* in English. The present edition is an outcome of their all-good mercy.”

Pursuant to the above, Śrīla Nārāyaṇadāsa Bhaktisudhākara Prabhu published on the last Advent Anniversary of Śrī Caitanyadeva (23rd March, 1940) a big edition of the *Gītā* in Bengali, embodying the commentaries of Śrīdharaśvāmipāda. In close succession Śrīla

Tirtha Gosvāmī, under the direction of His Divine Grace Om Viṣṇupāda Paramahansa Śrī Śrīmad Bhakti Prasāda Pūrī Gosvāmī Ṭhākura, is coming out with a unique English edition of this Divine Book on the befitting occasion of the 102 Advent Anniversary (14th September, 1940) of Ṭhākura Bhaktivinoda, to the very great rejoicing and benefit of the seekers of Truth.

All relevant informations for the study of the Gītā having been fully laid down in the treatises of the three *Ācāryas* and of my most revered Gurudeva Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Prabhupāda. There is hardly anything more for me to add by way of preface. I may, however, only quote a few extracts from the series of lectures that were delivered by me, a humble servant, following the teachings of my revered Preceptors, on invitation by the Dacca University (Religious Instruction Committee) in the year 1937.

EXTRACTS FROM MY DACCA UNIVERSITY LECTURES

Gītā means song, chanting, recitation. We hear of different Gītās but Śrīmad Bhagavad-Gītā refers to the discourse of Śrī Kṛṣṇa and Arjuna.

REAL IMPORT OF THE NAME GĪTĀ

Song or chanting is distinguishable from meditation or cogitation. Chanting is recitation in a loud voice and many people can hear the same and be benefited, but meditation can do good to the meditator alone and that, provided there is no self-deception. The latter is purely selfish but chanting has the distinctive merit of selflessness, generosity and eternal good not only to one's true self but also to those who hear the chanting.

A submissive listener or disciple attends to what the *Guru* chants. This chant is known as *Śruti*, i.e., what the *Guru* preaches and the disciple listens. Thus *Śruti* and *Gītā* are one and the same. *Gītā* is, therefore, also called *Upaniṣad*. At the end of each chapter of the *Gītā*, we notice the following refrain—

श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे...

The word *Gītā* implies the eternal presence of *Guru* (Master), disciple and chanting. *Kṛṣṇa* is eternal *Guru* or Master. *Arjuna* is eternal disciple and chanting or *Śruti* which connects them is also eternal. So, it is the chanting of the *Gītā* alone and none else that links or unites the *Guru* and disciple, *Kṛṣṇa* and the *Jīva* and, therefore, the followers of *Sanātana-Dharma* adore the *Gītā*.

PRELUDE

Śrīmad Bhagavad-Gītā occupies chapters 25 to 42 in *Bhīṣma-Parva* of the *Mahābhārata*. Chapter 13 of *Bhīṣma-Parva* is called *Śrī Bhagavad-Gītā-Parvādhyaṃya*, Vaiśampāyana recited to King Janmejaya the discourse between Dhṛtarāṣṭra and Sañjaya about the war at Kurukṣetra. On return to Hastināpura from the battle-field of Kurukṣetra as an eye-witness, Sañjaya narrated to Dhṛtarāṣṭra the incident of Bhīṣma, the grandfather and the strongest supporter of the *Kauravas*, lying down on a bed of arrows. Through the grace of Vyāsadeva, Sañjaya obtained supernatural vision and staying at Hastināpura, he narrated to Dhṛtarāṣṭra just as if he saw the preparations for the war and heard the discourse of Śrī Kṛṣṇa at Kurukṣetra.

UNIVERSALITY OF THE GĪTĀ

Nilakaṇṭha, the famous commentator of the Mahābhārata says—

भारते सर्ववेदार्थो भारतार्थश्च कृत्स्नः ।

गीतायामस्ति तेनेयं सर्वशास्त्रमयी मता ॥

In the Gītā has been embodied the essence of all the Vedas and of the Mahābhārata and so the Gītā is as it were the embodiment of all the Śāstras.

Śrīman Madhvācārya has said in the beginning of his commentary on the Gītā,—सर्वभारतार्थसंग्रहां वासुदेवार्जुनसंवादरूपं भारतपारिजातमधुभूतं गीतामुपनिबबन्ध ॥ The Gītā contains in essence the whole of the Mahābhārata and is the honey of that heavenly flower.

The root principles of the six philosophical schools of India, viz., *Vaiśeṣika*, *Nyāya*, *Pūrva Mīmāṃsā*, *Yoga (Patañjala)*, *Sāṅkhya* and *Vedānta (Uttara Mīmāṃsā)* have been discussed and weighed in the Gītā. Nearly two centuries before the birth of Christ, a band of Hindus professing *Sanātana-Dharma* migrated and settled in Asia Minor—this has been acknowledged by the historians of Syria and Smarna. Some hold that Jesus Christ imbibed the teachings of the Gītā from the descendants of the above Hindu settlers. There are others who say that the religious teachings of the Buddhists and the Jains, viz., the transmigration of soul, doctrine of *Avatāra*, etc., have been drawn from the Gītā.

Buddha is an *Avatāra* of Kṛṣṇa. Those who did not recognize Buddha as Viṣṇu came to be distinguished as the Buddhists but others who acknowledged Him as *Aṃśāvatāra* of Kṛṣṇa remained worshippers of Viṣṇu.

WHO CAN UNDERSTAND THE GĪTĀ

Śrīla Śrīdharasvāmipāda at the end of his commentary on the Gītā has quoted from Śvetāśvatara Upaniṣad VI, 23 the following Mantra :—

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥

Those who have highest regard for *Devatā*, viz., Kṛṣṇa, and have similar regard for *Gurudeva* as for Kṛṣṇa, only to such wise men *Śruti Śāstras* open up their doors.

Śrī Gītā is *Śruti* ; so those persons only who have the deepest veneration for the Lotus Feet of the *Gurudeva* can have admission to the real meaning of the Gītā.

WHO ARE ENTITLED TO HEAR THE GĪTĀ

Bhagavān Śrī Kṛṣṇa himself has laid it down at the close of the Gītā in CH. XVIII, 67 :—

इदन्ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥

Never expose the teachings of the Gītā to one who is devoid of religion, devoid of reverence for *Guru* and God and who calumniates Me, the Supreme Lord.

Against the above some may argue thus,—most men on earth disown religion, *Guru* and God, and criticise Śrī Kṛṣṇa as a human being. If we leave them out, there will remain very few entitled to listen to the Gītā. Secondly, what are the *Śāstras* for, if not for imparting reverence to the atheist ? Do the *Śāstras* exist only for the devoted ?

Answer to the above is that men without religion are of two kinds. There are some who are ignorant. The Gītā must be explained to them to stir up the innate

reverence and spiritual fervour in them. There are others who designedly oppose religion, *Guru* and God. They are hypocrites, and inimical to the devotees. The *Gītā* will ever remain a sealed Book to them. Again, the *Gītā* can be appreciated only by the devotees. As they progress in the path of devotion more and more, the fuller is their appreciation. The *Gītā* reveals itself according to the capacity of the reader. This capacity again depends on the willingness and earnestness for listening and chanting. So, one's opposition to listening and chanting indicates his incompetence to the reading of the *Gītā*.

BENEFITS OF CHANTING THE *GĪTĀ*

Wealth, property, son, grandson, heavenly pleasures in the next world, fame, even deliverance from worldly bondage—these are not the real results or benefits of studying the *Gītā*; these are bestowed by the goddess of the *Gītā* only to those whom she wants to deceive. The only reward of the study of the *Gītā* is the gratification of Lord Śrī Kṛṣṇa and attainment of His services.

य इमं परमं गुह्यं मद्भक्तैश्चभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ [गी. १८-६८, ६९]

One who will read this most confidential *Gītā Śāstra* before a true follower of *Guru*, he will attain My Lotus Feet on cultivating true devotion.

IS *GĪTĀ* CONDUCTIVE TO WAR ?

The fact that Kṛṣṇa induced Arjuna to fight at Kurukṣetra leads a class of people to hold that the *Gītā*

is conducive to war and as such is a political treatise. Nothing can be farther from truth than to label this Divine Scripture as a political book. In Ch. II, 11 अशोच्यानन्वशोचस्त्वम्.....The Lord says, "O Arjuna ! while you talk like the wise, you mourn for those who are not worth mourning. The truly wise lament neither for the living nor for the dead." Again in Ch. XVIII, 60—

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात् करिष्यस्यवशोऽपि तत् ॥

O Kaunteya! you will have to act, being guided and overpowered by the innate tendency of your own actions, such deeds which you may not like to do through your ignorance. These indicate clearly that Arjuna was bound to go to the war for which no spiritual teaching or incentive was necessary. Arjuna, being led by his inner self, would take up arms and wage the war for which a thorough discussion of all the philosophies of the world would be redundant and out of place. Besides, the speaker of the Gītā Himself has stressed upon the degree and importance of His various spiritual teaching and marked some of them as the most confidential message which has no connexion with the battle of Kuruksetra. In fact Arjuna's query did not relate to the war but to *Brahman*. After preliminary discussion about worldly religion, Arjuna submitted himself as a true disciple and said शिष्यस्तेऽहम्.....with a view to learn the real spiritual truth regarding the *Brahman*.

MARKS FOR ASCERTAINING PURPORT OF THE GĪTĀ

Beginning and conclusion (*Upakrama* and *Upasamhāra*), repetition (*Abhyāsa*), purpose (*Apūrvatā*), praise

(*Arthavāda*) and motive (*Upapatti*), result (*Fala*)—these six are the distinctive signs by which the real import of a *Śāstra* is ascertained. It will be seen that the *Gītā* has extolled domestic religion (*Kula-Dharma*) in one place, *Karma-Yoga* in another place, *Sāṅkhya* or *Jñāna-Yoga* in a third place, *Rāja-Yoga* in another and *Bhakti-Yoga* again in a different portion, but the real significance can be found out only by the application of the above tests.

STUDY OF THE GĪTĀ IN PART

The *Gītā* cannot be understood simply by reading the first chapter of the Book, nor can one get the true teachings of the *Gītā* from a study of the first six chapters or even the following six chapters.

We learn from *Chāndogya Upaniṣad* that both Indra and Virocana went to *Brahmā* for learning the Absolute Truth (*Brahma-Vidyā*) but due to desire for mundane matters and impatience, Virocana failed to grasp the Truth and on return preached materialistic doctrines among the *Asuras*, but Indra by virtue of his submission, perseverance and sincere quest became an adept in the philosophy of the soul.

So, *Gītā* must be read in full with an *Ācārya* or *Guru* with due submission, sincere enquiry, spirit of service and honest application of the teachings in life, in order to understand the true spirit of the *Gītā*.

COMMENTARIES ON THE GĪTĀ

The commentary of one *Ācārya* differs from another and sometimes one is found even opposed to the other. This has led some persons to hold the view that the *Gītā* should be read in original, and simple straight meanings

of the text should only be accepted, without following any commentary. The risk in such a case is, that one may substitute his own fallacious views and his uncultured mind as the Guru in place of the rejected *Ācāryas*. There is arrogance and short-sightedness in the view that one should not follow any *Ācārya* because some of the *Ācāryas* are found to differ. It is indeed difficult to select the *Ācāryas* to be followed, as in case of *Guru*. It depends on meritorious conduct in previous life (*Sukṛti*) and a sincere quest for Truth and nothing but Truth. Without *Guru* or *Ācārya* one cannot attain real learning in transcendental matters. *Śruti* says,—

आचार्याद्धयेव विद्या विदिता साधिष्ठं प्रापयतीति । (छा. ४, २, ३)

THE HISTORICAL OR ALLEGORICAL

BACKGROUND OF THE GĪTĀ

According to some, the personages, *viz.*, Śrī Kṛṣṇa, Arjuna and others, the place of war, *viz.*, Kurukṣetra and the time of war are historical facts. The antiquarians have, however, arrived at contending results regarding the correctness of the historical data. There are others who do not at all admit the historical setting of the Gītā. They claim an allegorical background. But in our view both the theories are imaginations of the mind. Transcendental truths have eternal existence. They do not suffer from the effects of time like historical events nor are they imaginary like allegories. The wise are firmly of opinion that the characters, time, place and events of the Gītā do not belong to history or allegory. The discourse on *Avatāra* in the fourth chapter of the Book and such utterances as न च मां योऽभ्यसूयति in CH. XVIII, 67 have fully refuted all possible explanations supporting

history or allegory about the transcendental personage, Śrī Kṛṣṇa and his devotees.

GĪTĀ AND CAṆḌĪ

It is said that both Gītā and Caṇḍī were composed by Śrī Kṛṣṇa Dvaipāyana Vedavyāsa. Gītā consists of 700 or 701 *Ślokas*. Caṇḍī is made up of 700 *Ślokas* and is also known by the name of *Saptaśatī*.

Deprived of his kingdom and all earthly possessions, King Suratha, roaming in the forest with a mind full of sorrow, appeared in the *Āśrama* of saint Medhasa. Suratha, a *Kṣatriya*, met with one *Samādhi*, a *Varīṣy*, who was forsaken by his wife and children. Both of them, hearing about truth of realities from Medhasa, came to understand that this world was environed by the *Mahā-Māyā* of the Lord. So, they enquired about the real character, origin, actions, conduct, appearance and antecedents of *Mahā-Māyā*, the keeper of this earthly prison. In Caṇḍī we read about the powers of *Mahā-Māyā* and of her veiling and distracting potency by which she accomplishes the impossible and it is in the Gītā that we learn about the means of deliverance from her such wonderful influence and bondage. The Gītā asserts that the cry of 'give and give' does not quench the thirst for craving but somewhat aggravates it (*Vide* Gītā, Ch. VII, 14, 20, 23 ; Ch. IX, 22-24).

The Gītā is Upaniṣad, *Brahmavidyā* or Message of the Lord Himself, contained in the fifth Veda, *viz.*, the Mahābhārata, whereas Caṇḍī is a part of *Rājasa* Mārkaṇḍeya Purāṇa and is the message of the *Devas*.

The chapters of Caṇḍī do not end with the description, *viz.*, Upaniṣad, *Brahmavidyā* or *Yoga-Śāstra* as we

meet with in the Gītā. Though war has been mentioned in both, there is a distinction between the war of Caṇḍī and that of the Gītā. The goddess in Caṇḍī killed the demons for securing the luxury and pleasure of the *Devas*, whereas the teachings that have been imparted to Arjuna in the battle-field of Kurukṣetra contain a comprehensive exposition of the principles of submission to Śrī Kṛṣṇa or gratification of His senses. Caṇḍī sets out only a glimpse into the truth of realities for those who work for rewards but the Gītā abounds in transcendental teachings of the soul and of the ultimate realities.

Śaṅkara and other *Ācāryas* of his school, Śrī Rāmānuja, Śrī Madhva, Śrī Śrīdharaśvāmī and other *Ācāryas* of the *Sāttvata* school—none of them have written any commentary or treatise on Caṇḍī but all of them as well as many other *Ācāryas*, in consideration of the Gītā being a purely spiritual scripture, have composed various annotations, commentaries and treatises on the Gītā. All these clearly establish the distinctive transcendental character of the Gītā compared to Caṇḍī.

ŚRĪ GĪTĀ AND ŚRĪMAD BHĀGAVATA

In regard to the special feature of Śrī Gītā and Śrīmad Bhāgavata it may be stated in brief that Śrīmad Bhāgavata begins where the Gītā ends. The whole-hearted unconditional resignation in the most important concluding *Śloka* सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज..... Ch. XVIII, 66 is the first step of the religion of Bhāgavata. The ninefold modes of devotion towards Viṣṇu enunciated by Śrī Prahlāda Mahārāja which are the fundamental tenets of Śrīmad Bhāgavata can be practised by the truly submissive person alone. The religion

of the soul which transcends the religion of the fourfold *Varṇas* and *Āśramas* has been fully delineated in the *Pāramahamṣī Saṁhitā*, Śrīmad Bhāgavata. It has been said by a divine *Ācārya* that the Gītā is a Book for infant class in a spiritual school and Śrīmad Bhāgavata is for the post-graduate student, *i.e.*, for those who have passed the highest examination in a spiritual school. One can hardly realize the significance of the teachings of Śrīmad Bhāgavata before he graduates in a spiritual course.

CONCLUSION

The confidential teachings of the Gītā are—acquisition of knowledge on a pursuit of *Karma-Yoga* without any hankering for reward ; the more confidential teaching consists in the knowledge based on self-introspection with the help of meditation or *Dhyāna-Yoga* ; and the most confidential message is the devotional service after complete resignation of the Lotus Feet of Śrī Kṛṣṇa. Without *Bhakti*, *Jñāna* or *Karma* alone has no value.

Absolute surrender to Śrī Kṛṣṇa is the highest religion of the soul—this is the teaching in essence of the whole scripture of the Gītā.

The publisher takes this opportunity of offering his grateful thanks to Śrī S. S. Śrinivasa Raghavan, B.A., B.L., Managing Director, Thompson & Co., Ltd., for his valuable help in getting up this volume within such a short time and in such fine form.

ŚRĪ GAUḌĪYĀ MATH, BAGHBAZAR, CALCUTTA, <i>September 14, 1940.</i>	}	ŚRĪ SUNDARĀNANDA VIDYĀVINODA
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All glory to Srī Guru and Gaurāṅga

PUBLISHER'S PREFACE

TO THE THIRD EDITION

In bringing out the third edition of this great Book, we have great pleasure to place it on record that the second edition of the Book met with universal reverence and approval and that to our surprise the stock came to an end very quickly. In this edition an exhaustive quarter-line index of all the verses has been appended for ready reference of the scholars as also for the devotees who are apt to treasure the sacred text in their heart. This has increased the volume of the Book to some extent.

Dr. V. Raghavan, M.A., PH.D., Senior Lecturer in Sanskrit, University of Madras, an erudite scholar, has devoted long hours in very kindly going through the first proof of the Book and enriching it with his valuable suggestions and additions. We greatly appreciate his fervent devotion for this sacred cause. We are sincerely grateful to him for his unostentatious noble service.

Our thankfulness to Śrī Ram Chandra Das of Navadvīp in West Bengal knows no bound. In these days of dearness and scarcity it would not be possible for us to bring out this edition so promptly but for the timely and generous help of this illustrious son

of Bengal. He took upon himself the entire cost of printing and binding the Book and helped us in proceeding with the work unhampered by any worldly anxieties. The sale proceeds of this edition will be utilized for further publication of classical books on devotion. We hope and trust that this edition will receive appreciation and enthusiasm of all mankind that are due to such a great work.

Śrī Gauḍīya Math
 Royapettah, Madras-14 }
 Feb. 29, 1948.

THE PUBLISHER

INTRODUCTION

I offer my most humble greetings to Thee, O Nityānanda, with all Thy associates. Being the All-Pervading Lord of the universe, Thou art the spiritual guide that dwells in the hearts of all. Be Thou merciful that I may propitiate the *Vaiṣṇava-Ācāryas* by my translation of their annotations (in Sanskrit and Bengali) of the *Gītā* into English.

UNDERLYING PRINCIPLES OF THE VEDAS

The Vedas are Self-revealed, extensive Divine Words in which somewhere 'Dharma', elsewhere 'Karma', in other places 'Sāṅkhya' or 'Jñāna', and somewhere 'Bhakti' have been elaborately dealt with.

Somewhere in the Vedas is also found the principle of gradation, showing the mutual relationship of the above processes and which particular process under what circumstances can be adopted in place of another.

But to study the vast lore and to determine the gradual steps of duties in human life are very difficult for a man of this age, whose life is short and intellect limited. Hence, a succinct, simple, scientific and definite conclusion regarding *Vedic* principles has been the crying need of humanity from time immemorial.

REVELATION OF VEDIC TRUTHS IN THE GĪTĀ

Some of the intelligentia, till the end of *Dvāpara-Yuga*, having failed to get at the real purport of the Vedas, were promulgating their respective tenets such as 'Karma', 'Yoga', 'Sāṅkhya-Jñāna', 'Logomachy', and 'Monism' as the only accredited cult of the Vedas,

with the result that those undeveloped and imperfect principles, like the undigested food, were gradually sowing the seeds of chaotic disorder among the people in the field of religion. When this disorder reached its climax, just on the eve of the *Kali-Yuga*, the All-Merciful and the All-Truth Supreme Lord Śrī Kṛṣṇa revealed the beautiful Bhagavad-Gītā to His friend and disciple Arjuna as the quintessence and conclusive Truth of all the Vedas and Upaniṣads, which is regarded as the only means of redemption of the world. Hence, the Bhagavad-Gītā shines brilliantly as the crest-jewel of all the Upaniṣads and inculcates the principle of pure devotion to the Blessed Lord Śrī Kṛṣṇa as the eternal function of all souls and as the ultimate end of all religious principles. Some wrangling pedants maintain that the Gītā upholds the theory of 'Impersonal Monism' and seek to support their untenable arguments on the basis of the commentary of the Gītā by Śaṅkarācārya deputed by God to be the exponent of that theory of illusion.

THE GĪTĀ STRICTLY A DEVOTIONAL SCRIPTURE

The scriptures, in which '*Karma*', and '*Jñāna*' have been defined to be the highest end, are beneficial for those for whom they are intended in their particular sphere of life. The *raison d'être* is to create in them a strong adhesion to their respective creeds which would otherwise prove detrimental to them, were it ignored and another accepted in its stead. Not that such a device is justifiable, but that such a ruse has been resorted to in many scriptures. That scripture is of immense good to the people wherein is mentioned *Bhakti* or devotion guided by duty and knowledge in the incipient stage and consummated by unalloyed devotion, free from desires of

elevation and salvation as the ultimate end. The Upaniṣads, the Brahma-Sūtras, and the Gītā are all devotional scriptures. Though in some places importance is given to ‘*Karma*’, ‘*Jñāna*’, ‘*Yoga*’, ‘*Salvation*’ or ‘*Impersonal Monism*’, yet nothing but unalloyed devotion to the Absolute Person Śrī Kṛṣṇa has been pointed out as the ultimate goal of all the principles mentioned in the Gītā.

TWO CLASSES OF READERS OF THE GĪTĀ

The readers of the Gītā may be divided into two classes—one superficial and the other profound. The former dabbles with the meaning of the words, while the latter quests after the true spirit or significance of the words. The former, after going through the book from the beginning to the end, comes to the conclusion that the duty prescribed in the ‘*Varṇāśrama-Dharma*’ is eternal. So, Arjuna did his duty by fighting as a *Kṣatriya* after hearing the Gītā with rapt attention. Hence, the performance of duty as enjoined in the ‘*Varṇāśrama-Dharma*’ is the ultimate end of the Gītā. But the latter, not content with this superficial conclusion, arrives at the definite conclusive truth that either ‘*Brahma-Jñāna*’ or pure devotion to the Absolute Person Śrī Kṛṣṇa is the final goal of the Gītā. They say that, as a *Kṣatriya*, Arjuna was in duty bound to fight but that is not the ultimate end of the Gītā. Men do their duty according to their mental aptitude. While doing their duty, they are required to attain knowledge about the Truth. None can live without action, and knowledge about the Truth is not attainable without an active regulated life. Hence, knowledge about the Truth is distantly related to ‘*Karma*’ and ‘*Varṇāśrama-Dharma*’ and this relation is inevitable until the *Jīva* is free from the bondage of ‘*Karma*’.

and ‘*Varnāśrama-Dharma*.’ As a *Kṣatriya*, Arjuna was in duty bound to fight. Hence, his duty of fighting as a *Kṣatriya* leads us to the conclusion that a person who is a *Brāhmaṇa* by nature ought to take to hermitage like Śrī Uddhava, after hearing the tenets of the *Gītā*. So, the underlying principle of the *Gītā* is that a particular duty is incumbent upon a person in a particular order and station in life, according to his nature and proclivity to action. While doing his duty, he should search for the ultimate reality as his eternal well-being. Realization of this ultimate reality is not possible when the performance of the ordained duties is ignored or neglected.

Now it may be asked—“Was not Arjuna, being a great *Vaiṣṇava*, a *Brāhmaṇa* by nature?” The answer is this—“Truly he was conscious of his own real self, but when the Supreme Lord Śrī Kṛṣṇa descends on the mundane plane, he also accompanies Him as a born *Kṣatriya*. His natural aptitude was then that of a *Kṣatriya*—a fact which was always kept in view by the Blessed Lord in imparting the knowledge of the graduated principles of this *Upaniṣad* (*Gītā*) to the world.”

THE PRINCIPLE OF BHAKTI DEFINED IN THE *GĪTĀ*

Sincerely pondered over, the condition of a fallen soul is truly deplorable. It is, therefore, desirable to resort to some means for attaining to a purely blissful state which is the ultimate goal of all human beings, and that by which this ultimate goal is attained is the means. Some of the makers of *Śāstras* have pointed out ‘*Yajña*’, some ‘*Yoga*’, some ‘logomachy’, some ‘Virtuous deed’, some ‘asceticism’, some ‘austerities’, some ‘fight for righteous cause’, some ‘prayer to *Bhagavān*’ some ‘performance

of religious rites,' some 'greeting to the preceptor,' some 'penance,' and some 'gift,' as the means of getting at the ultimate end, thus giving birth to a multiplicity of means mostly unscientific in their character. In course of time, they were scientifically reduced to three distinct principles of '*Karma*,' '*Jñāna*,' and '*Bhakti*.'

TWO KINDS OF JĪVAS

The fact that the eternal entity of the *Jīva* is transcendental has been well-established by the self-revealed knowledge as expounded in the Vedas. The birth in the mother's womb is nothing but a conditioned state of that eternal entity. There is no other reason that can be ascribed to such a conditioned state of an eternal spiritual entity than the inconceivable and irrefragable will of *Bhagavān* which is beyond the ken of limited human intellect. Hence, there are two classes of *Jīvas*, viz., free and bound. A free *Jīva* again is of two kinds, viz., eternally free (*Nitya-Siddha*), and those freed from the bondage of *Māyā* by *Sādhana* or spiritual practice, known as '*Sādhana-Siddha*'. Both of them are unconditioned souls and hence beyond the jurisdiction of the scriptural injunctions. The difference between '*Karma*' and '*Jñāna*' visible in the life of a fallen soul has nothing to do with an unfettered soul. '*Karma*' and '*Jñāna*' are the two perverted outward features of the inner principle of Divine Love (*Prema*) which is the eternal function of all unalloyed souls. This eternal function of Divine Love of a *Jīva*, when perverted owing to his aversion to the service of the Blessed Lord, assumes in his fallen state, the two forms of '*Karma*' (desire for elevation) and '*Jñāna*' (desire for salvation); and '*Sādhana-Bhakti*', being the third form of that Divine

Love, is the normal function of his unalloyed existence, while the other two, *viz.*, '*Karma* and *Jñāna*', relate to his body and mind in his abnormal state.

THREE KINDS OF KARMA

'*Karma*' or action is indispensable for keeping the body and soul together. Actions that are baneful or prejudicial to the interest of the world are known as '*Vikarma*' or '*Kukarma*'; omission or dereliction of duties is known as '*Akarma*', and those that are beneficial to the world at large are known as '*Karma*'. There are four kinds of actions, *viz.*, physical, mental, social, and supernatural. Every action must have its aim and object; as for instance, taking of food and drink has the nourishment of body as its object, and marriage aims at the procreation of children. But scientifically discriminated, '*Śānti*' (eternal bliss) is the ultimate end of these aims and objects. To probe more closely, the attainment of the eternal loving service of the Lotus Feet of the Blessed Lord in His Blissful Realm by the *Jīva* freed from all mundane affinities has been declared to be the ultimate end of human life.

AṢṬĀṄGA-YOGA

Eating, drinking, sports, exercise, sleep, purity, *Yajña*, vow, etc., have been prescribed in the *Śāstras* as physical actions. In the *Aṣṭāṅga-Yoga*, the processes of restraint (*Yama*), regulation (*Niyama*), sitting (*Āsana*), equipoise of respiration (*Prāṇāyāma*) are physical actions, while the processes of retraction (*Pratyāhāra*), meditation (*Dhyāna*), and retention (*Dhāraṇā*) are mental, and deep absorption or trance (*Samādhi*), supernatural. Social duties such as sacrificial rites, gifts and socio-religious

duties of *Varṇāśrama* are enjoined in the Vedas and also in the twenty *Dharma-Śāstras*, *Manu-Saṁhitā* being one of them. Although the scriptures deal with the temporary and trifling results of these actions, they are not slow in pointing out *Śānti* as the final beatitude. In the '*Vibhūtipāda*' (chapter dealing with superhuman powers) of *Aṣṭāṅga-Yoga*, although mention is made of some superhuman powers as ultimate end, still *Śānti* has been targeted as the ultimate goal in the '*Kaivalyapāda*'. Every action in the beginning promises sensuous enjoyment as its sequel, but the vanity or bitter effects of the sensuous pleasures having been shown, *Śānti* (eternal bliss) has been pointed out as the ultimate and highest end. But '*Kaivalya-Śānti*', though superior to sensuous enjoyment, is not bliss in the true sense, but a mere absence or negation of suffering.

BHAKTI—ULTIMATE END OF ALL ACTIONS

Then follows a search for spiritual bliss in the form of *Brahma-Jñāna*. When transcendental bliss resulting from the service of the Blessed Lord is focussed as the ultimate end of *Karma* and *Jñāna*, ignoring all attachments for, and sensuous enjoyments of, fruitive actions and denying even '*Brahmānanda*', then, *Karma* and *Jñāna* turn into *Bhakti*. Hence, *Bhakti* is the ultimate end of all actions. When that end is ignored, the action is non-devotional in character and is known as '*Karma*'. *Karma* becomes '*Sādhana-Bhakti*' when the faithful service of the Supreme Lord is aimed at. It then loses its sting and becomes a devotional act.

SAHAJA-SAMĀDHI

A *Jīva*, though fettered, is essentially a transcendental entity. So, discourse on knowledge is natural to

him. There are four kinds of discourses on knowledge, viz., (1) mundane, (2) mental, (3) supernatural, and (4) purely spiritual. (1) Mundane experience or knowledge is derived from the physical senses of hearing, seeing, etc. (2) Subtle or mental experience consists in the mental speculations of thinking, meditating, retention and various other fanciful creations of the mental world. (3) When the above physical and mental experiences are arrested by the process of deep absorption of the *Aṣṭāṅga-Yoga* or by the process of 'not-this' and 'not-that' of the *Jñāna-Yoga*, a '*Kūṭa*' or uniform-trance manifests itself, which is directly opposite to the above gross and subtle experiences. Here comes in 'Impersonal-*Brahmānanda*' of Śaṅkara and '*Kaivalyānanda*' of Patañjali, both of which are supernatural in nature. (4) '*Sahaja-Samādhi*' or innate transcendental knowledge automatically manifests in the unadulterated existence of the *Jīva*. When the direct perception of gross and subtle senses and the opposite perceptions of *Kaivalyānanda* or uniform-trance of *Aṣṭāṅga-Yoga* and of *Brahmānanda* of *Sāṅkhya-Jñāna-Yoga* are completely eliminated, this innate transcendental knowledge becomes congenial to the culture of pure devotion.

BHAKTI—ULTIMATE

END OF ELEVATION AND SALVATION

A fallen *Jīva* at first acquires knowledge of the different objects of the phenomenal world by means of his cognitive faculty. He acquires a good deal of experience regarding mundane things by means of his physical senses, when they come into direct touch with the phenomenal sense-objects. Sometimes, after mature thinking on frail sense-objects and their changeable

nature, he comes to the conclusion that there is a God Who is the Creator, the Proprietor and the Preserver of this world and offers causal prayer or respect to Him out of gratefulness for supplying his needs. Sometimes, knowing the changeability and transitoriness of this world, he resorts to stoical abnegation and imagines himself to be identical with a transcendental God or *Brahman*. Sometimes, denying the subjective existence of this world, sentient and insentient, he tries to advocate atheism or attains '*Nirvāṇa*' (self-annihilation) as the final goal. Whichever way he may think, the moment he realizes the futility or worthlessness of the above principles or Impersonal-*Brahman*, Atheism or *Nirvāṇa*, he submits himself unconditionally to the Supreme Being—the Lord of All-Love, All-Beauty, All-Truth, and All-Harmony, and worships Him with firm faith and pure devotion. Hence, pure devotion is the ultimate goal of all intellectual pursuits. Elevation or the physical and mental amelioration of the world is the ultimate end of all fruitive actions. Liberation or emancipation from worldly bondage is the ultimate end of all abstract knowledge, but *Bhakti* or pure devotion to the Absolute Person Śrī Kṛṣṇa is the ultimate end of both elevation and liberation. When knowledge ignores pure devotion as the ultimate end, it is simply material, dry and anti-devotional in character. But when it aims at *Bhakti* as the final goal, it is *Sādhana-Bhakti* or devotional knowledge in the incipient stage.

Some think that devotion is void of eternal existence and is nothing but the pure form of duty or the *Kaivalya* state of knowledge. Such theory is untenable. Keen observers of Truth hold that the relishing or tasting faculty of unadulterated self is known as '*Kevelā*'

‘*Akiñcanā*’ or ‘single-minded devotion’, otherwise known as Divine Love, and the discriminative faculty of the pure self is knowledge. Relishless or tasteless discussion often ends in disastrous Impersonal-Monism or *Nirvāna* (self-annihilation). A *Jīva* is by nature prone to relish or taste Divine Love, which he is deprived of, on account of his exclusive absorption in fruitless polemic discussion. When knowledge aims at loving devotion, it is *Bhakti* with a mixture of *Jñāna*, and it turns into ‘*Kevalā Bhakti*’ or single-minded devotion, when it gives up all tendency of dry polemic discussion out of intense love for the Blessed Lord Śrī Kṛṣṇa.

TWOFOLD FUNCTIONS OF THE JĪVA

The existence of a *Jīva* is eternal and hence his reasoning faculty to attain pure knowledge is also eternal. A *Jīva* has twofold functions, *viz.*, (a) function in his free state—which is free from all conditional attributes and is known as ‘*Nirguṇa*’, and (b) function in his fallen state—which appertains to his physical and mental body. A *Jīva*’s bondage is entirely due to his egotism or misidentification of his real self with his temporal tabernacle and to his ‘I’ness and ‘my’ness with his corporal frame and those relating to it. The action of a fallen soul mainly concerns with his fleshly frame. But the service of those who are free or freed from the bondage of *Māyā* by the grace of the Lord is purely transcendental. A pure soul always renders unalloyed service to the Blessed Lord, while the non-devotional action of a fallen soul with his body and mind is *Karma* which binds him. Action becomes unconditioned or unbound when it is done by a *Jīva* free from all desires of elevation and liberation.

The action of the *Jīva* is bound to be fruitive in his conditioned state.

LOVING SERVICE—THE JĪVA'S ETERNAL FUNCTION

Loving service is the eternal and natural function of the unalloyed entity of the *Jīva*, which lies dormant in him even in his fallen state on account of his backwardness to the service of the Supreme Lord Śrī Kṛṣṇa. By association with the *Sādhus* (saintly personages), when that eccentricity or backwardness is hauled up, his devotional aptitude which was so long lying dormant in him, awakens and becomes intense, when it is known as *Sādhana-Bhakti*; this *Sādhana-Bhakti* though tinged with *Karma*, again turns into *Kevalā Bhakti* or single-minded unmixed devotion, when there arises in the heart an intense devotional love for the Supreme Lord Śrī Kṛṣṇa and a corresponding detachment from all worldly affairs or enjoyments.

DISTINCTION BETWEEN KARMA, JÑĀNA AND BHAKTI

The activity of mankind is not mechanical or without knowledge. Every action is attended with some knowledge of the deed and the doer. Man's reasoning faculty is not actionless, Discussion or deliberation is the life of knowledge, and that discussion is also an action. A superficial observer finds no distinction between *Karma* and *Jñāna*. But from a philosophical point of view, the principles of *Karma* and *Jñāna* are quite different from each other, and although the principle of devotion (*Bhakti*) cannot be practically differentiated from *Karma* and *Jñāna*, yet, viewed philosophically, *Bhakti* is quite independent of *Karma* and *Jñāna*.

Unalloyed transcendental loving service to the Supreme Lord Śrī Kṛṣṇa is the eternal perfect nature of the *Jīva*. Although it is not an easy task for a fallen soul to determine it in his conditioned state, yet it is clearly understandable and realizable by those who have acquired a firm and loyal confidence in the Supreme Lord and who discuss the principle of *Bhakti* with a relishing temperament bereft of fruitless controversial arguments.

TWO KINDS OF DEVOTION

There are two kinds of devotion, viz., ‘*Kevalā*’ (unmixed or single-minded), and ‘*Pradhānābhūtā*’ (predominating mixed devotion). Unmixed or unadulterated devotion is independent and devoid of the least tinge of *Karma* and *Jñāna*. This kind of *Bhakti* is otherwise known as pure love or undeviated confidential service, or single-minded devotion or *Akiñcanā Bhakti*. Mixed devotion is of three kinds, viz., devotion mixed with *Karma*, devotion mixed with *Jñāna*, and devotion mixed with *Karma-cum-Jñāna*. A predominating mixed devotion is that devotion in which *Bhakti* predominates over *Karma* and *Jñāna*, i.e., in which *Karma* and *Jñāna* play a subordinate part. But where there is no such subordination or dependence of *Karma* and *Jñāna* to *Bhakti*, but where *Bhakti* plays a subservient part to *Karma* and *Jñāna*, there *Karma* and *Jñāna* remain apart from each other and cannot be said to have any relation with *Bhakti*, so, *Karma*, *Jñāna*, and *Bhakti* are distinct and separate from one another and are, therefore, philosophically different in character.

GROUPING OF THE CHAPTERS OF THE GĪTĀ

The Gītā consists of eighteen chapters, of which the first six chapters deal with ‘*Karma-Yoga*’, the second six

chapters with '*Bhakti-Yoga*', and the third six chapters with '*Jñāna-Yoga*', ultimately pointing out the super-excellence of *Bhakti-Yoga* which is the most confidential principle and is, therefore, inserted in the middle to serve as the vital principle of, and as such, the consummation of *Karma-Yoga* and *Jñāna-Yoga*.

ŚARAṆĀGATI—THE KEYNOTE OF THE GĪTĀ

Such pure and unadulterated devotion to the Supreme Lord Śrī Kṛṣṇa is the ultimate end of the Gītā, of which the last *Śloka* (Ch. XVIII, 66), constituting the nucleus of the whole text of the Gītā, declares '*Śaraṇāgati*' (unconditional self-surrender to the Absolute Person Śrī Kṛṣṇa) as the first and the foremost step to enter into the Blissful Realm of the Supreme Lord. It is the quintessence of all the teachings of the Gītā. It exhorts the abandonment of all man-made ethics and religions of the world and the taking of absolute shelter under the Lotus Feet of Śrī Kṛṣṇa and Śrī Kṛṣṇa alone, the Lord of All-Love, All-Beauty, All-Truth and All-Harmony.

SUPEREXCELLENCE OF THE COMMENTARIES OF THE GAUḌĪYA VAIṢṆAVA ĀCĀRYAS

Readers! Please read the text with the Sanskrit annotation of Śrīla Viśvanātha Cakravartī Ṭhākura and the *Gauḍīya*-annotated translation of Śrīla Ṭhākura Bhaktivinoda (of which this is an English rendering), with an unbiased and regardful heart, and then shall you be able to comprehend the primary and esoteric meaning of the Gītā and attain the highest end of human life.

Unfortunately, all the annotations and translations of the Gītā in different languages are teemed, more or less, with the theory of undifferentiated Monism.

Annotations and translations, based on purely devotional cult, have not yet been published. Commentaries of the Monistic school on the *Gītā* are purely Impersonal and non-devotional in character. The annotations of Śrīla Śrīdharaśvāmī, though completely free from Impersonal-Monism, smacks of *Śuddha* Non-Dualism. The annotation of Śrī Madhusūdana Sarasvatī, the author of '*Advaita-Siddhi*', though apparently devotional, really aims at Monism in the long run. Though the annotation of Śrīla Rāmānujācārya and Śrīla Madhvācārya are purely devotional in character, still the relishing devotional aptitude of a *Gauḍīya-Vaiṣṇava* does not find an ecstatic delight in all those commentaries; there is therefore a need for a publication of an annotation based on the doctrine of Divine Love as propounded by the Supreme Lord Śrī Caitanya Mahāprabhu, Who alone may be truly called the real exponent of the Vedānta. The Sanskrit annotations of Śrīla Viśvanātha Cakravartī and Śrīla Baladeva Vidyābhūṣaṇa, the great author of '*Śrī Govinda Bhāṣya*' on Śrī Brahma-Sūtras and the *Gauḍīya*-annotated edition of Śrīla Ṭhākura Bhakti-vinoda, of the *Gītā*, serve the above purpose.

Keeping this end in view, we have ventured to render those Sanskrit and *Gauḍīya* annotations into English with elaborate explanatory notes on the important *Śloka*s of the text, following carefully the footsteps of the above-named three *Gauḍīya-Vaiṣṇava-Ācāryas* whose immortal works in the field of *Vaiṣṇava* literature will ever remain enshrined in the heart of every sincere seeker after Truth as the self-effulgent beacon-light guiding him in the path of pure devotion, which is always beset with myriads of thorns and obstacles.

While I was preaching the doctrine of Divine Love in England, as an humble servant of the Gauḍīya Mission, in 1933-35, I was inspired by my Divine Master, Om Viṣṇupāda Śrī Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Prabhupāda, to render the Sanskrit and the Gauḍīya annotations of the Gītā into English, a work which had been left unfinished by my said Divine Master, now entered into *Nityalīlā*. Due to his infinite causeless mercy, I began this work in England, at first as a skeleton translation which afterwards has taken the present form. I dedicate this humble work to the Lotus Palms of His Divine Grace Om Viṣṇupāda Paramahansa Parivrajakācārya 108 Śrī Śrīmad Bhakti Prasāda Purī Gosvāmī Thākura, the present spiritual head of the Gauḍīya Mission in apostolic succession, who has kindly approved and sanctioned its publication.

In conclusion, I beg to submit that I shall be failing in my duty if I do not chant the following *Śloka*s in praise of the Divine Song sung by the Supreme Lord Himself, before introducing this humble work to the good sense of my benign readers.

गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः ।

या स्वयं पद्मनाभस्य मुखपद्माद्विनिःसृता ॥

This Divine Song should always be sung with heart and soul ; what need is there for the various other texts when this song has emanated from the Lotus-Mouth of the Lotus-Naveled Supreme Lord Himself.

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥

All the Upaniṣads represent the Milch Cow, the Son of Nanda—the Milkman, Pārtha (Arjuna)—the calf and the truly wise—the drinker of this nectarine milk of Divine Song.

एकं शास्त्रं देवकीपुत्रगीतमेको देवो देवकीपुत्र एव ।

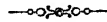
एको मन्त्रस्तस्य नामानि यानि कर्माण्येकं तस्य देवस्य सेवा ॥

The Scripture is One without a second and that is the One sung by the Son of Devakī ; the Lord is undoubtedly One without a second, the Selfsame Son of Devakī ; the *Mantra* is One without a second and it is One and the Same with His Holy Names and work is also One without a second and it aims at the service of the Supreme Lord.

My thanks are due to Śrī Rādhā Kānta Pādhi, B.A., B.Ed., Headmaster, Government Training School, Gunupur (Ganjam), for going through the manuscripts and to Dr. T. R. Chintamani, M.A., Ph.D., Senior Lecturer in Sanskrit, University of Madras, for going through the proof sheets.

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THE AUTHOR.



All glory to Śrī Guru and Gaurāṅga



श्रीमद्भगवद्गीता

ŚRĪMAD BHAGAVAD-GĪTĀ

प्रथमोऽध्यायः

CHAPTER I

ARJUNA-VIŚĀDA-YOGA

OR

THE DEJECTION OF ARJUNA

Summary :—When the Supreme Lord Śrī Kṛṣṇa placed the chariot in between the two belligerent armies, Arjuna, beholding his kith and kin, and friends ready to give battle and sacrifice their lives, was exceedingly moved to pity. Failing in strength, his mind bewildered, his body trembling, hairs standing on end, and hand losing hold of the Gāṇḍīva, he fell a victim to a drooping spirit and sat down in the chariot with a melancholy heart.

Dhṛtarāṣṭra's inquiries about the battle

धृतराष्ट्र उवाच

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १ ॥

*Sanjaya's reply and Duryodhana's
entreaty to Droṇācārya*

सञ्जय उवाच

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ २ ॥

Padaccheda 1. धृतराष्ट्रः उवाच—धर्मक्षेत्रे, कुरुक्षेत्रे, समवेताः, युयुत्सवः, मामकाः, पाण्डवाः, च, एव, किम्, अकुर्वत, सञ्जय ॥

P. Ch. 2. सञ्जयः उवाच—दृष्ट्वा, तु, पाण्डवानीकम्, व्यूढम्, दुर्योधनः, तदा, आचार्यम्, उपसङ्गम्य, राजा, वचनम्, अब्रवीत् ॥

English Prose Rendering 1. धृतराष्ट्रः उवाच (Dhṛtarāṣṭra said) सञ्जय ! (O Saṅjaya) किम् (what) अकुर्वत (did do) मामकाः (my sons) पाण्डवाः च एव (and the sons of Pāṇḍu) युयुत्सवः (desirous to fight) समवेताः (assembled) धर्मक्षेत्रे कुरुक्षेत्रे (in the sacred field of Kurukṣetra) ?

E. P. R. 2. सञ्जयः उवाच (Saṅjaya said) तदा (then) राजा दुर्योधनः तु (King Duryodhana) दृष्ट्वा (seeing) पाण्डवानीकम् (the army of the Pāṇḍavas) व्यूढम् (marshalled in a military array) उपसङ्गम्य (approaching) आचार्यम् (Droṇācārya) अब्रवीत् (uttered) वचनम् (the following words).

Translation 1. Dhṛtarāṣṭra said, “O Saṅjaya ! What did my people and the Pāṇḍavas do, when they, desirous of fighting, assembled in the sacred field of Kurukṣetra?”

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

The mighty warriors of Pāṇḍavas and Kurus

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

P. Ch. 3. पश्य, एताम्, पाण्डुपुत्राणाम्, आचार्य, महतीम्, चमूम्, व्यूढाम्, द्रुपदपुत्रेण, तव, शिष्येण, धीमता ॥

P. Ch. 4. अत्र, शूराः, महेष्वासाः, भीमार्जुनसमाः, युधि, युयुधानः, विराटः, च, द्रुपदः, च, महारथः ॥

E. P. R. 3. आचार्य (O Master) पश्य (behold) एतां महती (this great) चमूम् (army) पाण्डुपुत्राणाम् (of the sons of Pāṇḍu) व्यूढाम् (arrayed in a close formation) तव धीमता शिष्येण द्रुपदपुत्रेण (by your intelligent disciple Dhrṣṭadyumna, the son of Drupada).

Tr. 2. Sañjaya replied, Your Majesty ! When Duryodhana saw the troops of the Pāṇḍavas marshalled in a military array, he, the king, approaching the preceptor (Dronācārya), said thus :—

Tr. 3. “O Master ! Behold the great army of the Pāṇḍavas, which has been arrayed in a close formation by your intelligent disciple Dhrṣṭadyumna, the son of Drupada.

धृष्टकेतुश्चेकितानः काशीराजश्च वीर्यवान् ।

पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ ५ ॥

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।

सौमद्रो द्रौपदेयाश्च सर्वे एव महारथाः ॥ ६ ॥

P. Ch. 5. धृष्टकेतुः, चेकितानः, काशीराजः, च, वीर्यवान्, पुरुजित्, कुन्तिभोजः, च, शैब्यः, च, नरपुङ्गवः ॥

P. Ch. 6. युधामन्युः, च, विक्रान्तः, उत्तमौजाः, च, वीर्यवान्, सौमद्रः, द्रौपदेयाः, च, सर्वे, एव, महारथाः ॥

E. P. R. 4-6. अत्र (In this array) [सन्ति—there are] महेश्वासाः (great archers) युधि (in battle) शूरः (heroes) भीमार्जुनसमाः (equal to Bhīma and Arjuna) [such as] युयुधानः (Sātyaki) विराटः च (and Virāṭa), महारथः द्रुपदः च (and the great warrior Drupada) धृष्टकेतुः (Dhrṣṭaketu), चेकितानः (Cekitāna) वीर्यवान् काशीराजः च (and the powerful king of Benares), पुरुजित् (Purujit), कुन्तिभोजः च (and Kuntibhoja), नरपुङ्गवः शैब्यः च (and the chieftain Śaibya), विक्रान्तः युधामन्युः च (and the powerful Yudhāmanyu), वीर्यवान् उत्तमौजाः च (and the heroic Uttamaujas), सौमद्रः (Abhimanyu, the son of Subhadra), द्रौपदेयाः च (and the five sons of Draupadī) सर्वे एव महारथाः (all of them are great warriors).

Tr. 4-6. “In this army, there are great warriors who are none the less inferior to Bhīma and Arjuna, such as

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ ७ ॥

भवान्भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।

अश्वत्थामा विकर्णश्च सौमदत्तिर्जयद्रथः ॥ ८ ॥

P. Ch. 7. अस्माकम्, तु, विशिष्टाः, ये, तान्, निबोध, द्विजो-
त्तम, नायकाः, मम, सैन्यस्य, संज्ञार्थम्, तान्, ब्रवीमि, ते ॥

P. Ch. 8. भवान्, भीष्मः, च, कर्णः, च, कृपः, च, समिति-
ञ्जयः, अश्वत्थामा, विकर्णः, च, सौमदत्तिः, जयद्रथः ॥

E. P. R. 7. द्विजोत्तम (O The chief of the Brahmins),
निबोध (know), तान् (them). ब्रवीमि (I shall mention) ते
संज्ञार्थम् (for your information) [the names] तु ये विशिष्टाः
(of those great chiefs) [and] नायकाः (commanders-in-
chief), अस्माकं मम सैन्यस्य (among our forces).

the powerful Sātyaki, Virāṭa, the great warrior Drupada,
Dhr̥ṣṭaketu, Cekitāna, the powerful king of Benares,
Puruṣit, Kuntibhoja, the famous Śaibya, the powerful
Yudhāmanyu, the heroic Uttamaujas, Abhimanyu, son
of Subhadra and the sons of Draupadī. They are all
Mahārathas.—4-6. Tr.

Tr. 7. O Chief of the Brahmins, (Preceptor Droṇā-
cārya) know now, I shall mention to you for your infor-
mation, the leaders on our side and commanders of my
forces.

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

*Duryodhana's misgivings regarding
his own strength and his anxiety for Bhīṣma's safety*

अपर्याप्तं तदस्त्राकं बलं भीष्माभिरक्षितम् ।

पर्याप्तं त्विदमेतेषां बलं भीष्माभिरक्षितम् ॥ १० ॥

P. Ch. 9. अन्ये, च, बहवः, शूराः, मदर्थे, त्यक्तजीविताः
नानाशस्त्रप्रहरणाः, सर्वे, युद्धविशारदाः ॥

P. Ch. 10. अपर्याप्तम्, तत्, अस्त्राकम्, बलम्, भीष्माभि-
रक्षितम्, पर्याप्तम्, तु, इदम्, एतेषाम्, बलम्, भीष्माभिरक्षितम् ॥

E. P. R. 8, 9. भवान् (Your goodself, Droṇa) भीष्मः च
(and Bhīṣma) कर्णः च (and Karṇa) समितिजयः कृपः च (and
the victorious Kṛpa) अश्वत्थामा (Aśvatthāmā) विकर्णः
च (and Vikarṇa)—[तथा एव (so also)] सौमदत्तिः (Bhūri-
śravaḥ, son of Somadatta), जयद्रथः च (and Jayadratha)
अन्ये च बहवः शूराः (and other innumerable heroes) सर्वे
(all of them) युद्धविशारदाः (adroit in fighting) नानाशस्त्र-
प्रहरणाः (well-equipped with various weapons) त्यक्तजीविताः
(ready to sacrifice their own lives) मदर्थे (for my sake).

Tr. 8, 9. “Besides the invincible war-lords like you,
Bhīṣma, Karṇa, Kṛpa, Asvatthāmā, Vikarṇa, the son of
Somadatta (Bhūriśravaḥ,) and Jayadratha, there are
countless other heroes, who, adroit in fighting and
well-equipped with various (offensive and defensive)
weapons, are ready to sacrifice their lives for my sake.

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।

भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

P. Ch. 11. अयनेषु, च, सर्वेषु, यथाभागम्, अवस्थिताः, भीष्मम्, एव, अभिरक्षन्तु, भवन्तः, सर्वे, एव, हि ॥

E. P. R. 10. अस्माकं तद्वलम् (Those huge and strong forces of ours) भीष्माभिरक्षितम् (protected by Bhīṣma) अपर्याप्तम् (are not sufficient) तु (but) एतेषाम् (their) इदं बलम् (these forces) भीमाभिरक्षितम् (led by Bhīma) पर्याप्तम् (are sufficient).

E. P. R. 11. भवन्तः (You) सर्वे एव हि (all) अवस्थिताः (being stationed) यथाभागम् (in respective positions) सर्वेषु (in all) अयनेषु (phalanxes) अभिरक्षन्तु (defend) भीष्मम् एव (Bhīṣma alone).

Tr. 10. "Our huge and strong forces (though) protected by Bhīṣma are not sufficient; but these (limited) forces of the Pāṇḍavas under the command of Bhīma are sufficient."*

Tr. 11. "Now it behoves you all to defend Bhīṣma alone from your respective phalanxes."

*[Explanation 10. Though our forces, under the supreme command of Bhīṣma, are by far greater than the limited troops of the Pāṇḍavas under the mighty lead of Bhīma, and though Bhīṣma far excels Bhīma in intelligence, experience and in the knowledge of warfare, yet our forces are not competent enough to fight against the limited forces of the Pāṇḍavas owing to the fact that Bhīṣma is equally well-disposed towards both parties.]

Pre-signals of war by both parties

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः ।

सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १२ ॥

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।

सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

P. Ch. 12. तस्य, संजनयन्, हर्षम्, कुरुवृद्धः, पितामहः, सिंहनादम्, विनद्य, उच्चैः, शङ्खम्, दध्मौ, प्रतापवान् ॥

P. Ch. 13. ततः, शङ्खाः, च, भेर्यः, च, पणवानक-गोमुखाः, सहसा, एव, अभ्यहन्यन्त, सः, शब्दः, तुमुलः, अभवत् ॥

E. P. R. 12. प्रतापवान् (The powerful) कुरुवृद्धः पितामहः (grandfather and oldest of the Kurus) सिंहनादं विनद्य (roaring like lion) दध्मौ (blew) शङ्खम् (conch) उच्चैः (loudly) संजनयन् (giving rise, producing) तस्य (his i. e. Duryodhana's) हर्षम् (cheer).

E. P. R. 13. ततः (Then) शङ्खाः च (conches) भेर्यः च (and trumpets) पणवानक-गोमुखाः (kettledrums and large military drums and other musical instruments of war) अभ्यहन्यन्त (were played on) सहसा एव (suddenly and simultaneously) शब्दः (that sound) अभवत् (was) तुमुलः (tremendous)

Tr. 12. Then the most powerful and highly dignified Bhīṣma, the aged grandfather of the Kurus, blew on his conch-shell with a loud war-cry in order to cheer Duryodhana up.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
 माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥
 पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
 पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥
 अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
 नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

P. Ch. 14. ततः, श्वेतैः, हयैः, युक्ते, महति, स्यन्दने, स्थितौ,
 माधवः, पाण्डवः, च, एव, दिव्यौ, शङ्खौ, प्रदध्मतुः ॥

P. Ch. 15. पाञ्चजन्यम्, हृषीकेशः, देवदत्तम्, धनञ्जयः,
 पौण्ड्रम्, दध्मौ, महाशङ्खम्, भीमकर्मा वृकोदरः, ॥

P. Ch. 16. अनन्तविजयम्, राजा, कुन्तीपुत्रः, युधिष्ठिरः,
 नकुलः, सहदेवः, च, सुघोषमणिपुष्पकौ ॥

E. P. R. 14. ततः (Then) माधवः पाण्डवः च (Mādhava—
 Kṛṣṇa and Pāṇḍava—Arjuna) स्थितौ (seated) महति
 स्यन्दने (on an excellent chariot) श्वेतैः हयैः युक्ते (drawn by
 white horses) प्रदध्मतुः (blew on) दिव्यौ (divine) शङ्खौ
 (conches)

Tr. 13. Then the sudden and simultaneous playing
 of conch-shells, trumpets and tabors, kettledrums and
 large military drums, and other musical instruments
 of war, gave rise to a tremendous sound.

Tr. 14. Thereupon Śrī Kṛṣṇa and Arjuna, seated on
 an excellent chariot drawn by white horses, blew on
 their respective divine conches.

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक् पृथक् ॥ १८ ॥

P. Ch. 17. काश्यः, च, परमेष्वासः, शिखण्डी, च, महारथः, धृष्टद्युम्नः, विराटः, च, सात्यकिः, च, अपराजितः ॥

P. Ch. 18. द्रुपदः, द्रौपदेयाः, च, सर्वशः, पृथिवीपते, सौभद्रः, च, महाबाहुः, शङ्खान्, दध्मुः, पृथक्, पृथक् ॥

E. P. R. 15, 16. हृषीकेशः (Hṛṣikeśa—Kṛṣṇa) दध्मौ (blew on) पाञ्चजन्यम् (the conch Pāñcajanya), धनञ्जयः (Arjuna) देवदत्तम् (the conch Devadatta), भीमकर्मा वृकोदरः (Bhīma-sena doer of awe-inspiring deeds) [blew on] महाशङ्खम् (mighty conch) पौण्ड्रं (called Paundra), कुन्तीपुत्रः राजा युधिष्ठिरः (the king Yudhiṣṭhira, son of Kuntī) अनन्त-विजयम् (conch called Anantavijaya), नकुलः सहदेवः च (Nakula and Sahadeva) सुघोषमणिपुष्पकौ (two conches, called, Sughoṣa and Manipuṣpaka).

Tr. 15, 16. Śrī Kṛṣṇa (the Lord of all senses) and Arjuna blew on 'Pāñcajanya' and 'Devadatta' conches respectively; Bhīma—the doer of awe-inspiring deeds—produced a terrific sound from his mighty conch known as 'Paundra'; king Yudhiṣṭhira, the son of Kuntī, Nakula and Sahadeva blew on their respective conches, viz., 'Anantavijaya', 'Sughoṣa', and 'Manipuṣpaka'.

Kauravas' fright at the terrific sounds

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

नभश्च पृथिवीं चैव तुमुलोऽभ्यनुनादयन् ॥ १९ ॥

P. Ch. 19. सः, घोषः, धार्तराष्ट्राणाम्, हृदयानि, व्यदारयत्, नभः, च, पृथिवीम्, च, एव, तुमुलः, अभ्यनुनादयन् ॥

E. P. R. 17, 18. पृथिवीपते (O king, Dhṛtarāṣṭra), काश्यः च (and the king of Benares) परमेष्वासः (the dexterous archer), महारथः शिखण्डी च (and the great warrior Śikhandī), धृष्टद्युम्नः विराटः च (Dhṛṣṭadyumna and Virāṭa), अपराजितः सात्यकिः च (and the unconquerable Sātyaki), द्रुपदः द्रौपदेयाः च (Drupada and sons of Draupadī) महाबाहुः सौमद्रः च (Abhimanyu, the mighty son of Subhadra) सर्वशः (all) पृथक् पृथक् (separately) दध्मुः (blew) शङ्खान् (conches).

E. P. R. 19. स तुमुलः घोषः (That terrific sound) अभ्यनुनादयन् (resounding) नभः च पृथिवीम् च एव (on the earth and in the sky) व्यदारयत् (began to break) [with a thrill of horror] हृदयानि (the hearts) धार्तराष्ट्राणाम् (of the sons of Dhṛtarāṣṭra).

Tr. 17, 18. O Dhṛtarāṣṭra, ruler of the earth! The dexterous archer, the king of Benares, the great warrior Śikhandī, Dhṛṣṭadyumna, Virāṭa, the unconquerable Sātyaki, Drupada, the five sons of Draupadī and Abhimanyu—the mighty son of Subhadra—all these warriors blew their respective conches.

*Arjuna requests the Lord to place the
chariot between the two armies*

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ।

प्रवृत्ते शस्त्रसंपाते धनुः उद्यम्य पाण्डवः ।

हृषीकेशं तदा वाक्यमिदमाह महीपते ॥ २० ॥

P. Ch. 20. अथ, व्यवस्थितान्, दृष्ट्वा, धार्तराष्ट्रान्, कपिध्वजः, प्रवृत्ते, शस्त्रसंपाते, धनुः उद्यम्य, पाण्डवः, हृषीकेशम्, तदा, वाक्यम्, इदम्, आह, महीपते ॥

E. P. R. 20. अथ (Then) महीपते (O king!), कपिध्वजः पाण्डवः (Arjuna who had the monkey on his banner दृष्ट्वा (seeing) धार्तराष्ट्रान् (the sons of Dhṛtarāṣṭra) व्यवस्थितान् (ready in battle array) शस्त्रसंपाते प्रवृत्ते (and when the flinging of weapons was about to start) धनुः उद्यम्य (lifting up his bow) तदा (then) आह (said) इदं वाक्यम् (these words) हृषीकेशम् (to Hṛṣīkeśa—Kṛṣṇa).

Tr. 19. The terrific sounds from these conch-shells resounded on the earth and in the sky and began to break the hearts of the sons of Dhṛtarāṣṭra (with a thrill of horror).

Tr. 20. “O Your Majesty!” (said Sañjaya to Dhṛtarāṣṭra) “Arjuna seated in his monkey-bannered chariot, beholding the warriors on the side of your sons ready to give battle and when flinging of weapons had almost started, lifting up his bow told Śrī Kṛṣṇa these words:—

अर्जुन उवाच

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।

कैर्मया सह योद्धव्यमस्मिन्नणसमुद्यमे ॥ २२ ॥

योत्स्यमानानवेक्षेऽहं ये एतेऽत्र समागताः ।

धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

अर्जुन उवाच

P. Ch. 21. सेनयोः, उभयोः, मध्ये, रथम्, स्थापय, मे अच्युता॥

P. Ch. 22. यावत्, एतान्, निरीक्षे, अहम्, योद्धुकामान्, अवस्थितान्, कैः, मया, सह योद्धव्यम्, अस्मिन्, रणसमुद्यमे ॥

P. Ch. 23. योत्स्यमानान्, अवेक्षे, अहम्, ये, एते, अत्र, समागताः, धार्तराष्ट्रस्य, दुर्बुद्धेः, युद्धे, प्रियचिकीर्षवः ॥

E. P. R. 21-23. अर्जुन उवाच (Arjuna said)—अच्युत (O Acyuta)! मे रथं स्थापय (place my chariot) उभयोः सेनयोः मध्ये (between the two belligerent armies) यावत् (till) अहम् (I) निरीक्षे (behold), अवस्थितान् योद्धुकामान् एतान् (these that are desirous of fighting) कैः सह (with whom) मया योद्धव्यम् (I am to fight) अस्मिन् रणसमुद्यमे (in this impending battle) [and] अहम् (I) अवेक्षे (observe) तान् (those) योत्स्यमानान् (who are to fight), एते ये (who) समागताः (have assembled) अत्र युद्धे (in this battle) [as] प्रियचिकीर्षवः (friends—acting to the pleasure) दुर्बुद्धेः (of evil-minded) धार्तराष्ट्रस्य (Duryodhana).

Lord complies with Arjuna's request

सञ्जय उवाच

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।

उवाच पार्थ पश्यैतान्समवेतान्कुरुनिति ॥ २५ ॥

P. Ch. 24. सञ्जयः उवाच—एवम्, उक्तः, हृषीकेशः, गुडा-
केशेन, भारत, सेनयोः, उभयोः, मध्ये, स्थापयित्वा, रथोत्तमम् ॥

P. Ch. 25. भीष्मद्रोणप्रमुखतः, सर्वेषाम्, च, महीक्षिताम्,
उवाच, पार्थ, पश्य, एतान्, समवेतान्, कुरुन्, इति ॥

E. P. R. 24, 25. सञ्जयः उवाच (Sanjaya said)—भारत (O Bhārata) एवम् उक्तः (thus asked) गुडाकेशेन (by Arjuna) हृषीकेशः (Hṛṣīkeśa—Kṛṣṇa, the Lord of senses), स्थापयित्वा (placing) रथोत्तमम् (the most beautiful chariot) उभयोः सेनयोः मध्ये (amidst the armies of both the parties) भीष्मद्रोणप्रमुखतः [and] (in front of Bhīṣma and Droṇa) सर्वेषाम् च (and all other) महीक्षिताम् (rulers of the earth) उवाच (said) पार्थ (O Partha), पश्य इति (behold),

Tr. 21-23. Arjuna said, “O Acyuta (Kṛṣṇa)! Do Thou please place my chariot in between the two belligerent armies, so that I may behold the parties come here to fight and with whom I am to fight in this battle which will begin now, and observe those warriors, who have assembled here to do what is pleasant to the evil-minded Duryodhana.”

*Arjuna's dejection at the sight of his kith and kin,
among both the armies, and his disinclination to fight*

तत्रापश्यत्स्थितान्पार्थः पितृन्थ पितामहान् ।

आचार्यान्मातुलान्भ्रातृन्पुत्रान्यौत्रान्सखींस्तथा ।

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ॥ २६ ॥

P. Ch. 26. तत्र, अपश्यत्, स्थितान्, पार्थः, पितृन्, अथ, पितामहान्, आचार्यान्, मातुलान्, भ्रातृन्, पुत्रान्, पौत्रान्, सखीन्, तथा, श्वशुरान्, सुहृदः, च, एव, सेनयोः, उभयोः, अपि ॥

एतान् कुरुन् (these Kauravas, i.e., sons of Dhṛtarāṣṭra who are descendants of Kurus) समवेतान् (assembled) [here].—E. P. R. 24, 25.

E. P. R. 26. अथ (Then) पार्थः (Pārtha the son of Kuntī whose other name is Prthā, here refers to Arjuna) अपश्यत् (beheld), तत्र (there) उभयोः अपि सेनयोः (in the armies of both the parties), पितृन् (paternal uncles), पितामहान् (grandfathers), आचार्यान् (preceptors), मातुलान् (maternal uncles), भ्रातृन् (brothers), पुत्रान् (sons), पौत्रान् (grandsons), सखीन् (friends), तथा श्वशुरान् (fathers-in-law), सुहृदः च एव (and the well-wishers) स्थितान् (present).

Tr. 24, 25. Sañjaya said, "O Bhārata ! Thus told by Guḍākeśa, Śrī Kṛṣṇa (who knew well the heart of Arjuna, placing that beautiful chariot in the midst of the armies of both the parties and in front of Bhīṣma, Droṇa and of all the other rulers of the earth, said, "Behold, O son of Prthā, the Kauravas assembled here to fight."

तान्समीक्ष्य स कौन्तेयः सर्वान्वन्धूनवस्थितान् ।
कृपया परयाविष्टो विषीदन्निदमब्रवीत् ॥ २७ ॥

अर्जुन उवाच

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ।
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ॥ २८ ॥

P. Ch. 27. तान्, समीक्ष्य, सः, कौन्तेयः, सर्वान्, बन्धून्, अवस्थितान्, कृपया, परया, आविष्टः, विषीदन्, इदम्, अब्रवीत् ॥

P. Ch. 28. अर्जुनः उवाच—दृष्ट्वा, इमम्, स्वजनम्, कृष्ण, युयुत्सुम्, समुपस्थितम्, सीदन्ति, मम, गात्राणि, मुखम्, च, परिशुष्यति ॥

E. P. R. 27. समीक्ष्य (Seeing) सर्वान् (all) तान् (those) बन्धून् (friends) अवस्थितान् (present) [तत्र—in the battle-field], सः कौन्तेयः (that son of Kunti) परया कृपया आविष्टः [सन्] (being deeply moved to pity), इदम् अब्रवीत् (spoke thus) विषीदन् (in grief).

Tr. 26. Arjuna beheld in the armies of both the parties his paternal uncles, grandfathers, preceptors, maternal uncles, brothers, sons, grandsons, friends, fathers-in-law and well-wishers.

Tr. 27. Thus seeing his friends and relatives ready to fight in the battle, Arjuna—the son of Kunti—deeply moved to pity, spoke thus in grief :—

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ।

गाण्डीवं संसते हस्तात्त्वक्चैव परिदह्यते ॥ २९ ॥

P. Ch. 29. वेपथुः, च, शरीरे, मे, रोमहर्षः, च, जायते,
गाण्डीवम्, संसते, हस्तात्, त्वक्, च, एव, परिदह्यते ॥

E. P. R. 28. अर्जुनः उवाच (Arjuna said)—कृष्ण (O Kṛṣṇa)
दृष्ट्वा (seeing) इमान् (these) स्वजनम् (kith and kin) युयुत्सुम्
(desirous to fight) समुपस्थितम् (present here) मम (my)
गात्राणि (limbs) सीदन्ति (droop) मुखं च परिशुष्यति (and the
lips become parched.)

E. P. R. 29. जायते (There is) वेपथुः च (trembling)
रोमहर्षः च (and standing of hairs on ends) मे शरीरे (in
my body) गाण्डीवम् (the bow 'Gāṇḍīva') संसते (is fall-
ing) हस्तात् (from the grip of my hand) त्वक् च (and the
skin) परिदह्यते (is being scorched).

Tr. 28. Arjuna said, "O Kṛṣṇa! Seeing these my
friends and near relatives anxious to fight, my limbs
droop and my lips become parched.

Tr. 29. "My body is trembling and my hair is stand-
ing on end, my hand is losing grip of the Gāṇḍīva (my
bow), and my skin is being scorched.

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ।

निमित्तानि च पश्यामि विपरीतानि केशव ॥ ३० ॥

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ।

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ॥ ३१ ॥

P. Ch. 30. न, च, शक्नोमि, अवस्थातुम्, भ्रमति, इव, च, मे मनः, निमित्तानि, च, पश्यामि, विपरीतानि, केशव ॥

P. Ch 31. न, च, श्रेयः, अनुपश्यामि, हत्वा, स्वजनम्, आहवे, न, काङ्क्षे, विजयम्, कृष्ण, न, च, राज्यम्, सुखानि, च ॥

E. P. R. 30. केशव (O Keśava) अवस्थातुं च न शक्नोमि (I cannot hold myself) च (and) मे मनः (my mind)) भ्रमति इव (meseems, is getting bewildered), पश्यामि (I am discerning) विपरीतानि निमित्तानि (ominous signs).

E. P. R. 31. कृष्ण (O Kṛṣṇa) न च अनुपश्यामि (Moreover, I do not find) श्रेयः (any good) हत्वा (by killing) स्वजनं (friends and relatives) आहवे (in the battle) न काङ्क्षे (neither do I crave for) विजयं (victory) न (nor) [काङ्क्षे] (have I ambition) सुखानि च (for enjoyment) राज्यम् च (or kingdom).

Tr. 30. "My strength is failing, my mind is bewildered. O Kesava! I am discerning ominous signs.

Tr. 31. "I do not find any good resulting from killing friends and relatives in the battle. O Kṛṣṇa! I do not any longer crave for victory, nor have I any more ambition for enjoyment or kingdom.

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ।
 येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ॥ ३२ ॥
 ते इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ।
 आचार्याः पितरः पुत्रास्तथैव च पितामहाः ॥ ३३ ॥
 मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ।
 एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ॥ ३४ ॥

P. Ch. 32. किम्, नः, राज्येन, गोविन्द, किम्, भोगैः, जीवितेन, वा, येषाम्, अर्थे, काङ्क्षितम्, नः, राज्यम्, भोगाः, सुखानि च॥

P. Ch. 33. ते, इमे, अवस्थिताः, युद्धे, प्राणान्, त्यक्त्वा, धनानि, च, आचार्याः, पितरः, पुत्राः, तथा, एव, च, पितामहाः ॥

P. Ch. 34. मातुलाः, श्वशुराः, पौत्राः, श्यालाः, संबन्धिनः, तथा एतान्, न, हन्तुम्, इच्छामि, घ्नतः, अपि, मधुसूदन ॥

E. P. R. 32-34. गोविन्द (O Govinda) किं नः (What need we have) राज्येन (for a kingdom), भोगैः किम् (what necessity for pleasures) वा (or) जीवितेन (for life), [for] ते इमे (all these) आचार्याः (preceptors), पितरः (fathers), पुत्राः (sons), तथा एव च पितामहाः (so also the grandfathers), मातुलाः (maternal uncles), श्वशुराः (fathers-in-law), पौत्राः (grandsons), श्यालाः (brothers-in-law), तथा संबन्धिनः (friends and relatives likewise) येषाम् अर्थे (for whose sake) नः (our) राज्यं (kingdom) भोगाः (enjoyments) सुखानि च (and pleasures) काङ्क्षितम् (are worth having) अव-

स्थिताः (are present) युद्धे (in the battle) त्यक्त्वा (after sacrificing) प्राणान् [their] (lives) धनानि च (and wealth) मधुसूदन (O Madhusūdāna) न इच्छामि (I do not wish) हन्तुम् (to kill) एतान् (them) अपि (though) व्रतः (I may be killed).

Tr. 32-34. "O Govinda (the Lord of the function of all the senses)! What need have we for a kingdom? What necessity for pleasures or life? For all these preceptors, fathers sons, grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law, friends and relatives, for whose sake kingdom, enjoyments and pleasures are worth having, having made up their minds to sacrifice their lives and wealth, are now ready to fight in this battle. O Madhusūdāna! I do not at all wish to kill them, even though I may be killed.

[**Expln. 32-34.** If Thou dost argue that even at the cost of my own life I should fight for gaining kingdom, wealth and happiness for my own friends, even then, under the present circumstances, it is not certain whether all those for whom I am to seek such happiness will survive, as they are assembled here to fight. If Thou holdest that I should clear out all enemies for the safety and prosperity of the kingdom, even then I am not inclined to adopt such inhuman and brutal process of manslaughter. If, again, it is argued that I should kill none but the sons of Dhrtaraṣṭra who have put us to unaccountable series of troubles and tribulations, even then what peace can the Pāṇḍavas hope to achieve when, after the first flash of a glorious victory is over, the very memory that they had killed their own men will be agonizing to them? But should anybody be killed, it can be done by Thee only, as Thou art the Creator, Preserver, and Destroyer of the world. No sin or piety can touch Thee. Hence, the taking of the lives of all those that have assembled here does not concern me.]

अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ।
 निहत्य धार्तराष्ट्रान् नः का प्रीतिः स्यान्नार्दन ॥ ३५ ॥
 पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ।
 तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्सवान्धवान् ।
 स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३६ ॥

P. Ch. 35. अपि, त्रैलोक्यराज्यस्य, हेतोः, किम्, नु, महीकृते, निहत्य, धार्तराष्ट्रान्, नः, का प्रीतिः, स्यात्, जनार्दन ॥

P. Ch. 36. पापम्, एव, आश्रयेत्, अस्मान्, हत्वा, एतान्, आततायिनः, तस्मात्, न, अर्हाः, वयम्, हन्तुम्, धार्तराष्ट्रान्, सवान्धवान्, स्वजनम्, हि, कथम्, हत्वा, सुखिनः, स्याम, माधव ॥

E. P. R. 35. जनार्दन (O Janārdana) किम् नु (what to speak of) महीकृते (this world), अपि (even) हेतोः (for) त्रैलोक्यराज्यस्य (the lordship of the three worlds). का (what) प्रीतिः (pleasure) नः स्यात् (is there for us) निहत्य (by killing) धार्तराष्ट्रान् (the sons of Dhṛtarāṣṭra)?

E. P. R. 36. अस्मान् पापमेव आश्रयेत् (We will be only sinners) हत्वा (by killing) एतान् (these) आततायिनः (perpetrators of arson, poisoning, robbery etc.) वयम् (we) तस्मात् (therefore) न अर्हाः (ought not) हन्तुम् (to kill) धार्तराष्ट्रान् (sons of Dhṛtarāṣṭra) सवान्धवान् (with their relatives) हि (for) माधव (O Mādhava) कथं (how) सुखिनः स्याम (shall we be happy) हत्वा (by killing) स्वजनं (our kith and kin)?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।

कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३७ ॥

कथं न ज्ञेयमस्माभिः पापादसान्निवर्तितुम् ।

कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३८ ॥

P. Ch. 37. यद्यपि, एते, न, पश्यन्ति, लोभोपहतचेतसः, कुल-क्षयकृतम्, दोषम्, मित्रद्रोहे, च, पातकम् ॥

P. Ch. 38. कथम्, न, ज्ञेयम्, अस्माभिः, पापात्, अस्मात्, निवर्तितुम्, कुलक्षयकृतम्, दोषम्, प्रपश्यद्भिः, जनार्दन ॥

E. P. R. 37, 38. यद्यपि (Though) लोभोपहतचेतसः (blind with greed) एते (these, Duryodhana and his friends) न पश्यन्ति (fail to realise) दोषम् (guilt) कुलक्षयकृतम् (ac-
cruing from killing kith and kin) च (and) पातकम् (the sin) मित्रद्रोहे (from malice to friends and relatives) जनार्दन (O Janārdana) कथं न ज्ञेयं (why should not) अस्माभिः (we to whom) कुलक्षयकृतम् दोषम् (the sin of des-
truction of kith and kin) प्रपश्यद्भिः (is obvious) निव-
र्तितुम् (desist) पापात् (from vicious attempts) ?

Tr. 35. "O Janārdana ! Not to speak of this world, even for attaining the lordship of the three worlds. What pleasures can we derive from killing the sons of Dhṛtarāṣṭra ?

Tr. 36. "We will only be sinners by killing these perpetrators of arson, poisoning, robbery etc. We, therefore, ought not to kill the sons of Dhṛtarāṣṭra with their friends and relatives. O Mādhava ! How shall we be happy by killing our kith and kin ?

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
 धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ३९ ॥
 अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
 स्त्रीषु दुष्टासु वाष्ण्य जायते वर्णसङ्करः ॥ ४० ॥

P. Ch 39. कुलक्षये, प्रणश्यन्ति, कुलधर्माः, सनातनाः, धर्मे, नष्टे, कुलम्, कृत्स्नम्, अधर्मः, अभिभवति, उत ॥

P. Ch. 40. अधर्माभिभवात्, कृष्ण, प्रदुष्यन्ति, कुलस्त्रियः, स्त्रीषु, दुष्टासु, वाष्ण्य, जायते वर्णसङ्करः ॥

E. P. R. 39. कुलक्षये (By wiping out a family) सनातनाः (traditional) कुलधर्माः (religious rituals of a family) प्रणश्यन्ति (are lost), धर्मे नष्टे (when traditions are destroyed) अधर्मः (degeneration and unrighteousness) अभिभवति (overtake) कृत्स्नम् उत कुलम् (the rest of the whole family).

E. P. R. 40. कृष्ण (O Kṛṣṇa) अधर्माभिभवात् (when ir-religion predominates) कुलस्त्रियः (chaste ladies of a respectable family) प्रदुष्यन्ति (go astray.) वाष्ण्य (O Gem of the race of Vṛṣṇi) स्त्रीषु दुष्टासु (when ladies go astray) वर्णसङ्करः (chaos of castes) जायते (results).

Tr. 37, 38. Though, blind with greed, these (Duryodhana and his friends) fail to realize the guilt accruing from killing kith and kin and the sin from malice to friends and relatives. O Janārdana, why should we to whom the sin of destruction of kith and kin is obvious, not desist from such vicious attempts ?

सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।

पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४१ ॥

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४२ ॥

P. Ch. 41. सङ्करः, नरकाय, एव, कुलघ्नानाम्, कुलस्य, च, पतन्ति, पितरः, हि, एषाम्, लुप्तपिण्डोदकक्रियाः ॥

P. Ch. 42. दोषैः, एतैः, कुलघ्नानाम्, वर्णसङ्करकारकैः, उत्साद्यन्ते, जातिधर्माः, कुलधर्माः, च, शाश्वताः ॥

E. P. R. 41. सङ्करः (The admixture of blood) नरकाय एव (leads to perdition) कुलस्य कुलघ्नानाम् च (both the family and its destroyers एषाम् पितरः (the ancestors of such a family) लुप्तपिण्डोदकक्रियाः (being deprived of the funeral offerings and libations) पतन्ति हि (are sure to be degraded).

E. P. R. 42. कुलधर्माः (The family customs and religious usages) जातिधर्माः च (and caste-duties in vogue) शाश्वताः (from time immemorial) उत्साद्यन्ते (will be wiped

Tr. 39. "By wiping out a family, the traditional religious rituals of the family are lost ; when tradition is destroyed, degeneration and unrighteousness soon overtake the rest of the family.

Tr. 40. "O Kṛṣṇa ! When irreligion predominates, even the chaste (ladies of a respectable family) go astray ; O Gem of the race of Vṛṣṇi ! When ladies go astray, chaos of caste results.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
 नरके नियतं वासो भवतीत्यनुश्रुम् ॥ ४३ ॥
 अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
 यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४४ ॥

P. Ch. 43. उत्सन्नकुलधर्माणाम्, मनुष्याणाम्, जनार्दन, नरके नियतम्, वासः, भवति, इति, अनुश्रुम् ॥

P. Ch. 44. अहो, बत, महत्पापम्, कर्तुम्, व्यवसिताः, वयम्, यत्, राज्यसुखलोभेन, हन्तुम्, स्वजनम्, उद्यताः ॥

out) एतैः दोषैः (by the aforesaid vices) कुलघ्नानाम् (of the destroyers of the family) वर्णसङ्करकारकैः (which give rise to caste-chaos). (E.P.R. 42).

E. P. R. 43. जनार्दन (O Janārdana) इति अनुश्रुम् (we hear thus) उत्सन्नकुलधर्माणाम् मनुष्याणाम् (those whose family usage is ruined) नरके नियतम् वासः भवति (are doomed to hell).

E. P. R. 44. अहो बत (Alas! What a pity!) वयम् (we) कर्तुं व्यवसिताः (are ready to commit) महत् पापम् (a great sin) यत् (because) राज्यसुखलोभेन [overpowered] (by the

Tr 41. "This admixture (of blood) leads both the family and its destroyers to perdition; ancestors of such a family being deprived of the funeral offering and libations are sure to be degraded.

Tr. 42. "The family customs (Dharma) and religious usages as well as the caste-duties in vogue from time immemorial will be wiped out by the aforesaid vices of the destroyers of the family which give rise to chaos of castes.

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।

धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४५ ॥

P. Ch. 45. यदि, माम्, अप्रतीकारम्, अशस्त्रम्, शस्त्रपाणयः, धार्तराष्ट्राः, रणे, हन्युः, तत्, मे, क्षेमतरम्, भवेत् ॥

greed for enjoying a kingdom) [वयम् - we] हन्तुम् उद्यताः (are attempting to take the lives) स्वजनम् (of our friends and relatives). (E.P.R. 44).

E. P. R. 45 तम् (It) भवेत् (would be) क्षेमतरं (better) मे (for me) यदि (if) माम् हन्युः (I should be killed) रणे (in the battle) अशस्त्रम् (unarmed) अप्रतीकारम् (unresisting) धार्तराष्ट्राः (by the sons of Dhṛtarāṣṭra) शस्त्रपाणयः (with weapons in hand).

Tr. 43. "We are told, O Janārdana, that those whose family usage (Dharma) is thus ruined are doomed to hell.

Tr. 44. "Alas, what a pity ! We are ready to commit a great sin, because overpowered by the greed for enjoying a kingdom, we are attempting to take the lives of our friends and relatives.

Tr. 45. It would be better for me, if I should be killed in the battle, unarmed and unresisting, by the sons of Dhṛtarāṣṭra with weapons in hand."

Purport. 45. The sympathy shown by Arjuna to his kith and kin, friends and relatives is known as altruism which consists in the physical and mental amelioration of the world. This altruism is apparent and not real, because in this, both the donor

सञ्जय उवाच

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।

विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ ४६ ॥

ओं तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे अर्जुनविषादयोगो नाम
प्रथमोऽध्यायः

P. Ch. 46. सञ्जयः उवाच—एवम्, उक्त्वा, अर्जुनः संख्ये, रथो-
पस्थे, उपाविशत्, विसृज्य, सशरम्, चापम्, शोकसंविग्नमानसः ॥

E. P. R. 46. सञ्जयः उवाच (Sañjaya said)—एवम् उक्त्वा (so
saying) अर्जुनः (Arjuna) विसृज्य (forsaking) चापम् (bow)
सशरं (with arrows) उपाविशत् (sat down) रथोपस्थे (on the
chariot) संख्ये (in the battle field) शोकसंविग्नमानसः (with a
melancholy heart).

Tr. 46 Sañjaya said, “So saying, Arjuna forsook
his bow and arrow and sat down on the chariot in the
battle field with a melancholy heart.

and the receiver of kindness are transient and perishable. Real
kindness, therefore, consists in the awakening of the soul (as
distinct from mind and body) now lying in a dormant state,
steeped in the gloom of ignorance of the real nature of the self
proper and of God-head, which is dealt with in the next
Chapter. (Pur. 45).

Gist. This chapter describes the dejection of Arjuna at the
sight of the belligerent forces.

HERE ENDETH THE FIRST DISCOURSE

ENTITLED

ARJUNA-VISADA-YOGA

QUESTIONS AND ANSWERS

CHAPTER I

Q. 1. What is the underlying principle of Arjuna's apparent dejection at the sight of the belligerent army ?

Ans. A Jīva being the product of the *Tatāstha* potency of the Lord, when unsupported by the *Cit* potency (Divine Master) is liable to fall a victim to the thralldom of *Māyā*.

Q. 2. What are the arguments put forward by Arjuna, to desist from the fight ? How far do they correspond to the life of a neophyte ?

Ans. For the answer to the first part of the question *Vide* Gītā Ch. I. 28-45.

Answer to the second portion—

A neophyte may put forth arguments to fight the battle of life under the cloak of his own self-interest ; but they may not stand the test of scrutiny from the religious standpoint.

Q. 3. What is the fundamental lesson underlying the first chapter ?

Ans. *Vide* Gītā Ch. I, purport of 45.

Q. 4. Is Sanātana-Dharma (eternal religion of Divine love) identical with caste-rules or family-usages ?

Ans. The former is the function of the Jīva in his unalloyed state of existence, while the latter pertains to body and mind.

Q. 5. What is the distinction between caste-rules, socio-religious duties and unconditional self-surrender ?

Ans. Persons observing caste-rules or socio-religious duties without unconditional self-surrender to the Supreme Lord Śrī Kṛṣṇa are doomed to perdition. Hence unconditional self-surrender is the stepping stone to eternal religion.

Q. 6. Why is Kurushetra called Dharmakshetra ?

Ans. From time immemorial Kuruksetra is held sacred in the Vedas as the field of many religious sacrificial rites performed by the gods. So it is called 'Dharmaksetra Kuruksetra.'

Q. 7. Why did Dhritarastra ask Sanjaya what his sons and the Pandavas did in the battle field, where they had assembled in order to fight ?

Ans. Dhritarastra thought that the holy association of the sacred field of Kuruksetra might enkindle in both his wicked sons and the good Pandavas pure intelligence which would induce them to refrain from cherishing ill-feelings against one another. But in case peace was established, he was doubtful whether his sons would enjoy a peaceful kingdom, so long as the opponents, the Pandavas, lived. Moreover, Arjuna being too incompetent to fight with Bhishma, the most powerful commander-in-chief of the Kurus, Duryodhana would gain the victory in the long run. He was, therefore, inclined in favour of war.]



द्वि ती यो ऽ ध्या यः

CHAPTER II

SĀṆKHYA-YOGA

OR

THE PRINCIPLE OF THE DISTINCTION BETWEEN SOUL AND BODY

Summary :—(Seeing Arjuna dispirited and dejected, the Supreme Lord Śrī Kṛṣṇa exhorted him saying that the despondency on his part was due to over-attachment for his kith and kin and revered elders and preceptors. So he should give up his pusillanimity of heart and rise to the occasion. Helpless and bewildered, Arjuna surrendered himself entirely to the Lotus Feet of the Supreme Lord Śrī Kṛṣṇa and prayed for enlightenment as to his duty at that critical juncture. Thereupon, the Supreme Lord, taking pity on him, advised him not to lament either for the living or for the dead, inasmuch as the soul, being immortal, is not identical with the body which is ephemeral and transient. The Supreme Lord continued that there are two kinds of souls, *viz.*, the *Jīvātman* (the individual soul) and *Paramātman* (the Over-Soul). Arjuna and the others that had assembled in the battle field are all individual souls, and He, the Supreme Lord, is the Over-Soul. It is not that He and they did not exist before, nor is it that He and they would cease to exist some time hence, but that He and they existed in the past, exist now and will exist in the future. *Jīvātman* or the individual soul is an infinitesimal atomic part of the Over-Soul. The duty of the *Jīva* in its free state is to worship the Supreme Lord Śrī Kṛṣṇa with unalloyed devotion, while the

duties of a fallen *Jīva* have been prescribed by the scriptures according to his qualities and actions. Such prescribed duties are incumbent on a *Jīva* living in society. This system is known as *Varnāśrama-Dharma*. What else is more beneficial for a *Kṣatriya* than to fight for a right cause? The blessed Lord mentioned *Niṣkāma-Karma-Yoga* or the principle of desireless action for a fallen *Jīva*. When all desires in the heart are uprooted and the mind is emancipated from the bondage of the world, the soul attains '*Brahma-Nirvāṇa*', i.e., complete liberation and everlasting bliss in the spiritual realm. When an individual soul abandons all mental speculations and attains the blissful state, he is known as '*Sthita-Prajña*', i.e., he is said to have reached the stage of placidity or serenity. Such a soul is said to have full control over the senses. When the fire of Divine Love is enkindled with the transcendental knowledge of relationship of the *Jīva* with the Supreme Lord Sri Kṛṣṇa, thirst for worldly enjoyment automatically ceases.)

Lord soothes and exhorts Arjuna to fight

सञ्जय उवाच

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।

विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

P. Ch. 1. तम्, तथा, कृपया, आविष्टम्, अश्रुपूर्णाकुलेक्षणम्, विषीदन्तम्, इदम्, वाक्यम्, उवाच, मधुसूदनः ॥

E. P. R. 1. सञ्जयः उवाच (Saṅjaya said)—मधुसूदनः (Śrī Madhusūdana) तथा (thus) [seeing] तं (him) [Arjuna] कृपयाविष्टम् (overwhelmed with pity) विषीदन्तं (crest fallen) अश्रुपूर्णाकुलेक्षणं (and his eyes swollen with tears) उवाच (spoke) इदम् वाक्यम् (these words).

Tr. 1. Saṅjaya said, "Then, seeing Arjuna, overwhelmed with pity, crest-fallen and his eyes swollen

श्रीभगवानुवाच

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

क्लैब्यं मा स्म गमः पार्थ नैतच्चय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ ३ ॥

P. Ch. 2. कुतः, त्वा, कश्मलम्, इदम्, विषमे, समुपस्थितम्, अनार्यजुष्टम्, अस्वर्ग्यम्, अकीर्तिकरम्, अर्जुन ॥

P. Ch. 3. क्लैब्यम्, मा, स्म, गमः, पार्थ, न, एतत्, त्वयि, उपपद्यते, क्षुद्रम्, हृदयदौर्बल्यम्, त्यक्त्वा, उत्तिष्ठ, परन्तप ॥

E. P. R. 2. श्रीभगवान् उवाच (The Blessed Lord Śrī Kṛṣṇa said):—अर्जुन (O Arjuna) विषमे (at this critical juncture) कुतः (whence) इदम् (this) अनार्यजुष्टं (ignoble) अस्वर्ग्यम् (un-heavenly), अकीर्तिकरम् (disgraceful) कश्मलम् (delusion) समुपस्थितम् (comes) त्वा (upon thee).

with tears, did Śrī Madhusūdana (the Remover of all mental agonies by His mellifluent words) address him thus: (Tr. 1)

Tr. 2. The Blessed Lord Śrī Kṛṣṇa said, “O Arjuna! at this very critical juncture, why does this ignoble, un-heavenly and disgraceful delusion come upon thee ?

Arjuna justifies his line of action

अर्जुन उवाच

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।

इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

P. Ch. 4. कथम्, भीष्मम्, अहम्, संख्ये, द्रोणम्, च, मधुसूदन, इषुभिः, प्रतियोत्स्यामि, पूजार्हौ, अरिसूदन ॥

E. P. R. 3. पार्थ (O Pārtha, son of Prthā or Kuntī) मास्य गमः (do not give way to) [such] ह्यैव्यं (impotent cowardice). एतत् (It) न (does not) उपपद्यते त्वयि (befit you). परन्तप (O Parantapa—tormentor of enemies त्यक्त्वा (shaking off) एतत् क्षुद्रं हृदयदौर्बल्यम् (this feeble-heartedness) उत्तिष्ठ (rise up to fight).

E. P. R. 4. अर्जुनः उवाच (Arjuna said)—अरिसूदन मधुसूदन (O Madhusūdāna, thou killer of enemies) कथं (how)

Tr. 3. “O Pārtha (son of Prthā or Kuntī)! Do not give way to such impotent cowardice; it does not befit you. O Parantapa (tormentor of enemies)! Shake off this feeble-heartedness and rise up to fight.”

Exp. 3. Śrī Kṛṣṇa said, “O Arjuna! As you are My friend, you do not lack in valour; on the other hand, you are the tormentor, nay, the conqueror of all your enemies. But this your despondency is due to your over-attachment for your kith and kin and for your revered superiors like Bhīṣma and Droṇa. This betrays your weakness of spirit. So, give up this pusillanimity of heart and rise to the occasion.”

गुरुनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरुनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥

P. Ch. 5. गुरुन्, अहत्वा, हि, महानुभावान्, श्रेयः, भोक्तुम्, भैक्ष्यम्, अपि, इह, लोके, हत्वा, अर्थकामान्, तु, गुरुन्, इह, एव, भुञ्जीय, भोगान्, रुधिरप्रदिग्धान् ॥

अहं संख्ये प्रतियोत्स्यामि (shall I fight in the battle against) पूजाहौं (revered) भीष्मम् (Bhisma) द्रोणम् च (and Droṇa) इषुभिः (with arrows)? (E.P.R. 4).

E. P. R. 5. हि (Surely) श्रेयः (it is better) अपि (even) भोक्तुं (to live) भैक्ष्यम् (on alms) इह लोके (in this world) अहत्वा (than to kill) महानुभावान् (my revered) गुरुन् (superiors; तु (whereas) हत्वा (killing) गुरुन् (the superiors) भुञ्जीय (I shall have to enjoy) इह एव (even in this world) अर्थकामान् भोगान् (wealth and desires) रुधिर-प्रदिग्धान् (stained with blood).

Tr. 4. Arjuna replied, "O Madhusūdana, O Thou Killer of enemies! How shall I, in the battle, aim arrows at the revered Bhīṣma and Droṇa?"

Tr. 5. It is better to live on alms in this world than to kill my revered superiors. Besides killing the superiors I shall have to enjoy even in this world wealth and desires stained with blood.

Exp. 5. If Thou asketh, O Kṛṣṇa, how Bhīṣma and Droṇa can be said to be revered superiors when, after all, they are

His missings as to the result of the war

न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

P. Ch. 6. न, च, एतत्, विद्मः, कतरत्, नः, गरीयः, यत्, वा, जयेम, यदि, वा, नः, जयेयुः, यान्, एव, हत्वा, न, जिजीविषामः, ते, अवस्थिताः, प्रमुखे, धार्तराष्ट्राः ॥

E. P. R. 6. न च विद्मः (We do not know) एतत् कतरत् (which of the two) गरीयः (is better) यद्वा (whether) जयेम (we would conquer them) यदि वा (or) नः जयेयुः (they would conquer us). ते धार्तराष्ट्राः (Those sons of Dhṛtarāṣṭra) यान् एव हत्वा (after killing whom) न जिजीविषामः (we do not wish to survive) अवस्थिताः (are ready) प्रमुखे (in front) [to give battle to us].

Tr. 6. "We do not know which is better, victory or defeat, because the sons of Dhṛtarāṣṭra, after killing whom we do not wish to survive, are now ready to give battle to us."

mercenary teachers given to worldliness and, therefore, should be killed, even then they are my revered superiors and preceptors, and destruction of such revered elders and teachers may bring temporary prosperity in this world, but can never afford any peace or felicity in the next, besides, even in this world, I shall have to enjoy a kingdom, wealth and desires, stained with blood, having killed my *Gurus*. (Exp. 5.)

Exp. 6. It is the duty of a *Kṣatriya* to fight his enemies. Supposing we come out victorious in the fight, it will be intolerable for us to bear the pangs of separation from our deceased friends and relatives, and the very remembrance that we have killed our revered superiors and preceptors, out of

His unconditional surrender to the Lord

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

P. Ch. 7. कार्पण्यदोषोपहतस्वभावः, पृच्छामि, त्वाम्, धर्म-
संमूढचेताः, यत्, श्रेयः, स्यात्, निश्चितम्, ब्रूहि, तत्, मे, शिष्यः,
ते, अहम्, शाधि, माम् त्वाम्, प्रपन्नम् ॥

E. P. R. 7. धर्मसंमूढचेताः (Unable to discern right and
wrong) कार्पण्यदोषोपहतस्वभावः (bereft of my heroic nature,
and a victim to the stigma of cowardice), अहं पृच्छामि
(I implore) त्वाम् (Thee), ब्रूहि (tell) तत् (that) यत् (which)
निश्चितं श्रेयः (is essentially good) मे (for me). अहम् (I am)
ते (Thy) शिष्यः (disciple) [and Thou art my *Gurudeva*
(Spiritual Preceptor)]; मां शाधि (instruct me) त्वाम् प्रपन्नम्
(who have surrendered entirely to Thee).

Tr. 7. “Unable to discern right and wrong and bereft
of my heroic nature, I am now a victim to the stigma of
cowardice. I, therefore, implore Thee, O Kṛṣṇa, to
instruct me what is, forsooth, essentially good for me.
I am Thy disciple who has surrendered entirely to Thee.”

a maddening love for worldly prosperity, will torment us till
death. So, the after-effects of war, whether it ends in victory
or defeat, will be disastrous for us. Thus placed on the horns
of a dilemma, I am at a loss to determine whether I am to
fight or not. (Exp. 6.)

His overwhelming grief

न हि प्रपश्यामि ममापनुद्याद्यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

His refusal to fight

सञ्जय उवाच

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।
न योत्स्ये इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

P. Ch. 8. न, हि, प्रपश्यामि, मम, अपनुद्यात्, यत्, शोकम्, उच्छोषणम्, इन्द्रियाणाम्, अवाप्य, भूमौ, असपत्नम्, ऋद्धम्, राज्यम्, सुराणाम्, अपि, च, आधिपत्यम् ॥

P. Ch. 9. एवम्, हत्वा, हृषीकेशम्, गुडाकेशः, परन्तपः, न, योत्स्ये, इति, गोविन्दम्, उक्त्वा, तूष्णीम्, बभूव, ह ॥

E. P. R. 8. अपि अवाप्य (Despite the attainment of) असपत्नम् (undisputed) [and] ऋद्धम् (abundant) राज्यं भूमौ (sovereignty of the whole world) आधिपत्यं च (and the lordship) सुराणाम् (over the gods in heaven) अहं न हि प्रपश्यामि (I do not find) तत् (that) [remedy] अपनुद्यात् (to wipe out) मम शोकम् (my grief) उच्छोषणम् (which saps) इन्द्रियाणाम् (my mind and senses).

E. P. R. 9. सञ्जयः उवाच (Saṅjaya said)—एवं उक्त्वा (Having spoken thus) हृषीकेशम् (to Śrī Kṛṣṇa, the Lord of the senses) गुडाकेशः (Arjuna) परन्तपः (the tormentor of the enemies) गोविन्दे इति उक्त्वा (saying to Govinda) न योत्स्ये (“I shall fight no more”) बभूव ह (remained) तूष्णीम् (silent).

Lord advises Arjuna to fight

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

P. Ch. 10. तम्, उवाच, हृषीकेशः, प्रहसन्, इव, भारत, सेनयोः, उभयोः, मध्ये, विषीदन्तम्, इदम्, वचः ॥

E. P. R. 10. भारत (O Dhrtarāṣṭra, the descendant of Bharata)! दृष्ट्वा (finding) विषीदन्तम् (Arjuna overwhelmed with grief) उभयोः सेनयोः मध्ये (in the midst of the belligerent armies) हृषीकेशः (Hṛṣīkeśa) [Govinda] प्रहसन् इव (smilingly) उवाच (said) [to him] इदं वचः (these words).

Tr. 8. “Despite the attainment of undisputed and abundant sovereignty of the whole world and the overlordship in heaven, I do not find any remedy to wipe out the grief that saps my mind and senses.”

Tr. 9. Sañjaya said, “Then Guḍākeśa (Arjuna) addressing Śrī Kṛṣṇa said, ‘O Govinda! I shall fight no more’ and remained silent.

Tr. 10. Sañjaya continued, “O Dhrtarāṣṭra! Finding Arjuna overwhelmed with grief in the midst of the belligerent armies, Hṛṣīkeśa (Govinda) smilingly said to him thus.

Lord taunts Arjuna

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

Eternal nature of

Over-soul (Paramātman) and soul (Jivātman)

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतःपरम् ॥ १२ ॥

P. Ch. 11. अशोच्यान्, अन्वशोचः, त्वम्, प्रज्ञावादान्, च, भाषसे, गतासून्, अगतासून्, च, न, अनुशोचन्ति पण्डिताः ॥

P. Ch. 12. न, तु, एव, अहम्, जातु, न, आसम्, न, त्वम्, न, इमे, जनाधिपाः, न, च, एव, न, भविष्यामः, सर्वे, वयम्, अतः, परम् ॥

E. P. R. 11. श्रीभगवान् उवाच (The Blessed Lord said)—
त्वम् “(You, O Arjuna) प्रज्ञावादान् च भाषसे (despite your talking like the wise) अन्वशोचः (you are really mourning) अशोच्यान् (for those who are not worth mourning) [यतः—because] पण्डिताः (the truly wise) न अनुशोचन्ति (do not lament) अगतासून् (for the living) गतासून् च (or for the dead).

E. P. R. 12. [इति] न तु एव (it is not a fact that) अहम् (I) न आसम् (did not exist) जातु (before this birth) त्वम् न

Tr. 11. The Blessed Lord said, “O Arjuna! Despite your talking like the wise, you are really mourning for those who are not worth mourning, because the truly wise lament neither for the living nor for the dead.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धिरस्तत्र न मुह्यति ॥ १३ ॥

P. Ch. 13. देहिनः, अस्मिन्, यथा, देहे, कौमारम्, यौवनम्, जरा, तथा, देहान्तरप्राप्तिः, धीरः, तत्र, न, मुह्यति ॥

(nor you) न इमे जनाधिपाः (nor these kings). न एव च (It is not so) [that] अतः परम् (after this) सर्वे वयम् (we all) न भविष्यामः (shall cease to exist) [in future] (E.P.R. 12).

E. P. R. 13. यथा (Just as) कौमारम् (childhood), यौवनम् (youth), जरा (decrepitude) अस्मिन् देहे (in this physical body) देहिनः (befall an engrossed individual soul) तथा (so also) देहान्तरप्राप्तिः (the getting of another body). धीरः (A man of pure intelligence) न मुह्यति (does not deplore) तत्र (such things).

Tr. 12. It is not that you, all these princes and I did not exist before, not it is a fact that we shall cease to exist after this.

Tr. 13. Just as childhood, youth and decrepitude befall an engrossed individual soul in his physical body, so also the getting of another body (befalls him). A man of pure intelligence does not deplore these things.

Exp. 12. For the purpose of showing the distinction between soul and body and the identical nature of the soul with the Over-Soul in respect of quality, the Blessed Lord continued—“The soul is immortal and there is no reason to grieve. There are two kinds of souls, viz., *Jīvātman* (individual soul) and *Paramātman* (Over-soul). I am the Over-soul and you and these princes are all individual souls. We all now exist, we existed in the past and we shall continue to exist in future.”

Eligibility to immortality

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

P. Ch. 14. मात्रास्पर्शाः, तु, कौन्तेय, शीतोष्णसुखदुःखदाः, आगमापायिनः, अनित्याः, तान्, तितिक्षस्व, भारत ॥

E. P. R. 14. कौन्तेय (O Arjuna, the son of Kuntī)! मात्रास्पर्शाः तु (The sense-perceptions of objects) शीतोष्ण-सुखदुःखदाः (are cold or hot, pleasant or painful). आगमापायिनः (They are subject to beginning and end) अनित्याः (and transient) [and so] भारत (O Bhārata)! तान् तितिक्षस्व (endure them with patience).

Tr. 14. O Arjuna, the son of Kuntī! The sense-perceptions of objects are cold or hot, pleasant or painful. They are subject to beginning and end and transient; so O Bhārata! endure them with patience.

Exp. 13. Now, with regard to the engrossed individual soul the Blessed Lord goes on to say, "Just as this our physical body passes from childhood to youth, which again is gradually metamorphosed into decrepitude and yet the essential being (soul) remains the same all the while, similarly the soul does not cease to exist, even when that soul passes through a cycle of births and deaths. Men of pure intelligence, therefore, do not deplore the loss by death of this temporary tabernacle of the soul.

Exp. 14. "O son of Kuntī! Sense-perception is either pleasant or painful, what is pleasant in one set of circumstances may be painful in another. Cold and heat, and weal and woe are felt by the senses. They are, therefore, transient. It is a religious duty enjoined by the scriptures to endure them patiently. Fighting is the ordained duty of *Kṣatriya*, dereliction of which may give rise to great evils.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

Reality vs. non-reality

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

P. Ch. 15. यम्, हि, न, व्यथयन्ति, एते, पुरुषम्, पुरुषर्षभ, समदुःखसुखम्, धीरम्, सः, अमृतत्वाय, कल्पते ॥

P. Ch. 16. न, असतः, विद्यते, भावः, न, अभावः, विद्यते, सतः, उभयोः, अपि, दृष्टः, अन्तः, तु, अनयोः, तत्त्वदर्शिभिः ॥

E. P. R. 15. पुरुषर्षभ (O chief among men)! [He] समदुःखसुखम् (who has equanimity in pleasure and pain) धीरं पुरुषम् [and] (is serene) यम् [and] (whom) एते (these sense-perceptions) न व्यथयन्ति (do not afflict) सः हि कल्पते (deserves to attain) अमृतत्वाय (immortality).

E. P. R 16. न विद्यते (There is no) भावः (eternal existence) असतः (of the ephemeral thing), न विद्यते (there is no) अभावः (destruction) सतः (of the eternal substance). तु (But) तत्त्वदर्शिभिः (the knowers of the unmixed Truth) दृष्टः (have realised) अन्तः (the end of) अनयोः उभयोः अपि (of both of them).

Tr. 15. "O chief among men! He who is not afflicted by sense-perceptions, pleasures or pain and is serene, is deserving enough to get at the blissful immortality i.e., realization of the nature of the self.

Soul vs. matter

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

P. Ch. 17. अविनाशि, तु, तत्, विद्धि, येन, सर्वम्, इदम्, ततम्, विनाशम्, अव्ययस्य, अस्य, न, कश्चित्, कर्तुम्, अर्हति ॥

E. P. R. 17. तत् (The Jīva-soul—Ātmā) येन (by whom) इदं सर्वम् (this whole system *i.e.* this human body) ततम् (is pervaded) विद्धि (should be known) तु (as) अविनाशि (indestructible). न कश्चित् (No one) अर्हति (is able) विनाशं कर्तुम् (to bring about destruction) अस्य (of this) अव्ययस्य (immortal soul).

Tr. 16. There is no eternal existence of changeable things and there is no destruction of the eternal substance. So the knowers of the Truth see through the distinctive characters of both of them.

Tr. 17. The Jīva-soul by whom this whole system is being pervaded should be known to be indestructible. No one is able to bring about destruction of this immortal soul.

Exp. 16. The physical body of flesh and blood is changeable and ephemeral; the *Jivātmā* is real, *i.e.*, unchangeable and eternal. Grief, infatuation etc., are the properties of body and mind and not of the *Jīva*; they spring up from our fleshly affinities; they do not exist in the transcendental plane of our unalloyed existence that is eternal and blissful. So, the knowers of the unmixed Truth have definitely made a distinction between reality and unreality, and between substance and shadow. Hence the souls of Bhiṣma, Droṇa and others are immortal, though their physical bodies are perishable.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतौ नायं हन्ति न हन्यते ॥ १९ ॥

P. Ch. 18. अन्तवन्तः, इमे, देहाः, नित्यस्य, उक्ताः, शरीरिणः, अनाशिनः, अप्रमेयस्य, तस्मात्, युध्यस्व, भारत ॥

P. Ch. 19 यः, एनम्, वेत्ति, हन्तारम्, यः, च, एनम्, मन्यते हतम्, उभौ, तौ न, विजानीतः, न, अयम्, हन्ति, न, हन्यते ॥

E. P. R. 18. इमे देहाः (These gross and the subtle bodies), नित्यस्य (of the eternal) अनाशिनः (indestructible) [and] अप्रमेयस्य (immeasurable) शरीरिणः (soul) उक्ताः (are said to be) अन्तवन्तः (perishable). भारत (O Bhārata)! तस्मात् (So) युध्यस्व (get up to fight).

Tr. 18 These bodies of the eternal, indestructible and immeasurable soul are said to be transient. So Arjuna! get up to fight.

Exp. 17. "The immortal soul that exists as *Ātmā* in all human bodies, though an infinitesimal atomic essence of Over-soul, has the tendency to pervade in the system like a drop of potent medicine. The soul is, therefore, designated 'Sarvaga'—he who can travel everywhere—because he can wander in heaven and hell and in cycle of births, and being eternal, nobody can destroy him.

Exp. 18. "The gross and the subtle body of the soul in its fettered state of existence is limited and ephemeral, while the essential being is immeasurable, eternal and indestructible. So,

न जायते म्रियते वा कदाचित्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥

P. Ch. 20. न, जायते, म्रियते, वा, कदाचित्, न, अयम्, भूत्वा, भविता, वा, न, भूयः, अजः, नित्यः, शाश्वतः, अयम्, पुराणः, न, हन्यते, हन्यमाने, शरीरे ॥

E. P. R. 19. यः (He who) वेत्ति (knows) एनं (the soul) हन्तारं (to be the killer) यः च (and he who) मन्यते (thinks) एनं (the soul) हतं [as] (killed), तौ उभौ (both of them) न विजानीतः (are ignorant); यस्मात् (for) अयं (the soul) न हन्ति (does not kill) [and] न हन्यते (is not killed).

E. P. R. 20. अयं (The soul) न कदाचित् (never) जायते (is born) वा (or) म्रियते (is dead), भूत्वा वा (or being born) न भविता (will not be born) भूयः (again). अयं (The soul) अजः (is unborn) नित्यः (eternal) शाश्वतः (immutable—not subject to decay) पुराणः (ancient but ever fresh), न हन्यते (is not killed) शरीरे [even if] (the body) हन्यमाने (is killed).

Tr. 19 Both of them who think that the soul is the killer and who think that the soul is killed know nothing at all; for the soul does not kill anybody nor is killed by anybody.

O Bhārata! Instead of giving vent to feelings of grief with reference to the physical existence, take up your religious duty of fighting as a *Kṣatriya* as enjoined in the scriptures. (Exp. 18.)

Exp. 19. My dear friend Arjuna! You are a soul, neither can you destroy nor be destroyed. You need not, therefore, be

वेदाविनाशिनं नित्यं य एनमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

P. Ch. 21. वेद, अविनाशिनम्, नित्यम्, यः, एनम्, अजम्, अव्ययम्, कथम्, सः, पुरुषः, पार्थ, कम्, घातयति, हन्ति, कम् ॥

E. P. R. 21. पार्थ (O Pārtha)! कथं (How) सः पुरुषः (that person) हन्ति (kills) कं (some one) [वा (or)] घातयति (causes to kill) कं (some one) यः (who) वेद (knows) एनं (the soul) [to be] नित्यम् (eternal) अजम् (unborn) अव्ययम् (unchangeable) अविनाशिनम् [and] (imperishable)?

Tr. 20. The soul is never born nor is he ever dead, neither after taking birth will he be born again. The soul is unborn, ever-existent, not subject to decay, ancient but ever fresh. The soul is not destroyed even if the body is killed.

Tr. 21. O Pārtha! How does that person kill or cause to kill some one who knows the soul to be eternal, unborn, unchangeable and imperishable?

afraid of being calumniated by the ignorant as a killer of your revered superiors. (Exp. 19.)

Exp. 20. The Jīva-soul is unborn, *i.e.*, not subject to birth and death; he is eternal, *i.e.*, he exists at all times and is, therefore, beyond the ambit of past or future; he is not subject to growth or decay; he is the most ancient of all ancients and yet ever new and fresh; he neither kills nor is killed; there is no essential relationship between him and his physical frame which alone is subject to births and deaths.

Transmigration of soul

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥

Distinctive features of soul and matter

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

P. Ch. 22. वासांसि, जीर्णानि, यथा, विहाय, नवानि, गृह्णाति, नरः, अपराणि, तथा, शरीराणि, विहाय, जीर्णानि, अन्यानि, संयाति, नवानि, देही ॥

P. Ch. 23. न, एनम्, छिन्दन्ति, शस्त्राणि, न, एनम्, दहति, पावकः, न, च, एनम्, क्लेदयन्ति, आपः, न, शोषयति, मारुतः ॥

E. P. R. 22. यथा (Just as) नरः (men) गृह्णाति (wear) नवानि (new) अपराणि (ones) विहाय (casting off) जीर्णानि (old and wornout) वासांसि (clothes), तथा (so also) देही (the soul) विहाय (leaving aside) जीर्णानि (old and withered) शरीराणि (bodies) संयाति (enters) नवानि (fresh and new) अन्यानि (ones).

E. P. R. 23. शस्त्राणि (Weapons) न छिन्दन्ति (cannot tear) एनं (the soul), पावकः (fire) न दहति (does not burn) एनं (him), आपः (water) न क्लेदयन्ति (does not wet) एनं (him), न च (nor can) मारुतः (air) शोषयति (dry him up).

Tr. 22. Just as people wear new clothes casting off old and wornout ones, so also the soul leaving aside the old and withered body, enters a fresh and new one.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

P. Ch. 24. अच्छेद्यः, अयम्, अदाह्यः, अयम्, अक्लेद्यः, अशोष्यः, एव, च, नित्यः, सर्वगतः, स्थाणुः, अचलः, अयम्, सनातनः ॥

P. Ch. 25. अव्यक्तः, अयम्, अचिन्त्यः, अयम्, अविकार्यः, अयम्, उच्यते, तस्मात्, एवम्, विदित्वा, एनम्, न, अनु-शोचितुम्, अर्हसि ॥

E. P. R. 24. अयम् (The soul) अच्छेद्यः (is incapable of being torn asunder), अयम् (he) अदाह्यः (is incapable of being burnt), [he] अक्लेद्यः (is incapable of being drenched), [he] एव च (also) अशोष्यः (is incapable of being dried up). अयम् (He) नित्यः (is eternal) सर्वगतः (all-permeating) स्थाणुः (steady) अचलः (immovable) सनातनः [and] (ever-existing).

Tr. 23. Neither can weapon destroy the soul, nor can fire burn him ; water cannot wet him, nor can air dry him up.

Tr. 24. The soul cannot be snapped asunder, he is beyond the possibility of being burnt, nothing can water or drench him, he is incapable of being dried up, he is eternal, all-permeating, i.e., capable of entering any physique, he is steady, immovable and is ever-existing.

Lord disillusion Arjuna

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २६ ॥

P. Ch. 26. अथ, च, एनम्, नित्यजातम्, नित्यम्, वा, मन्यसे, मृतम्, तथापि, त्वम्, महाबाहो, न, एवम्, शोचितुम्, अर्हसि ॥

E. P. R. 25. अयम् (The soul) अव्यक्तः (is inexpressible), अयम् (he) अचिन्त्यः (is in conceivable), अयम् (he) उच्यते (is said to be) अविकार्यः (immutable); तस्मात् (therefore) विदित्वा (knowing) एनम् (him) एवम् (to be such) अर्हसि (you should) न (not) अनुशोचितुम् (grieve).

E. P. R. 26. महाबाहो (O Mighty-armed)! अथ च (Even if) मन्यसे (you think) एनम् (the soul) नित्यजातम् (subject to constant births) [and] नित्यं मृतम् (subject to constant deaths), तथापि (still) त्वम् (you) न अर्हसि (should not) शोचितुम् (grieve) एनम् (for the soul).

Tr. 25. The soul is inexpressible, he is inconceivable and is said to be immutable. Therefore knowing the soul to be such, you should not have grief.

Tr. 26. O Mighty-armed! Even if you think the soul to be subject to constant births and deaths, still it does not behove you to grieve for him.

Exp. 25. He is inexpressible, because he is more subtle than the most subtle object in the phenomenal world and is not visible to mortal eyes. He is inconceivable because he permeates all over the body. He is immutable because he is not

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

P. Ch. 27. जातस्य, हि, ध्रुवः, मृत्युः, ध्रुवम्, जन्म, मृतस्य, च, तस्मात्, अपरिहार्ये, अर्थे, न, त्वम्, शोचितुम्, अर्हसि ॥

E. P. R. 27. हि (For), मृत्युः (death) ध्रुवः (is inevitable) जातस्य (for him who is born) [and] जन्म (birth) च (too) ध्रुवम् (is inevitable) मृतस्य (for him who dies); तस्मात् (so), त्वम् (you) अर्हसि न (should not) शोचितुम् (grieve for) अपरिहार्ये (unavoidable) अर्थे (consequences).

Tr. 27. For, death is inevitable for those who are born and birth too is inevitable for those who die, so it does not become you to lament for the consequences that are unavoidable.

subject to the six properties of the body, *viz.*, birth, hunger, thirst, disease, decrepitude and death; nor is he subject to the six properties of the mind, *viz.*, lust, anger, avarice, infatuation, vanity and malice. You should, therefore, abandon all thoughts of grief, knowing the nature of the soul as such. (Exp. 25).

Exp. 26. O Mighty-armed Arjuna! If you subscribe to the popular belief on the basis of ocular proof that the soul is inseparably connected with the body and that it has its births and deaths like the body in the cycle of fruitive action, or to the view that the soul is subject to constant deaths, even then you have no reason to grieve. If you still grieve, you will degrade yourself.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥

P. Ch. 28. अव्यक्तादीनि, भूतानि, व्यक्तमध्यानि, भारत, अव्यक्तनिधनानि, एव, तत्र, का, परिदेवना ॥

E. P. R. 28. भारत (O Bhārata)! भूतानि (Beings) अव्यक्तादीनि (are unmanifested before birth), व्यक्तमध्यानि (become manifest during the period between birth and death) एव (and again) अव्यक्तनिधनानि (become unmanifest after death), तत्र (so), का (what) [is the cause for] परिदेवना (grief)?

Tr. 28. O Bhārata! Beings are unmanifested before birth, become manifest in interim period and again become unmanifest after death. So what is the cause for lamentation?

Exp. 27. If on the expiry of enjoyment and suffering of the results of fruitive actions, death be inevitable after birth, and rebirth be unavoidable after death to enjoy as well as to suffer from the fruits of actions of this life, even then it does not behove you to lament over such consequences that are inevitable. If you are still carried away by grief, you will simply degrade yourself.

Exp. 28. O Bhārata! Unmanifested beings become manifest after birth—during the period between birth and death, and again become unmanifest after death. So it is no use wailing. Although this theory is untenable and unacceptable to the true knowers of the real nature of the soul, still if it be admitted for argument's sake, even then you shall have to fight for the sake of the duties of a *Kṣatriya*.

Diversity of opinion on marvellous nature of soul

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्ब्रूयति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥

Arjuna's lamentations baseless

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

P. Ch. 29. आश्चर्यवत्, पश्यति, कश्चित्, एनम्, आश्चर्यवत्, वदति, तथा, एव, च, अन्यः, आश्चर्यवत्, च, एनम्, अन्यः, शृणोति, श्रुत्वा, अपि, एनम्, वेद, न, च, एव, कश्चित् ॥

P. Ch. 30. देही, नित्यम्, अवध्यः, अयम्, देहे, सर्वस्य, भारत, तस्मात्, सर्वाणि, भूतानि, न, त्वम्, शोचितुम्, अर्हसि ॥

E. P. R. 29. कश्चित् (Some) पश्यति (regard) एनम् (this soul) आश्चर्यवत् (to be something marvellous); तथा एव (similarly) अन्यः (others) वदति (speak of) एनम् (the soul) आश्चर्यवत् (as extra-ordinary); अन्यः च (some others) शृणोति (hear) एनम् (him) आश्चर्यवत् (with wonder), कश्चित् च (while others) न वेद (do not realize) एनम् (this soul) श्रुत्वा अपि (despite hearing).

Tr. 29. There are some who regard this soul as something marvellous, while some speak of him as extra-ordinary; there are some who hear about him with wonder, while there are others who do not realize him in spite of hearing.

Exp. 29. Out of such ignorance of the real nature of the *Jīva* arise the harmful theories of materialism, of cessation of animation and of undifferentiated monism.

Fighting—duty of a Kṣatriya

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याद्धि युद्धान्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥

P. Ch. 31. स्वधर्मम्, अपि, च, अवेक्ष्य, न, विकम्पितुम्, अर्हसि, धर्म्यात्, हि, युद्धात्, श्रेयः, अन्यत्, क्षत्रियस्य, न, विद्यते ॥

E. P. R. 30. भारत (O Bhārata—Arjuna); अयं देही (This soul) नित्यम् (always) अवध्यः (is incapable of being killed) देहे (in the bodies) सर्वस्य (of all beings); तस्मात् (so), त्वम् (you) अर्हसि न (should not) शोचितुम् (lament for) सर्वाणि भूतानि (the living beings).

E. P. R. 31. अपि च (Even) अवेक्ष्य (considering) स्वधर्मम् (the socio-religious duty) अर्हसि न (you should not) विकम्पितुम् (be shaken); हि (because) विद्यते (there exists) न अन्यत् (no higher) श्रेयः (good) क्षत्रियस्य (for a Kṣatriya) धर्म्यात् युद्धात् (than to fight for a right cause).

Tr. 30. O Bhārata! This soul is always incapable of being killed in the bodies of any being; so it does not become you to lament for the living beings.

Tr. 31. Even considering the socio-religious duty i.e. your special duty as a Kṣatriya, you should not be shaken, because there exists no higher good for a Kṣatriya than to fight for a right cause.

Exp. 30. In fact even after death, the soul continues to exist as an eternal and imperishable entity. Therefore, it does not befit you to lament for these perishable objects.

Exp. 31. The duties of a Jiva (person) are twofold, according as he is free or bound. In his unfettered state, the soul

यदृच्छया चोपपन्नं स्वर्गद्वारमावृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

P. Ch. 32. यदृच्छया, च, उपपन्नम्, स्वर्गद्वारम्, अपावृतम्, सुखिनः, क्षत्रियाः, पार्थ, लभन्ते, युद्धम्, ईदृशम् ॥

E. P. R. 32. पार्थ (O Pārtha)! सुखिनः (Fortunate) क्षत्रियाः (*Kṣatriyas*) लभन्ते (find) ईदृशम् (such) युद्धम् (a battle) [as a] यदृच्छया (providentially) उपपन्नम् (presented) अपावृतम् (open) स्वर्गद्वारम् (gate to heaven).

Tr. 32. "O Pārtha! The fortunate *Kṣatriyas* find such a battle as a providentially presented open gate to heaven.

transcends gross and subtle references, and his only duty is to worship the Supreme Lord Kṛṣṇa with unflinching devotion; whereas in his fettered state, the fallen soul is more or less enthralled by mundane relativities. In either case, the duties of a soul will vary according to the degree of his freedom or enthrallment. The duties of an engrossed soul have been prescribed by the scriptures according to his qualities and actions. This system is known as *Varnāśrama-Dharma*, otherwise called '*Sva-Dharma*' (one's own ordained duties). Such Prescribed duties are, therefore, normally incumbent on a fallen soul living in a society. The duties of a *Kṣatriya* are to protect the subjects, to subdue the enemies and to rule the kingdom righteously. What else is more beneficial for a *Kṣatriya* than to fight for a right cause? (Exp. 31)

Exp. 32. O Arjuna, Blessed are those *Kṣatriyas* for whom this battle has presented itself as the open door to heaven.

अथ चेच्चमिमं धर्म्यं संग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।

संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥

P. Ch. 33. अथ, चेत्, त्वम्, इमम्, धर्म्यम्, संग्रामम्, न, करिष्यसि, ततः, स्वधर्मम्, कीर्तिम्, च, हित्वा, पापम्, अवाप्स्यसि ॥

P. Ch. 34. अकीर्तिम्, च, अपि, भूतानि, कथयिष्यन्ति, ते, अव्ययाम्, संभावितस्य, च, अकीर्तिः, मरणात्, अतिरिच्यते ॥

E. P. R. 33. चेत् (If) अथ (on the other hand) त्वम् (you) न करिष्यसि (do not fight) इमम् (this) धर्म्यम् (rightful) संग्रामम् (battle) ततः (then) अवाप्स्यसि (you will commit) पापम् (sin) हित्वा (by giving up) स्वधर्मम् (your ordained duty as a *Kṣatriya*) च (and) कीर्तिम् (name and fame).

E. P. R. 34. भूतानि च (And people) कथयिष्यन्ति (will speak of) ते (your) अव्ययाम् (undiminishable) अकीर्तिम् अपि (ingloriousness too); सम्भावितस्य च (and to a man of high repute) अकीर्तिः (infamy) अतिरिच्यते (is worse) मरणात् (than death).

Tr. 33. "If, on the other hand, you fight shy of this rightful battle, you will commit sin by shirking your ordained duty, *Sva-Dharma*, and forfeit all name and fame.

Tr. 34. "And people will also speak about your eternal ingloriousness. To a man of high repute infamy is worse than death.

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥

P. Ch. 35. भयात्, रणात्, उपरतम्, मंस्यन्ते, त्वाम्, महारथाः, येषाम्, च, त्वम्, बहुमतः, भूत्वा, यास्यसि, लाघवम् ॥

P. Ch. 36. अवाच्यवादान्, च, बहून्, वदिष्यन्ति, तव, अहिताः, निन्दन्तः, तव, सामर्थ्यम्, ततः, दुःखतरम्, नु, किम् ॥

E. P. R. 35. महारथाः (The great warriors) मंस्यन्ते (will think of) त्वाम् (you) उपरतम् (as desisting) रणात् (from fight) भयात् (out of cowardice). च (And) त्वम् (you) लाघवं यास्यसि (will be slighted) [by those] येषाम् (by whom) [त्वम्—(you)] भूत्वा (are held) बहुमतः (in high esteem).

E. P. R. 36. तव (Your) अहिताः (enemies) निन्दन्तः (casting aspersions on) तव (your) सामर्थ्यम् (prowess) वदिष्यन्ति (will speak) बहून् (various) अवाच्यवादान् (unbecoming foul things) च (too). किम् नु (Oh what is) दुःखतरम् (more regrettable) ततः (than this) ?

Tr. 35. The great warriors will think of you as desisting from fight out of cowardice and you will be slighted by those by whom you are held in high esteem.

Exp. 35. The great warriors who hold you in high esteem will think very light of you and will ascribe your reluctance to fight to your cowardice.

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

Lord's exhortation to rise above mundane opposites

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

P. Ch. 37. हतः, वा, प्राप्स्यसि, स्वर्गम्, जित्वा, वा, भोक्ष्यसे, महीम्, तस्मात्, उत्तिष्ठ, कौन्तेय, युद्धाय, कृतनिश्चयः ॥

P. Ch. 38. सुखदुःखे, समे, कृत्वा, लाभालाभौ, जयाजयौ, ततः, युद्धाय, युज्यस्व, न, एवम्, पापम्, अवाप्स्यसि ॥

E. P. R. 37. कौन्तेय (O son of Kuntī)! हतः वा (If you be killed) प्राप्स्यसि (you will attain) स्वर्गम् (heaven) जित्वा वा (or if you conquer) भोक्ष्यसे (you will enjoy) महीम् (the world). तस्मात् (Hence) [कौन्तेय—O Arjuna]! उत्तिष्ठ (arise) कृतनिश्चयः (with determination) युद्धाय (to fight).

Tr. 36. “Your enemies will cast aspersions on your prowess and will also speak many unbecoming foul things of you. Oh! what is more regrettable than this ?

Tr. 37. “O son of Kuntī! If you be killed in the battle, you will go to heaven; if you come out victorious, you will enjoy the world. So arise, O Arjuna, with a strong determination to fight.

Niskāma Karma-Yoga leads to liberation

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

P. Ch. 39. एषा, ते, अभिहिता, सांख्ये, बुद्धिः, योगे, तु इमाम्, शृणु, बुद्ध्या, युक्तः, यया, पार्थ, कर्मबन्धम्, प्रहास्यसि ॥

E. P. R. 38. ततः (Therefore) कृत्वा (considering) सुखदुःखे (weal and woe), लाभालाभौ (gain and loss), जयाजयौ (victory and defeat) समे [as] (equal), युज्यस्व (be ready) युद्धाय (to fight). एवम् (Thus) न अवाप्स्यसि (you will not commit) पापम् (sin).

E. P. R. 39. पार्थ (O Pārtha)! एषा बुद्धिः (The decision) सांख्ये (about the knowledge of truth *i.e.*, matter and (soul) अभिहिता (is described) ते (to you). [Now] शृणु (listen to) इमाम् (this knowledge) योगे तु (about *Bhakti-yoga i.e.* loving service to the Supreme Lord) युक्तः (with) यया बुद्ध्या (the knowledge of which) प्रहास्यसि (you will completely shake off) कर्मबन्धम् (the bondage of *Karma i.e.* action).

Tr. 38. Therefore considering weal and woe, gain and loss, victory and defeat as equal, be ready for the fight. In this way you will not commit sin.

Exp. 38. Sin will not touch you, if you fight with an aim at final liberation, being indifferent to weal and woe, gain and loss, and victory and defeat.

N.B.—It is to be observed that the *Ślokas* 12 to 30 deal with the conception of the pure soul and those from 31 to 38 explain the nature of the engrossed soul and his relative duties.

A little desireless action saves from great fear

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

P. Ch. 40. न, इह, अभिक्रमनाशः, अस्ति, प्रत्यवायः, न, विद्यते, स्वल्पम्, अपि, अस्य धर्मस्य, त्रायते, महतः, भयात् ॥

E. P. R. 40. इह (In this *Bhakti-Yoga* i.e. devotional service) न अस्ति (there is no) अभिक्रमनाशः (destruction of any commencement), न विद्यते (nor is there) प्रत्यवायः (any fault of infringement). स्वल्पम् अपि (Even a little) अस्य धर्मस्य (of this devotional service) त्रायते (delivers) [the devotee] महतः भयात् (from the terrible object of fear i.e. worldliness).

Tr. 39. O Pārtha! The decision about the true knowledge of self has (since) been described to you. Now listen to the knowledge of *Bhakti-Yoga* i.e. loving service to the Supreme Lord, with the help of which you will be able to shake off completely the bondage of *Karma*.

Exp. 39. So far *Sāṅkhya-Yoga* (*Jñāna-Yoga*) and Socio-religious duties (*Varnāśrama-Dharma*) have been described. The deeper conception of *Bhakti-Yoga* (loving service to the Absolute Person Śrī Kṛṣṇa by the pure self) now follows.

“O Pārtha! If you acquire devotional knowledge, you will be able to free yourself from the bondage of the world. It will be explained (in Chapter III) that *Karma* (action) and *Jñāna* (abstract knowledge) are the two paths on the transient plane of mundane relativities and are, therefore, limited and imperfect, while *Bhakti* (service of the pure soul to the Supreme Lord Śrī Kṛṣṇa) is wholly on the transcendental plane. As a matter of fact, when *Karma* and *Jñāna* submit to *Bhakti*, they are

*Devotional service—
surest method of deliverance*

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्ध्योऽव्यवसायिनाम् ॥ ४१ ॥

P. Ch. 41. व्यवसायात्मिका, बुद्धिः, एका, इह, कुरुनन्दन, बहुशाखाः, हि, अनन्ताः, च, बुद्ध्यः, अव्यवसायिनाम् ॥

E. P. R. 41. कुरुनन्दन! (O Descendant of Kuru—Arjuna)! इह (In loving service, *i.e.* *Bhakti-Yoga*) बुद्धिः (the direction of intelligence) व्यवसायात्मिका (is firmly definite) एका [and] (exclusively one). बुद्ध्यः हि [But] (the activities) अव्यवसायिनाम् (of those who are wanting in attachment for Me *i.e.* desirous of ulterior objects)

Tr. 40. In this *Bhakti-Yoga* no commencement is destroyed, nor is there any fault of infringement. Even a bit of devotional service delivers the devotee from the terrible fears of worldliness.

harmonized into one perfect path of devotion. When action is done without selfish motive for the satisfaction of Viṣṇu, it is *Karma-Yoga*; when it is so done and aims at abstract knowledge of attributeless *Brahman*, it is *Jñāna-Yoga* or *Sāṅkhya-Yoga*; on the other hand, when it transcends the limits of both and touches the plane of devotional service to the Absolute Person Śrī Kṛṣṇa, the eternal function of all pure souls, it is known as *Bhakti-Yoga* or perfect knowledge of eternal relationship with an unalloyed devotional service to the Supreme Lord Śrī Kṛṣṇa. *Bhakti* or pure devotion is the eternal link between Godhead and the pure soul. (Exp. 39).

Exp. 40. “Even a commencement of devotional service does not go in vain, nor is there any loss in merely attempting it, for even a little of it delivers the devotee from the terrible trammels of the world.

अनन्ताः (are endless) च (and) बहुशाखाः (diversified).
(E.P.R. 41).

Tr. 41. O Descendant of Kuru! In loving service intelligence is steadfast and exclusive. But the activities of the unloving are endless and manifold.

Exp. 41. “O Descendant of Kuru! When the devotee directs his activities to the realization of his real self and of Godhead, that devotion is called single-minded, definite, unmixed intelligence or pure *Buddhi*. The activities of those who are devoid of any attachment for Me, the Supreme Lord, are fruitive, endless and diversified. In the latter case, there is apprehension of fruitlessness of action and of infringement of duties. *Bhakti-Yoga* is of two kinds, *viz.*, (1) the primary—which consists in hearing, chanting, meditating on the narratives and glories of the Supreme Lord Śrī Kṛṣṇa, and (2) the secondary—which consists in the offering of all results of fruitive actions to the Supreme Being. The Supreme Lord Śrī Kṛṣṇa is the sole centre of primary *Buddhi*, otherwise known as the single-minded, definite, unmixed intelligence. But those who have no steadfast attachment for the Supreme Lord, unwittingly cultivate an inclination for manifold fruitive actions. As their thoughts and activities branch off in different directions, their hankerings and desires know no end. Such activities come under secondary *Bhakti*. Of all processes for the realization of the self and of Godhead, *Bhakti-Yoga* is the best, as it is steadfastly centred in the Supreme Lord Śrī Kṛṣṇa, whereas all other processes are directed to manifold ends and are, therefore, uncertain of the attainment of the goal. A genuine devotee thinks within himself thus:—“The means of listening to, singing about and meditating on the glories of the Lotus Feet of my Beloved Lord Śrī Kṛṣṇa with His associates, under the guidance of my Divine Master, is also the end; it is the very essence of my life; as the means as well as the end are identical, it is the only covetable object of my life. I have no other function than this, nor do I hanker after anything else. Whether there is pleasure

*Fruit-mongers enamoured of the
honeyed words of the Vedas*

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवादस्ताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

P. Ch. 42. याम्, इमाम्, पुष्पिताम्, वाचम्, प्रवदन्ति, अविपश्चितः, वेदवादस्ताः, पार्थ, न, अन्यत्, अस्ति, इति, वादिनः ॥

P. Ch. 43. कामात्मानः, स्वर्गपराः, जन्मकर्मफलप्रदाम्, क्रिया-विशेषबहुलाम्, भोगैश्वर्यगतिम्, प्रति ॥

P. Ch. 44. भोगैश्वर्यप्रसक्तानाम्, तया, अपहतचेतसाम्, व्यवसायात्मिका, बुद्धिः, समाधौ, न, विधीयते ॥

E. P. R. 42-44. पार्थ (O Pārtha) ! व्यवसायात्मिका बुद्धिः (The steadfast attachment) भोगैश्वर्यप्रसक्तानां (of those who are

or pain, when I am asleep, or whether the world continues to exist or not, when I am awake, matters little to me. The only duty of my life is the loving service of my Beloved Lord Śrī Kṛṣṇa." Such unflinching devotion is possible only with sincere souls. But in *Karma-Yoga*, as the objects of hankering are unlimited, the attention is diverted to multifarious mundane objects. In *Jñāna-Yoga*, the activities are directed towards the attainment of attributeless *Brahman*, the negative aspect of the Absolute. (Exp. 41).

addicted to enjoyment and wealth) अविपश्चितः (who are ignorant), वेदवादरताः (too much engaged in the extolling portions of the Vedas), न अन्यत् अस्ति इति वादिनः (who say that there is no God other than the world), कामात्मानः (who are attached to trivial desires), स्वर्गपराः (hanker after heaven), प्रवदन्ति [and] (speak) इमाम् (such) पुष्पिताम् (apparently pleasant) वाचम् (words) जन्मकर्मफलप्रदाम् (as lead to the cycle of births and deaths) क्रियाविशेष-बहुलाम् [and] (abound in fruitive actions) भोगैश्वर्यगतिम् प्रति (which result in enjoyment and wealth) अपहृतचेतसाम् [and] (whose minds are allured) तया (by such words), न विधीयते (is not concentrated) समाधौ (deeply and exclusively upon God). (E.P.R. 42-44).

Tr. 42-44. O Pārtha! The steadfast attachment of those who are addicted to enjoyment and wealth, who are ignorant, too much engaged in the extolling portions of the Vedas (without grasping their real meaning), who say there is no truth other than the object of enjoyment, who are attached to trivial desires, hanker after heaven, and speak such apparently sweet words as lead to the cycle of births and deaths and abound in fruitive actions leading to enjoyment and wealth and the minds of whom are allured by such words, are not deeply and exclusively concentrated upon God.

Exp. 42-44. "These ever-shifting persons are ignorant, for they extol the Vedas without knowing their esoteric meaning and, therefore, misinterpret them; they are desirous of the trivial fruits of their actions; they are seekers after heaven (as

Bhakti transcends the three qualities

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

P. Ch. 45. त्रैगुण्यविषयाः, वेदाः, निस्त्रैगुण्यः, भव, अर्जुन, निर्द्वन्द्वः, नित्यसत्त्वस्थः, निर्योगक्षेमः, आत्मवान् ॥

E. P. R. 45. अर्जुन (O Arjuna)! वेदाः (The Vedas) त्रैगुण्यविषयाः (deal with the three qualities of *Māyā*—*Sattva*, *Rajas* and *Tamas*); भव (be) निस्त्रैगुण्यः (free from the influence of the three qualities) निर्द्वन्द्वः [and] (free from the mundane opposites like pleasure and pain, gain and loss, etc.), नित्यसत्त्वस्थः (live in the company of the eternal devotees), निर्योगक्षेमः (desist from the quest after unattained objects and anxiety for preserving the obtained things) आत्मवान् [and] (realise your unalloyed existence—pure soul).

distinct from *Vaikuṇṭha*, the Transcendental Blissful Realm of the Supreme Lord). They are fond of satisfying their ears with words which are sweet and agreeable in the beginning but poisonous in the long run, and are carried away by such words, only to fall a victim to the tasting of the alluring rind of fruitive actions and of the sapless stone of dry gnosticism, which ultimately leads them to the cycle of births and deaths with an insatiable desire for enjoyment of wealth, woman, and power (*Vide* Bhāg. VI, 3, 25). “These stupid and senseless persons, being greatly addicted to sensual enjoyments and powers, cannot possess any hold on concentrated intelligence, nor can they have any steadfast attachment for Me. (Exp. 42-44).

Tr. 45. O Arjuna! The Vedas deal with the threefold qualities of *Māyā*, be free from their influence and from the mundane opposites, associate with eternal devotees, do not search for unattained object nor care for preserving the obtained things and realise your pure self.

Exp. 45 The scriptures have twofold objects, *viz.*, the intended (primary) and the indicated (secondary). The former is aimed at with the help of the latter. That which is aimed at in a particular scripture is the highest end of that scripture; and that which points out the highest end is the indicator of that end. As for example, when the pole-star is intended, the brightest star nearest to it is pointed out to locate the pole-star. Therefore, the pole-star is the intended object and hence the end, while the brightest star nearest to it is the indicator which is different from the end itself. So, the Vedas ultimately aim at the Absolute Truth Who is beyond any mundane attributes, but such Truth being inconceivable to the human mind, the Vedas have used the three attributes of *Māyā* in the beginning in order to indicate the Absolute Truth, the intended end. That is why *Māyā* with her three qualities of *Sattva*, *Rajas*, and *Tamas* seems at first sight to be the subject matter of the Vedas.

“O Arjuna! You need not be confined to the indicator (*Māyā*), but freeing yourself from the three qualities of *Māyā*, realize the Supreme Being Who is beyond all mundane attributes but possesses Transcendental Form and Qualities and Who is the intended Subject of the Vedas. Free yourself from ‘*Kṣema*’ (anxiety and care for preserving the obtained results); apply your pure intelligence to the highest end and attain your unalloyed existence in the spiritual realm, which is free from the three qualities of *Māyā*. The Vedas sometimes make mention of *Karma* (action actuated by the principles of *Rajas* and *Tamas*, *i.e.*, active and opiate principles respectively), sometimes of *Jñāna*, (abstract knowledge or dry wisdom prompted by the principle of *Sattva* or the principle of relative goodness) and only on special occasions of *Suddha-Bhakti* (pure

*Devotional service
satisfies the whole universe*

यावानर्थं उदपाने सर्वतः संप्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

P. Ch. 46. यावान्, अर्थः, उदपाने, सर्वतः, संप्लुतोदके, तावान्, सर्वेषु, वेदेषु, ब्राह्मणस्य, विजानतः ॥

E. P. R. 46. तावान् [अर्थः] (All those purposes) यावान् (which) अर्थः (are served) उदपाने (by [different] small pools) सर्वतः (are wholly served) संप्लुतोदके (by a [single] large reservoir of water); [तद्वत् तावान् अर्थः (in the same way all those results) यावान् अर्थः (which are obtained)] सर्वेषु वेदेषु (by following the different parts of the Vedas) [are fully attained] ब्राह्मणस्य (by a *Brāhmin*) विजानतः (who has grasped the real meaning of the Vedas *i.e.* the devotional service of God).

Tr. 46. All the purposes served by different small pools are fully served by a large lake; in the same way, all the results that are obtained by following the different Vedas are fully attained by a *Brāhmin* who has grasped the real meaning of the Vedas.

devotion to Me, the Supreme Lord). "O Arjuna! Absolve yourself from such qualitative and relative sentiments as honour and dishonour, gain and loss, victory and defeat; associate yourself constantly with the eternal entities, *i.e.*, My devotees known as '*Sādhus*;' desist from the quest of *Yoga* (search after unattained objects aimed at by the elevationists and the salvationists). (Exp. 45).

Exp. 46. "Some pools are useful for drinking purpose and some for bathing, but a large water-reservoir or lake serves all

Advice to refrain from fruitive actions

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

P. Ch. 47. कर्मणि, एव, अधिकारः, ते, मा, फलेषु, कदाचन, मा, कर्मफलहेतुः, भूः, मा, ते, सङ्गः, अस्तु, अकर्मणि ॥

E. P. R. 47. ते (You have) अधिकारः (the right) कर्मणि (to perform the ordained duty) एव (only), [but] मा कदाचन (never) [to enjoy] फलेषु (the fruits thereof); मा भूः (do not be) कर्मफलहेतुः (the enjoyer of the fruits of action); मा अस्तु (let there not be) ते (your) सङ्गः (desire) अकर्मणि (for the dereliction of the ordained duty).

Tr. 47. You have right to the performance of your duties only, but not to the fruits thereof. Don't be the enjoyer of the fruits of your action and let your desire be not for the dereliction of your duties.

the purposes. Similarly, the different parts of the Vedas, maintain the worship of different deities for different ends, but the *Brāhmins* who have grasped the real meaning of the Vedas, have emphatically declared Me (Śrī Kṛṣṇa), as the Supreme Lord, and that those who worship Me with unflinching devotion need not worship the deities as independent of or separate from Me, as they get all the results from My worship. (Exp. 46).

Exp. 47. Perform your ordained duty (*Karma*) without seeking any fruit. There are three kinds of duties, *viz.*, daily (*Nitya*), causal or occasional (*Naimittika*), and fruitive (*Kāmya*). Of these, the last, *i.e.*, action done with the motive of gain is evil. Those who do it are bound to reap its fruits. I, therefore, tell you for your good to refrain from enjoying the fruits of actions. Action has been divided into '*Karma*.'

Yoga defined

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

P. Ch. 48. योगस्थः, कुरु, कर्माणि, सङ्गम्, त्यक्त्वा, धनञ्जय, सिद्धयसिद्धयोः, समः, भूत्वा, समत्वम्, योगः, उच्यते ॥

E. P. R. 48. धनञ्जय (O Dhanañjaya)! भूत्वा (being) समः (equable) सिद्धयसिद्धयोः (in success or failure) कुरु (perform) कर्माणि (the [ordained] duties) योगस्थः (in a devotional mood) त्यक्त्वा (having given up) सङ्गं (attachment [for the fruits of action]). समत्वम् (Equability) उच्यते (is called) योगः (Yoga).

Tr. 48. O Dhanañjaya! Being equable in success or failure perform your duties in a devotional mood having cast aside the attachment for the fruits thereof. Equability is called *Yoga*.

'*Akarma*', and '*Vikarma*'. Of these, both *Akarma* i.e., dereliction of ordained duties, and *Vikarma*, i.e., sinful actions are most harmful. Shun them both by all means. You have every right to perform the duty incumbent on you by the socio-religious injunctions of the scriptures, but you have no right over the fruits thereof. Those who follow *Bhakti-Yoga* are allowed to perform their daily and occasional duties only for the purpose of eking out their livelihood. (Exp. 47).

Exp. 48. "O Dhanañjaya! Casting aside all desires for the fruits of your action, engage yourself in the performance of your ordained socio-religious duties in a devotional mood. Equability of temperament in success or failure is *Yoga*.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

P. Ch. 49. दूरेण, हि, अवरम्, कर्म, बुद्धियोगात्, धनञ्जय, बुद्धौ, शरणम्, अन्विच्छ, कृपणाः, फलहेतवः ॥

P. Ch. 50. बुद्धियुक्तः, जहाति, इह, उभे, सुकृतदुष्कृते, तस्मात्, योगाय, युज्यस्व, योगः, कर्मसु, कौशलम् ॥

E. P. R. 49. धनञ्जय (O Dhanañjaya)! हि (as) कर्म (selfish fruitive action) दूरेण (is very much) अवरम् (worse) बुद्धियोगात् (than unselfish devotional service), अन्विच्छ (cultivate) शरणम् (recourse) बुद्धौ (to disinterested devotional service). फलहेतवः (Fruit-seekers) कृपणाः (are low).

E. P. R. 50. बुद्धियुक्तः (He who performs disinterested devotional service) जहाति (gets rid of) उभे (both) सुकृतदुष्कृते (virtue and vice) इह (in this very life); तस्मात् (hence) युज्यस्व (try to perform) योगम् (unselfish devotional service). योगः (Unselfishness) कौशलम् (is the secret) कर्मसु (of the performance of duties).

Tr. 49. O Dhanañjaya! As selfish fruitive action is much worse than unselfish devotional service, take and cultivate the spirit of refuge in disinterested devotional service. Selfish seekers of fruits are mean.

Pure intelligence saves from delusion

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

P. Ch. 51. कर्मजम्, बुद्धियुक्ताः, हि, फलम्, त्यक्त्वा, मनीषिणः, जन्मबन्धविनिर्मुक्ताः, पदम्, गच्छन्ति, अनामयम् ॥

E. P. R. 51. हि (So), मनीषिणः (the truly wise) बुद्धियुक्ताः (with the help of the knowledge of devotional service) त्यक्त्वा (giving up) फलम् (the fruits) कर्मजम् (of actions) जन्मबन्धविनिर्मुक्ताः (get released from the bondage of births) [and] गच्छन्ति (attain) पदम् (the supreme position) अनामयम् (which is free from all afflictions).

Tr. 50. He who performs unselfish devotional service gets rid of both virtue and vice in this very life. Hence take care to perform unselfish service. Unselfish devotion is the secret of performing duties.

Tr. 51. So, the truly wise give up the fruits of actions with the help of the knowledge of devotional service, and having been released from the fetters of births, attain the supreme position—free from all afflictions.

Exp. 49. “O Dhanañjaya! Cultivate a devotional attitude by the application of pure intelligence and perform your ordained duties disinterestedly, for those who do *Karma* with a selfish end in view shall be subject to the cycle of births and deaths and are, therefore, miserable or low in spirit.

Exp. 50. “Pure intelligence or devotional service is the key to the proper and skilful discharge of duties, for it will rid you of the notions of both virtue and vice in the performance of your socio-religious duties. You should rise above all worldly relativities with the help of such pure intelligence.

*Attainment of harmony—
the Keynote of all scriptures*

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

P. Ch. 52. यदा, ते, मोहकलिलम्, बुद्धिः, व्यतितरिष्यति, तदा, गन्तासि, निर्वेदम्, श्रोतव्यस्य, श्रुतस्य, च ॥

E. P. R. 52. यदा (When) ते (your) बुद्धिः (knowledge of unselfish devotional service) व्यतितरिष्यति (will enable you to surmount) मोहकलिलम् (the abyss of delusion *i.e.*, misidentification of body and mind with the soul), तदा (then) गन्तासि (you will attain) निर्वेदम् (indifference to) श्रोतव्यस्य (what is yet to be heard) च (and) श्रुतस्य (what has already been heard).

Tr. 52. When your sense of unselfish devotional service will enable you to surmount the abyss of delusion, you will attain the stage of indifference to what is yet to be heard and what has already been heard.

Exp. 51. "The truly wise do not appropriate the fruits of their actions for themselves because they have pure intelligence, *i.e.*, devotion. Being released from the bondage of *Māyā*, they ultimately attain to the Lotus Feet of the Supreme Lord, the *summum bonum* of all devotees.

Exp. 52. "While you perform deeds dedicated to the Supreme Lord, pure intelligence will save you from the abyss

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधौ चला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

P. Ch. 53. श्रुतिविप्रतिपन्ना, ते, यदा, स्थास्यति, निश्चला, समाधौ, अचला, बुद्धिः, तदा, योगम्, अवाप्स्यसि ॥

E. P. R. 53. यदा (When) ते (your) बुद्धिः (knowledge) श्रुतिविप्रतिपन्ना (shaken by the divergent expositions of the Vedas) स्थास्यति (will become) निश्चला (steadfast in) [and] अचला (fixed on) समाधौ (absorbing meditation on the Supreme Lord), तदा (then) अवाप्स्यसि (you will attain) योगम् (perfect harmony of unalloyed devotion).

Tr. 53. When your knowledge that is disturbed by the divergent expositions of the Vedas will become steadfast in and fixed on the absorbing meditation of the Supreme Lord, you will attain true devotion.

of delusion and will aid you in the cultivation of pure devotion, enabling you to be indifferent to and independent of the views of the scriptures that have already been heard and that are yet to be heard. (Exp. 52).

Exp. 53. "When your intelligence will no longer be ruffled by the divergent expositions of the Vedas, steadfast shall you be in your meditation of the Supreme Lord, the goal of all scriptures, and surely shall you then attain unalloyed *Yoga*, i.e., the perfect harmony between dedicated action, pure knowledge and true devotion."

Arjuna's query about Sthita-Prajña

अर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत् ब्रजेत किम् ॥ ५४ ॥

P. Ch. 54. स्थितप्रज्ञस्य, का, भाषा, समाधिस्थस्य, केशव, स्थितधीः, किम्, प्रभाषेत, किम्, आसीत्, ब्रजेत, किम् ॥

E. P. R. 54. अर्जुनः उवाच (Arjuna said): केशव “(O Keśava)! का (What) भाषा (are the characteristic features) स्थितप्रज्ञस्य (of one who is fully established in perfect knowledge) [and] समाधिस्थस्य (absorbed in deep meditation)? किं (What does) स्थितधीः (a person who is established in knowledge) प्रभाषेत (say)? किम् आसीत् (Will he remain still)? किम् ब्रजेत (or will he move about)?”

Tr. 54. Arjuna said: “O Keśava! What are the characteristics of one who is fully established in perfect knowledge and deeply absorbed in meditation? What does such a person say? Does he remain still or move about?”

Exp. 54. Arjuna said, “O Keśava! (i) what are the characteristic features of a person who has fully realized his own self? (ii) what does he think or say on occasions of honour and disgrace, praise and blame, and love and hatred? (iii) what is his conduct? and (iv) what is his attitude towards the outside world, when pursuing the path of indulgence and the path of abstention?”

*Lord's reply—
characteristics of a Sthita-Prajña*

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥
दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

P. Ch. 55. प्रजहाति, यदा, कामान्, सर्वान्, पार्थ, मनोगतान्, आत्मनि, एव, आत्मना, तुष्टः, स्थितप्रज्ञः, तदा, उच्यते ॥

P. Ch. 56. दुःखेषु, अनुद्विग्नमनाः, सुखेषु, विगतस्पृहः, वीतरागभयक्रोधः, स्थितधीः, मुनिः, उच्यते ॥

E. P. R. 55. श्रीभगवान् उवाच (The Supreme Lord Śrī Kṛṣṇa said): पार्थ“(O Pārtha)! यदा(When)[जीवः—a *Jīva*] प्रजहाति (relinquishes) सर्वान् (all) कामान् (desires) मनोगतान् (of the mind) [and] तुष्टः (becomes satisfied) आत्मनि (in self) आत्मना (with the realisation of the soul), तदा (then) [he] उच्यते (is said to be) स्थितप्रज्ञः (well founded in wisdom).

E. P. R. 56. [जीवः—An individual] अनुद्विग्नमनाः (who is unperturbed) दुःखेषु (by all kinds of afflictions), विगतस्पृहः (free from desires) सुखेषु (for all kinds of pleasures) [and] वीतरागभयक्रोधः (free from all attachment, fear and anger) उच्यते (is called) स्थितधीः (a truly wise) मुनिः (self-controlled sage).

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

P. Ch. 57. यः, सर्वत्र, अनभिस्नेहः, तत्, तत्, प्राप्य, शुभा-
शुभम्, न, अभिनन्दति, न, द्वेष्टि, तस्य, प्रज्ञा, प्रतिष्ठिता ॥

E. P. R. 57. तस्य (His) प्रज्ञा (wisdom) प्रतिष्ठिता (is well-
founded) यः (who) अनभिस्नेहः (has no affinity for) सर्वत्र
(any mundane object) [and] प्राप्य (having come in
contact with) शुभाशुभम् (good or evil circumstances)
न अभिनन्दति (does not become exultant) न द्वेष्टि (or
abhorrent).

Tr. 55. The Supreme Lord Śrī Kṛṣṇa replied: “O
Pārtha! When a *Jīva* relinquishes all mental desires
and becomes contented in self with the realisation of the
soul, he is said to be well-founded in wisdom.

Tr. 56. “A *Jīva* who is unperturbed by any sort of
affliction and is free from desires for enjoyments and from
all kinds of attachment, fear and anger is said to be a
truly wise, self-controlled sage.

Exp. 55. The Supreme Lord replied, “O Pārtha! (i) when
an individual relinquishes all his mental desires and attains
the blissful realization of his own real self and of Godhead,
he is said to have reached the stage of placidity or serenity.

Exp. 56. (ii) “He is free from all perturbation despite
physical, mental and social sufferings; he is indifferent to
pleasures and pains whether physical, mental or social; and
he is free from all attachment, fear and anger. Such a soul
is said to have full control over his senses.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

P. Ch. 58. यदा, संहरते, च, अयम्, कूर्मः, अङ्गानि, इव, सर्वशः, इन्द्रियाणि, इन्द्रियार्थेभ्यः, तस्य, प्रज्ञा, प्रतिष्ठिता ॥

E. P. R. 58. यदा च (When) अयम् (the wise man) सर्वशः (fully) संहरते (withdraws) इन्द्रियाणि (his senses) इन्द्रियार्थेभ्यः (from their objects), कूर्मः इव (as the tortoise) [does] अङ्गानि (its limbs), तस्य (his) प्रज्ञा (wisdom) प्रतिष्ठिता (is well founded).

Tr. 57. “His wisdom is well-founded who has no affection for any mundane object and having met with good or evil does not become exultant or abhorrent.

Tr. 58. “When the wise man fully controls his senses from their objects as the tortoise withdraws its limbs, his wisdom is well-founded.

Exp. 57. “His wisdom is well-founded who is bound by ties of flesh to none and who is neither exultant nor despondent under good or evil circumstances. So long as the physical body continues to exist, the question of mundane gain or loss is an inevitable factor, but he who pays no heed to either of them possesses serenity of mind.

Exp. 58. (iii) “The senses are by nature prone to indulge unrestrictedly in mundane pleasures, but the senses of the truly wise cannot wander about so freely, being subservient to the controlled mind. Just as the tortoise draws in its neck and feet and draws them out, when necessary, so also the truly wise man with a firm determination can control his senses, i.e., he can use them at his own free will.

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

P. Ch. 59. विषयाः, विनिवर्तन्ते, निराहारस्य, देहिनः, रस-
वर्जम्, रसः, अपि, अस्य, परम्, दृष्ट्वा, निवर्तते ॥

E. P. R. 59. विषयाः (Sense-enjoyments) देहिनः (of an
ignorant engrossed soul) निराहारस्य (who practises absti-
nence from food and such other objects of senses)
विनिवर्तन्ते (are subdued) रसवर्जम् (except for the attach-
ment for them); [but] अस्य (his) रसः अपि (attachment
too) निवर्तते (ceases to exist) दृष्ट्वा (after the realisation
of) परम् (the Absolute Truth—the Supreme Lord).

Tr. 59. “Worldly enjoyments of a person who practises
abstinence are subdued but not the attachment for the
same. But even his attachment does cease when the
Absolute Person is realised.”

Exp. 59. “The process of abstinence from food to control
the senses so long as the physical body continues to exist, the
eight processes for concentration of mind, such as forbearance,
special restrictions and regulations, particular ways of sitting,
regulated breathing, meditation etc., and the practice of abnega-
tion by self-denial are prescribed only for the ignorant.
But they do not hold good in the case of the truly wise
man who is attracted by the divine beauty of the Absolute
Truth (and I am that Absolute Truth) and who does not,
therefore, any longer feel the appetite for worldly enjoyment.
Though rules of fasting to control the senses are prescribed
for the ignorant, no eternal good can accrue from such a path,
unless it be based on the principle of Divine Love. Attachment

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
 इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥
 तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
 वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

P. Ch. 60. यततः, हि, अपि, कौन्तेय, पुरुषस्य, विपश्चितः, इन्द्रियाणि, प्रमाथीनि, हरन्ति, प्रसभम्, मनः ॥

P. Ch. 61. तानि, सर्वाणि, संयम्य, युक्तः, आसीत, मत्परः, वशे, हि, यस्य, इन्द्रियाणि, तस्य, प्रज्ञा, प्रतिष्ठिता ॥

E. P. R. 60. हि (For), कौन्तेय (O Son of Kuntī)! प्रमाथीनि (the turbulent) इन्द्रियाणि (senses) प्रसभम् (forcibly) हरन्ति (overwhelm) मनः (the mind) अपि (even) विपश्चितः (of the wise) पुरुषस्य (person) यततः (who toils for salvation).

E. P. R. 61. युक्तः (A devotee) संयम्य (having controlled) सर्वाणि (all) तानि (those senses) आसीत (should live) मत्परः (fully devoted to Me). हि (For), तस्य (his) प्रज्ञा (wisdom) प्रतिष्ठिता (is unshaken) यस्य (whose) इन्द्रियाणि (senses) वशे (are under his control).

Tr. 60. For, O Son of Kuntī! The turbulent senses forcibly overpower the mind of even a wise person who toils for salvation.

for the Divine goes *pari passu* with the corresponding detachment from the lower objects. When the fire of Divine Love is once enkindled with the realization of the real self and the knowledge of his relationship with the Supreme Lord Śrī Kṛṣṇa, thirst for worldly enjoyment is automatically quenched." (Exp. 59.)

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
 सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥
 क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
 स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

P. Ch. 62. ध्यायतः, विषयान्, पुंसः, सङ्गः, तेषु, उपजायते, सङ्गात्, संजायते, कामः, कामात्, क्रोधः, अभिजायते ॥

P. Ch. 63. क्रोधात्, भवति, संमोहः, संमोहात्, स्मृति-विभ्रमः, स्मृतिभ्रंशात्, बुद्धिनाशः, बुद्धिनाशात्, प्रणश्यति ॥

Tr. 61. A devotee having controlled all the senses should live fully devoted to Me. For, his wisdom is unshaken whose senses are under control.

Exp. 60. "O son of Kuntī! The strength of the alluring sense-enjoyments is so very great that even those who are really wise, trying to control their senses by following the path of abstract concentration and knowledge, are at times swept away by sense-storms. But there is no such danger in the path of unalloyed devotion to Me, the Absolute Person.

Exp. 61. "Therefore, he who devotes all his senses to the service of the Absolute Person, by having recourse to *Yukta-Vairāgya*, i.e., genuine asceticism as distinguished from *Phalgu-Vairāgya* i.e., pseudo-asceticism, is a person possessing pure intelligence. Mind is always seeking enjoyment from the phenomenal world through the physical senses with the result that its thirst for enjoyment is ever on the increase like the blazing fire fed by clarified butter (*Vide* Bhāg. IX, 19, 14). I am the Lord of the senses as well as of the phenomenal world. So, he who serves Me with *Yukta-Vairāgya* is said to be truly self-controlled.

E. P. R. 62-63. सङ्गः (Attachment) तेषु (for them) उप-जायते (is produced) पुंसः (of a person) ध्यायतः (who meditates on) विषयान् (objects of enjoyment). सङ्गात् (From attachment) संजायते (grows) कामः (passion), कामात् (of passion) क्रोधः (anger) अभिजायते (is born). क्रोधात् (From anger) भवति (comes) सम्मोहः (delusion), सम्मोहात् (from delusion) [springs] स्मृतिविभ्रमः (loss of memory), स्मृतिभ्रंशात् (from loss of memory) [results] बुद्धिनाशः (loss of wisdom), बुद्धिनाशात् (from loss of wisdom) प्रणश्यति (there is ruin).

Tr. 62-63. Attachment for the objects of enjoyment grows in a person who meditates on them. From attachment passion is produced, of passion anger is born, from anger comes delusion, from delusion springs loss of memory, from loss of memory results loss of wisdom, from loss of wisdom there is complete ruin.

Exp. 62-63. "On the other hand, consider the evil effects of pseudo-asceticism (*Phalgu-Vairāgya*). Even the Meditation of phenomenal objects, while yet one is physically abstaining from worldly enjoyment, gives birth to passion; passion when it receives a set-back rouses anger; anger leads to delusion; delusion betrays memory; loss of memory wipes out all real understanding and conception of the Absolute Person, and loss of pure intelligence ultimately leads to destruction. Even in mechanical or pseudo-asceticism, divorced from pure devotion, there is no escape from mental speculation which gradually engenders thirst for worldly enjoyment either in a gross or subtle form, ultimately leading the ascetic to the vortex of self-annihilation.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
 आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥
 प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
 प्रसन्नचेतसो ह्यशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

P. Ch. 64. रागद्वेषवियुक्तैः, तु, विषयान्, इन्द्रियैः, चरन्,
 आत्मवश्यैः, विधेयात्मा, प्रसादम्, अधिगच्छति ॥

P. Ch. 65. प्रसादे, सर्वदुःखानाम्, हानिः, अस्य, उपजायते,
 प्रसन्नचेतसः, हि, आशु, बुद्धिः पर्यवतिष्ठते ॥

E. P. R. 64. विधेयात्मा (A self-controlled person) अधि-
 गच्छति (attains) प्रसादम् (placidity of mind) चरन् (accept-
 ing as he does) विषयान् (worldly pleasures) आत्मवश्यैः
 (through his mastered) इन्द्रियैः (senses) रागद्वेषवियुक्तैः
 (that are entirely free from attachment or hatred).

E. P. R. 65. प्रसादे [सति] (Tranquillity *i.e.*, devotion
 having been attained) उपजायते (there is) हानिः (the end)
 अस्य सर्वदुःखानाम् (of all his miseries). हि (For), बुद्धिः (the
 wisdom) प्रसन्नचेतसः (of a placid mind) आशु (soon)
 पर्यवतिष्ठते (becomes steadfast) [on the Supreme Lord].

Tr. 64. "A self-controlled person attains placidity of
 mind accepting as he does the pleasures through his
 mastered senses free from attachment or hatred.

Tr. 65. "Placidity (*i.e.* devotion) having been
 attained, there is the end of all his miseries. For, the
 wisdom of a placid mind becomes steadfast in no time.

नास्ति बुद्धिः अयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिः अशान्तस्य कुतः सुखम् ॥ ६६ ॥

P. Ch. 66. न, अस्ति, बुद्धिः, अयुक्तस्य, न, च, अयुक्तस्य, भावना, न, च, अभावयतः, शान्तिः, अशान्तस्य, कुतः, सुखम् ॥

E. P. R. 66. नास्ति (There is no) बुद्धिः (wisdom) अयुक्तस्य (for the person who is not attached to the Supreme Lord). न च (There is no) भावना (meditation on the Supreme Lord) अयुक्तस्य (for a non-devotee). न च (There cannot be) शान्तिः (tranquillity) अभावयतः (for one who does not meditate on the Lord). कुतः (Whence) [will come] सुखम् (transcendental bliss) अशान्तस्य (for the unpeaceful person)?

Exp. 64. "A self-controlled and well-balanced soul can enjoy perfect bliss in his mind, despite the apparent application of his regulated senses to the objects of the phenomenal world, because he is entirely free from any feeling of love or hatred for sense-percepts. A real *Yogin* being a true devotee of the Supreme Lord has neither sympathy nor antipathy for any worldly object. He has full control over his senses, and he engages them to the service of the Absolute Person, wherein lies their proper use.

Exp. 65. "Attainment of perfect bliss through devotional activities drives away all misery and the mind of a blissful soul is ever intent on the loving service of his adored Object (the Absolute Person). Tranquillity of mind is possible only by devotional fervour.

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

P. Ch. 67. इन्द्रियाणाम्, हि, चरताम्, यत्, मनः, अनुविधी-
यते, तत्, अस्य, हरति, प्रज्ञाम्, वायुः, नावम्, इव, अम्भसि ॥

E P. R. 67. यत् (If) मनः (the mind) अनुविधीयते हि (is
made to follow) इन्द्रियाणाम् (the sense-organs) चरताम्
(that are feeding on their objects), तत् (that) हरति
(takes away) अस्य (that person's) प्रज्ञाम् (sense of dis-
crimination) इव (even as) वायुः (the storm) [sweeps
away] नावम् (a ship) अम्भसि (on the water).

Tr. 66. "There is no wisdom for the person who is not
attached to the Supreme Lord. There is no meditation
for a non-devotee. There cannot be tranquillity for one
who does not meditate on the Lord. Whence will come
transcendental bliss for an unpeaceful person ?

Exp. 66. "He, who is not attached to the Lotus Feet of
the Supreme Lord, by the ever-progressive eternal tie of Divine
Love, cannot liberate himself from the worldly attractions. How
can he attain peace without keeping them under control ? And
without peace how can he attain transcendental bliss ? Persons
with no control over their minds have no knowledge of their
real self. Void of such real knowledge, they cannot conceive
the Transcendental Personality of the Absolute. Those who
cannot meditate on the Personality of the Absolute for want of
real conception of the Absolute Person cannot have any peace
of mind which is ever changing and fidgety, and without tran-
quillity of mind, how can there be real and permanent bliss
which characterizes God-realization ?

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

P. Ch 68. तस्मात्, यस्य, महाबाहो, निगृहीतानि, सर्वशः, इन्द्रियाणि, इन्द्रियार्थेभ्यः, तस्य, प्रज्ञा, प्रतिष्ठिता ॥

E. P. R. 68. तस्मात् (So), महाबाहो (O Mighty-armed)! तस्य (his) प्रज्ञा (wisdom) प्रतिष्ठिता (is well-balanced), यस्य (whose) इन्द्रियाणि (senses) सर्वशः (are fully) निगृहीतानि (controlled in the light of *Yukta-Vairāgya*) इन्द्रियार्थेभ्यः (from their objects).

Tr. 67. "Just as the storm sweeps away a vessel on the sea, so also the following of the unregulated senses by the mind takes away his sense of discrimination.

Tr. 68. "So, O Mighty-armed! his wisdom is well-balanced, whose senses are fully controlled from their objects.

Exp. 67. "Just as a ship tossed to and fro and rolled up and down by an unfavourable strong gale is ultimately driven to wreck and ruin, so also the unbridled mind of a sensual person robs him of his sense of discrimination and ultimately ruins him by leading him astray from the path of pure devotion.

Exp. 68. "So, O Mighty chief! He whose mind is not swayed by sense-percepts, but is controlled by genuine asceticism (*Yukta-Vairāgya*), possesses a well-balanced sense of discrimination.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

P. Ch. 69. या, निशा, सर्वभूतानाम्, तस्याम्, जागर्ति, संयमी, यस्याम्, जाग्रति, भूतानि, सा, निशा, पश्यतः, मुनेः ॥

E. P. R. 69. संयमी (The self-controlled devotee) जागर्ति (is wide awake) तस्याम् (about that self-knowledge) या (which) निशा (is like a dark night) सर्वभूतानाम् (to all worldly-minded people). सा (That worldliness) यस्याम् (about which) भूतानि (the secular people) जाग्रति (are fully awake) निशा (is like a dark night) मुनेः (to a saint) पश्यतः (who has realised his own self and Godhead).

Tr. 69. "The devotee is wide awake about the self-knowledge which is like a dark night to the worldly-minded people. The worldliness about which the secular people are fully awake is like a dark night to a devotee who has realised his own self and Godhead.

Exp. 69. "The truly wise are active and awake in a sphere where the worldly-minded are inert and asleep. In other words, what is night for the one (ignorant) is day for the other (enlightened) and *vice-versa*. O Arjuna! Intelligence is two-fold, *viz.*, transcendental and empiric. Transcendental or pure intelligence is lying dormant in the worldly-minded. Steeped in the gloom of ignorance they know not what is cognizable to pure intelligence. Men of discriminative intelligence keenly alive to the spiritual knowledge of their own real self and of Godhead, enjoy everlasting peace and happiness accruing from that knowledge, while those who are weltering in the foul sink

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥

P. Ch. 70. आपूर्यमाणम्, अचलप्रतिष्ठम्, समुद्रम्, आपः, प्रविशन्ति, यद्वत्, तद्वत्, कामाः, यम्, प्रविशन्ति, सर्वे, सः, शान्तिम्, आप्नोति, न, कामकामी ॥

E. P. R. 70. यद्वत् (Just as) आपः (rivers) प्रविशन्ति (flow into) समुद्रम् (the ocean) आपूर्यमाणम् (which is being filled with their waters) अचलप्रतिष्ठम् [but still] (remains unruffled), तद्वत् (so also) सः (the self-controlled devotee) यम् (who) प्रविशन्ति (is filled with) सर्वे (all) कामाः (desires) आप्नोति (gets) शान्तिम् (tranquillity), न कामकामी (but not a slave of passions).

Tr. 70. "Just as rivers flow into the ocean which is being filled with their waters and which still remains unruffled, so also the self-controlled devotee, even though filled with all desires, gets tranquillity but not one who is a slave of his passions.

of worldliness and hankering after their own selfish ends are enthralled by *Māyā* and are subject to mundane relativities. These are empty dreams to the truly wise who accept them as such, if need be. (Exp. 69).

Exp. 70. "Those who are inordinately sensual can never be happy. Just as many rivers falling into the huge ocean cannot create any swell of water in it, so also the desires filling the mind of a self-controlled, purely intelligent person cannot disturb the tranquillity of his mind. Such a soul, therefore, enjoys everlasting bliss, but not he who is a slave to his passions.

विहाय कामान्यः सर्वान् पुमांश्चरति निस्पृहः ।
 निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७१ ॥
 एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
 स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

ओं तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
 योगशास्त्रे श्रीकृष्णार्जुनसंवादे सांख्ययोगो नाम
 द्वितीयोऽध्यायः ॥

P. Ch. 71. विहाय, कामान्, यः, सर्वान्, पुमान्, चरति,
 निस्पृहः, निर्ममः, निरहंकारः, सः, शान्तिम्, अधिगच्छति ॥

P. Ch. 72. एषा, ब्राह्मी, स्थितिः, पार्थ, न, एनाम्, प्राप्य,
 विमुह्यति, स्थित्वा, अस्याम्, अन्तकाले, अपि, ब्रह्मनिर्वाणम्,
 कृच्छति ॥

E. P. R. 71. यः पुमान् सः (Only he who) विहाय (shaking
 off) सर्वान् (all) कामान् (desires) चरति (lives) निस्पृहः (as one
 who is indifferent to mundane affinities), निर्ममः (who
 regards nothing as his own), निरहङ्कारः (and who has
 shaken off egoism) अधिगच्छति (attains) शान्तिम् (bliss).

E. P. R. 72. पार्थ (O Arjuna)! एषा (This is) ब्राह्मी स्थितिः
 (the eternal state of realization); प्राप्य (having
 attained) एनम् (this) [जीवः—(a *Jīva*)] न विमुह्यति (does
 not get deluded). स्थित्वा (Having realized) अस्याम् (this)
 अपि (even) अन्तकाले (at the last moment of life),
 [जीवः—(a *jīva*)] कृच्छति (attains) ब्रह्मनिर्वाणम् (complete
 emancipation).

Tr. 71. "Only he attains bliss who has given up all desires and lives quite indifferent to mundane affinities, regards nothing as his own and has shaken off egoism.

Tr. 72. "O Arjuna! This is the eternal state of realization. Having attained this, one does not get deluded. Realising this even at the last moment of life, one attains complete emancipation."

Exp. 71. "Whosoever shakes off the yoke of egoism has no desire for either enjoyment or renunciation, is indifferent to mundane attachments, lives a very humble and passionless life, and attains everlasting peace and happiness.

Exp. 72. "O son of Kuntī! Such indifference to mundane relativities leads one to the realization of that eternal state known as '*Brāhmī-Sthiti*'. He who attains that eternal state transcends the sphere of delusion or *Māyā* and tastes the rich sweetness of Divine Love in the Transcendental Realm. Even at the last moment of death, as in the case of king Khatvāṅga of yore, he who realizes his spiritual atomic self ever-existing as part and parcel in *Brahman* attains '*Brahma-Nirvāṇa*' which means complete emancipation from the limitations of time and space and a simultaneous attainment of everlasting bliss in the spiritual realm."

N.B.—It is to be noted that the primary meaning of *Brahman* does not imply the Impersonal negative Aspect of the Absolute, which is void of any Form or Attribute, but the positive Aspect of the Absolute Who is the Fountainhead of All-Love, All-Beauty, All-Truth, and All-Harmony.

Gist. This chapter deals with *Sāṅkhya-Yoga* or that branch of knowledge in which *Karma* and *Jñāna* are fully dealt with, but *Bhakti* indicated faintly.

HERE ENDETH THE SECOND DISCOURSE

ENTITLED

SĀṅKHYA-YOGA

QUESTIONS AND ANSWERS

OF

CHAPTER II

Q. 1. What is meant by frailties of heart? What arguments were put forward by Arjuna under that pretence, and what lessons are learnt therefrom?

Ans. *Vide* Gītā Ch. II, 4-8.

Q. 2. What are the characteristic traits of a *Pañḍita* as mentioned by Śrī Kṛṣṇa in Arjuna-Gītā as well as in Uddhava-Gītā?

Ans. *Vide* Gītā Ch. II, 11; Ch. V, 17 and Bhāgavata, Canto ii, Ch. 19, 41. He is the *Pañḍita* who knows what is bondage and what is release therefrom.

Q. 3. What are the arguments put forward in Gītā Chapter II in regard to the eternity of a *Jīva*? What is the distinction between body, mind and soul?

Ans. *Vide* Gītā Ch. II, 20-25.

Q. 4. What is meant by single-minded pure intelligence? What has Gītā said about those whose actions are fruitive and diversified?

Ans. *Vide* Gītā Ch. II, 41-46.

Q. 5. Does the Veda, which deals with *Karma-kāṇḍa* (fruitive actions) have as its object that which has the three *guṇas*?

Ans. *Vide* Gītā Ch. II, 45.

Q. 6. Why are the *Jīvas* debarred from reaping the fruits of their actions?

Ans. *Vide* Gītā Ch. II, 47-57.

Q. 7. What are the four questions of Arjuna to Śrī Kṛṣṇa and what is the reply?

Ans. *Vide* Gītā Ch. II, 54-64.

Q. 8. What are the distinctive characteristics of a self-controlled and a worldly-minded person?

Ans. *Vide* Gītā Ch. II, 69.

Q. 9. What is meant by ‘*Brāhmī-sthiti*’ (attainment of eternal state)?

Ans. *Vide* Gītā Ch. II, 71-72.

तृतीयोऽध्यायः

CHAPTER III

KARMA-YOGA

OR

THE PRINCIPLE OF ACTION

Summary :—Every one is born for a life of activity, but actions done for the pleasure of Viṣṇu, the Supreme Lord, and without any selfish motive, do not tie a person down to the world. No *Karma* is necessary for one who is self-contented and self-controlled; but it is necessary for those who have not been able to keep their passions in check, in which case actions must be done without selfish end. When the soul is deluded by egoism, he regards himself as the agent of the actions done through the influence of the three qualities of *Māyā*, and, misled by these qualities, he forms an attachment for the fruits of his actions. But when one dedicates all the actions to the Lotus Feet of the Supreme Lord without seeking any fruit thereof, he attains perfection. This is known as *Niskāma-Karma-Yoga*. But such a state of mind is not attainable by ordinary persons who are under the influence of their sensuous appetites. Sense-percepts are not by themselves bad, but love and hatred for them are the greatest impediments towards the realization of the self and of Godhead, and this love and hatred must be controlled by *Yukta-Vairāgya* which consists in adjusting every thing and person to the service of the Supreme Lord without any selfish motive. Our desires materialize through the senses, but mind is superior to senses; superior to mind is *Buddhi* or will; superior to *Buddhi* is the soul and superior to the soul is *Paramātmā*. Knowing the soul to be superior to *Buddhi*, one

should check one's mind with the aid of pure intelligence and kill all desires with the sword of transcendental knowledge. *Kāma*, born of *Rajas*, is the most dangerous and subtle enemy of mankind. To get rid of this formidable foe, one should be well-equipped with the transcendental knowledge of one's own self, Godhead, and *Māyā*, and their inter-relationship. Free will is the most precious gift of God granted to the *Jīva*. The best use of this free gift enables the *Jīva* to overcome *Kāma*, while its abuse hurls him down into the abyss of the infernal region.

In conclusion, the Supreme Lord Śrī Kṛṣṇa exhorts Arjuna to conform to his *Sva-Dharma*, inasmuch as *Sva-Dharma*, though ill-done, is better than *Para-Dharma*, though well-performed; and it is better to die in the performance of *Sva-Dharma* than to live a life of *Para-Dharma* which is very dangerous in the long run.

*Arjuna's query regarding his choice
between Jñāna and Karma*

अर्जुन उवाच

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥

P. Ch 1. अर्जुनः उवाच—ज्यायसी, चेत्, कर्मणः, ते, मता, बुद्धिः, जनार्दन, तत्, किम्, कर्मणि, घोरे, माम्, नियोजयसि, केशव ॥

E. P. R. 1. अर्जुनः उवाच (Arjuna said): जनार्दन ("O Janārdana—Kṛṣṇa)! केशव (O Keśava—Kṛṣṇa)! चेत् (if) ते (in Thy) मता (opinion) बुद्धिः (devotional intelligence) ज्यायसी (is superior) कर्मणः (to action), तत् (then) किम् (why) नियोजयसि (dost Thou engage) माम् (me) घोरे (in this dreadful) कर्मणि (action)?

व्यामिश्रेणैव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

P. Ch. 2. व्यामिश्रेण, इव, वाक्येन, बुद्धिम्, मोहयसि, इव, मे, तत्, एकम्, वद, निश्चित्य, येन, श्रेयः, अहम्, आप्नुयाम् ॥

E. P. R. 2. इव (Meseems), मोहयसि (Thou art perplexing) मे (my) बुद्धिं (sense) वाक्येन (with words) इव (which appear to me to be) व्यामिश्रेण (ambiguous). [अतः—Therefore] वद (do Thou advise) [मां—me] निश्चित्य (definitely) तत् एकम् (only one of them) येन (with which) अहम् (I) आप्नुयाम् (may secure) श्रेयः (good).

Tr. 1. Arjuna said—"O Janārdana! O Kēśava! If in Thy opinion devotional intelligence is superior to action, why dost Thou then engage me in this dreadful deed?"

Tr. 2. "Meseems, Thou art perplexing my sense with words which appear to me to be ambiguous. Therefore do Thou advise me definitely only one of them by following which I may secure good."

Exp. 1. Arjuna asked, "O Janārdana (Tormentor of His Own men by His Own *Māyā*), O Kēśava (Controller of Brahman and Śiva)! If Thou deemest that single-minded, definite, unmixed pure intelligence based on devotion is superior to *Karma* (action), why then dost Thou prompt me to be engaged in this dreadful deed of blood?"

Exp. 2. "Thy words of advice seem ambiguous and perplexing to me owing to my limited intelligence. Do Thou tell me, therefore, definitely the only path which is essentially good for me. In

Lord's reply—the twofold paths

श्रीभगवानुवाच

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।

ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ ३ ॥

P. Ch. 3. श्रीभगवान् उवाच—लोके, अस्मिन्, द्विविधा, निष्ठा, पुरा, प्रोक्ता, मया, अनघ, ज्ञानयोगेन, सांख्यानाम्, कर्मयोगेन, योगिनाम् ॥

E. P. R. 3. श्रीभगवान् उवाच (The Supreme Lord said—) अनघ ("O sinless Arjuna)! अस्मिन् (In this) लोके (world) द्विविधा (two kinds of) निष्ठा (faith) प्रोक्ता (have clearly been mentioned) पुरा (before) मया (by Me). सांख्यानाम् (The followers of *Sāṅkhya-Yoga*, i.e., the process of discrimination between eternal and transient entities) [निष्ठा—have faith] ज्ञानयोगेन (in the path of knowledge) [and] योगिनाम् (the *Yogins*—the followers of fruitive action) [निष्ठा—have faith] कर्मयोगेन (in the process of desireless action).

one place prominence has been given to *Bhakti-Yoga* (pure devotion) attainable only by the grace of genuine devotees; elsewhere to *Karma-Yoga*, i.e., socio-religious duties ordained by the scriptures without seeking for fruits. From this I (Arjuna) have understood that *Sāttvika* duty is superior to *Rajas* one and that *Sāttvika-Jñāna* or knowledge, though *Sāttvika* in character, is superior to *Sāttvika* duty. But *Bhakti-Yoga* is superior to all these. If Thou deemest me unfit for *Bhakti-Yoga*, be Thou pleased to instruct me in such *Sāttvika-Jñāna* or intelligence as will enable me to throw off the yoke of worldly bondage. *Niskāma-Karma-Yoga* seems to me better than fruitive action. Tell me, therefore, O Kṛṣṇa! what is essentially beneficial for me. (Exp. 2).

Tr. 3 The Supreme Lord said, “O Sinless Arjuna ! There are two kinds of faith in this world—previously mentioned by Me. The followers of *Sāṅkhya-Yoga* have faith in the path of knowledge and the *Yogins* in the path of unselfish action.

Exp. 3. The Blessed Lord said, “O Sinless one ! What I have said in the previous chapter does not mean that the two processes of *Sāṅkhya-Yoga* and *Karma-Yoga* can independently lead one to *Mokṣa* or realization of self and of Godhead. *Jñāna-Yoga* intended for the *Jñānis* is not the only path of deliverance, but there is another path called *Karma-Yoga* equally good for the *Karmīs*. There is absolutely no other path than *Bhakti-Yoga* for the attainment of *Mokṣa*. But there are two other ascending processes for the attainment of that end. The process followed by those who are pure-minded is known as *Jñāna-Yoga*. They have ‘*Niṣṭhā*’ (faith) in *Sāṅkhya-Jñāna-Yoga* or the principle of discrimination. They do not rely on *Karma-Yoga-Niṣṭhā* to purify their heart. They believe that *Sāṅkhya-Jñāna-Yoga-Niṣṭhā* will ultimately lead them to the attainment of *Mokṣa*. Those who are worldly-minded, at first have recourse to *Niṣkāma-Karma-Yoga* or the principle of desireless action, consecrate the fruits of their actions to the Supreme Lord, gradually realize *Sāṅkhya-Jñāna-Yoga* and ultimately attain *Mokṣa* by following the cult of *Bhakti*. In fact, there is but one path leading to the spiritual realization of self and of Godhead and that is *Bhakti-Yoga*. Those who follow the ascending process to attain *Mokṣa* stick either to *Jñāna-Yoga* or to *Karma-Yoga*. But those who follow the descending process to attain *Mokṣa* know fully well that *Bhakti-Yoga* is the only path to attain the realization of one’s own real self and of Godhead.

Necessity of performing ordained duties

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
 न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥
 नहि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
 कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

P. Ch. 4. न, कर्मणाम्, अनारम्भात्, नैष्कर्म्यम्, पुरुषः, अश्नुते, न, च, संन्यसनात्, एव, सिद्धिम्, समधिगच्छति ॥

P. Ch. 5. न, हि, कश्चित्, क्षणम्, अपि, जातु, तिष्ठति, अकर्मकृत्, कार्यते, हि, अवशः, कर्म, सर्वः, प्रकृतिजैः, गुणैः ॥

E. P. R. 4. पुरुषः (A person) न अश्नुते (does not attain) नैष्कर्म्यम् (the stage of true knowledge) अनारम्भात् (by the non-performance) कर्मणाम् (of actions as laid down in the scriptures) न च (nor) समधिगच्छति (does he reach) सिद्धिम् (the final goal) संन्यसनात् एव (by the renunciation of actions).

E. P. R. 5. न हि कश्चित् (None) तिष्ठति (can remain) अकर्मकृत् (inactive) जातु (even) क्षणम् अपि (for a moment); सर्वः (every one) अवशः (is forced) कार्यते (to perform) कर्म (acts) गुणैः (by the qualities) प्रकृतिजैः (of *Prakṛiti*—i.e. *Māyā*).

Tr. 4. "A person does not attain the stage of true knowledge by the non-performance of actions as laid down in the scriptures, nor does he reach the final goal by renouncing them.

Tr. 5. "None can remain inactive even for a moment; every one is forced by the qualities of *Māyā* to perform works.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

P. Ch. 6. कर्मेन्द्रियाणि, संयम्य, यः, आस्ते, मनसा, स्मरन्, इन्द्रियार्थान्, विमूढात्मा, मिथ्याचारः, सः, उच्यते ॥

E. P. R. 6. सः (That) विमूढात्मा (person of a deluded mind) यः (who) संयम्य (having restrained) कर्मेन्द्रियाणि (the organs of action) आस्ते (remains) स्मरन् (brooding) मनसा (in mind) इन्द्रियार्थान् (the objects of senses) उच्यते (is called) मिथ्याचारः (a hypocrite).

Tr. 6. “The person of a deluded mind who having restrained the organs of action broods over in mind the objects of enjoyment is called a hypocrite.

Exp 4. “The stage of *Niskāma-Karma* or desireless action with its fruit dedicated to the Supreme Lord and that of *Sannyāsa*, i.e., renouncing action with a desire for true knowledge, cannot be achieved without conforming to the socio-religious duties enjoined by the scriptures. Dereliction of spiritual ordinances renders the heart impure and an impure heart is debarred from attaining *Mokṣa* or realization of the highest end.

Exp. 5. “None can remain actionless or inactive even for a moment. Ignoring the codified injunctions of the scriptures, men of impure heart and imperfect understanding perform their secular duties forced on them by the three qualities of *Māyā*—the deluding potency of the Supreme Lord. They should not, therefore, ignore such duties as are enjoined on them in order to sweep the dirt off their heart.

Exp. 6. “What good is there for a man of impure heart to bridle the reins of his organs of action? He, who seemingly

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
 कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥
 नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
 शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ८ ॥

P. Ch. 7. यः, तु, इन्द्रियाणि, मनसा, नियम्य, आरभते, अर्जुन, कर्मेन्द्रियैः, कर्मयोगम्, असक्तः, सः, विशिष्यते ॥

P. Ch. 8. नियतम्, कुरु, कर्म, त्वम्, कर्म, ज्यायः, हि, अकर्मणः, शरीरयात्रा, अपि, च, ते, न, प्रसिद्ध्येत्, अकर्मणः ॥

E. P. R. 7. अर्जुन (O Arjuna)! स तु (But he) यः (who) नियम्य (having controlled) मनसा (in mind) इन्द्रियाणि (the sense-organs) आरभते (performs) कर्मेन्द्रियैः (with the organs of work) कर्मयोगम् (unselfish service) असक्तः (without attachment) विशिष्यते (is superior).¹

E. P. R. 8. त्वम् (You) कुरु (perform) नियतम् (the ordained) कर्म (duties such as worshipping etc.); हि (for), कर्म (action, i.e. performance of duties) ज्यायः (is better) अकर्मणः (than inaction). अपि च (Even) ते शरीरयात्रा (the maintenance of your body) न प्रसिद्ध्येत् (will not be possible) अकर्मणः (by inaction).

Tr. 7. "O Arjuna! But the person who, having controlled in mind and the senses, performs with the organs of work desireless service, without being attached to it, is superior.

controls his working organs but sits really brooding over the phenomenal world by way of pretended meditation, is called a vain hypocrite. (Exp. 6).

*Bondage inevitable from actions
unless dedicated to the Lord Viṣṇu*

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

P. Ch. 9. यज्ञार्थात्, कर्मणः, अन्यत्र, लोकः, अयम्, कर्म-
बन्धनः, तदर्थम्, कर्म, कौन्तेय, मुक्तसङ्गः, समाचर ॥

E. P. R. 9. कौन्तेय (O son of Kuntī—Arjuna)! [Acti-
vities of the people of] अयम् (this) लोकः (world) अन्यत्
(other) कर्मणः (than the services) यज्ञार्थात् (performed

Tr. 8. “Perform your daily duties, for, action is
better than inaction. Even the maintenance of your
body is not possible through inaction.

Exp. 7. “He who, having controlled his senses by well-
balanced discriminating intelligence, engages his organs of action
in the due discharge of socio-religious duties in the household life
without any attachment for them, stands superior to such a
hypocrite or pedant, because his *Niskāma-Karma* consecrated to
God will gradually elevate him to the plane of pure *Jñāna-Yoga*.

Exp. 8. “It is better to be active than to remain inactive for
one who does not know the true significance of action. When
you cannot keep your body and soul together without action, how
can you then remain actionless or inactive? Therefore, leaving
aside all fruitive actions, purify your mind by doing your daily
duties, such as fighting the enemies, protecting the subjects,
worshipping, meditating etc. Then you will be able to free
yourself from the yoke of *Māyā* and attain the plane of pure
intelligence which will ultimately lead you towards the path of
Nirguṇa-Bhakti or unalloyed devotion, the eternal function of
your true self.

Brahmā on performance of Yaज्ञā

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १० ॥

P. Ch. 10. सहयज्ञाः, प्रजाः सृष्ट्वा, पुरा, उवाच, प्रजापतिः, अनेन, प्रसविष्यध्वम्, एषः, वः, अस्तु, इष्टकामधुक् ॥

for worshipping the Supreme Lord) कर्मबन्धनः (are bondages of action). [अतः—So] तदर्थम् (for worshipping the Supreme Lord) समाचर (perform) कर्म (service) मुक्त-सङ्गः (without desire for fruits). (E.P.R. 9)

E. P. R. 10. पुरा (Of yore) प्रजापतिः (the Creator *i.e.* Brahmā) सृष्ट्वा (creating) प्रजाः (the people) सहयज्ञाः

Tr. 9. “O son of Kuntī! Activities of the people of this world other than the services performed for worshipping the Supreme Lord are bondages of action. So perform works for the Supreme Lord without any desire for fruits.

Exp. 9. “Consecration of all actions to Viṣṇu (the Lord of all souls and their actions in this world) is called *Yaज्ञā*. All actions done with any other motive than consecration to Viṣṇu (the Lord of all sacrifices) serve as bondages to this world. Therefore, O Arjuna, perform your duties for the satisfaction of Viṣṇu, the Supreme Lord, without any desire for fruits. Actions done with selfish ends, even if offered to Viṣṇu, are also the causes of bondage. So, act without any selfish end for the satisfaction of Viṣṇu, the All-Pervading Supreme Lord. Such actions are helpful to spiritual progress, and they pave the path for acquiring true knowledge of Godhead, the *Jīva*, *Karma*, *Māyā* and the world; and the knowledge of these fivefold principles will ultimately lead you to the transcendental plane of unalloyed devotion of your real self.

देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

P. Ch. 11. देवान्, भावयत, अनेन, ते, देवाः, भावयन्तु, वः, परस्परम्, भावयन्तः, श्रेयः, परम्, अवाप्स्यथ ॥

along with sacrificial acts) उवाच (said), प्रसविष्यध्वम् ("Prosper) अनेन (through this sacrificial act). एषः (May this) अस्तु (be) वः (your) इष्टकामयुक् (granter of desired ends)." (E.P.R. 10).

E. P. R. 11. भावयत (Gratify) देवान् (the gods) अनेन (with this sacrificial act). ते (May those) देवाः (gods) भावयन्तु (nurture) वः (you). परस्परं (By reciprocal) भावयन्तः (support), अवाप्स्यथ (you will attain) परम् (the highest) श्रेयः (good).

Tr. 10. The Creator Brahmā having created of yore the people along with sacrificial acts, said, 'Prosper through this. May this grant you your desired ends.

Exp. 10. "A man of impure heart must perform disinterested action; he must not refrain from action, for that will bring him no good. If desireless action be not feasible for him at first, he may offer his actions to Viṣṇu with the expectation of fulfilment of some of the desires of his heart. But under no circumstances should he welcome *Akarma* (dereliction of duty) and *Vikarma* (sinful acts), ignoring the injunctions of the scriptures. Brahmā, after creating his progeny (mankind), told them like this:—'May you thrive gradually by taking recourse to *Dharma* in the form of *Yajña*; may this *Yajña* grant your desired ends, i.e., may your heart be purified and your body sustained by this *Yajña* which will ultimately lead you to complete deliverance.

*Impropriety of enjoyment of
food and drink without offering to the Lord*

इष्टान्भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्दत्तान्प्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥

P. Ch. 12. इष्टान्, भोगान्, हि, वः, देवाः, दास्यन्ते, यज्ञ-
भाविताः, तैः, दत्तान्, अप्रदाय, एभ्यः, यः, भुङ्क्ते, स्तेन, एव, सः ॥

E. P. R. 12. देवाः (Gods) यज्ञभाविताः (gratified with the
sacrifices) दास्यन्ते (will grant) वः (you) इष्टान् (the desired)
भोगान् (objects of enjoyment). हि (Therefore) सः (he)
यः (who) भुङ्क्ते (enjoys) दत्तान् (the things given) तैः (by
them) अप्रदाय (without offering them) एभ्यः (to the
gods) स्तेनः एव (is surely a thief).

Tr. 11. 'Gratify the gods with this sacrifice. May
these gods nurture you. Thus by mutual support you
will attain the highest good.

Tr. 12. 'Gods, being gratified with the sacrifices, will
grant you the desired objects of enjoyment.' Therefore
he who enjoys the gifts of gods without offering them to
the gods is surely a thief.

Exp. 11. 'May you be enabled to please the gods with this
Yajña; may the gods, being pleased with you, bless you with
your desired boons and may you be happy thereby. May this
reciprocal gratification bring you the knowledge of your real self
and its proper function.'

Exp. 12. "He who enjoys his food and drink produced by
the gods, without offering them to the gods by way of perform-
ing this *Yajña* is reckoned a thief. The *Yajñas* or sacrificial
rites to the gods are fivefold, viz., (i) '*Brahma-Yajña*'—which

Fivfold sins and liberation therefrom

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वधं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

P. Ch. 13. यज्ञशिष्टाशिनः, सन्तः, मुच्यन्ते, सर्वकिल्बिषैः, भुञ्जते, ते, तु, अघम्, पापाः, ये, पचन्ति, आत्मकारणात् ॥

E. P. R. 13. सन्तः (Righteous persons) यज्ञशिष्टाशिनः (who eat remnants of sacrifices) मुच्यन्ते (are freed) सर्व-किल्बिषैः (from all sorts of sins). ते तु (On the other hand those) पापाः (sinful persons) ये (who) पचन्ति (cook food) आत्मकारणात् (for their own self) भुञ्जते (eat) अघम् (sins).

Tr. 13. "Righteous persons who take remnants of sacrifices as food are relieved of all sins. On the other hand wicked men who cook food for their own self devour but sins.

is performed by the study of the Vedas., (ii) 'Pitr-Yajña'—offering oblations to the manes or the souls of deceased ancestors, (iii) 'Deva-Yajña'—offering clarified butter to the gods by burning it in the holy fire, (iv) 'Bhūta-Yajña'—offering food to other beings, and (v) 'Manusya-Yajña'—offering hospitality to guests. (Exp. 12.)

Exp. 13. "Those who accept the remnants of Yajña as food are liberated from all sins; but those who eat and drink for their own selfish enjoyment, suffer from 'Pañca-Sūna' (fivefold sins). Sins committed by killing lives in five different ways are known as Pañca-Sūnā, viz., (i) 'Kaṇḍanī' i.e., killing of animals in the pestle and mortar, (ii) 'Peṣanī' i.e., killing in the grinding stone, (iii) 'Cullī' i.e., killing in the furnace or hearth, (iv) 'Udakumbhī' i.e., killing under the water-pot, and (v) 'Mārjanī' i.e., killing with the broom-stick. Sins committed

Brahman established in Yajña

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

P. Ch. 14. अन्नात्, भवन्ति, भूतानि, पर्जन्यात्, अन्नसंभवः, यज्ञात्, भवति, पर्जन्यः, यज्ञः, कर्मसमुद्भवः ॥

P. Ch. 15. कर्म, ब्रह्मोद्भवम्, विद्धि, ब्रह्म, अक्षरसमुद्भवम्, तस्मात्, सर्वगतम्, ब्रह्म, नित्यम्, यज्ञे, प्रतिष्ठितम् ॥

E. P. R. 14. भूतानि (Animated objects) भवन्ति (come into being) अन्नात् (from food). अन्नसंभवः (Growth of food) पर्जन्यात् (is from clouds *i.e.* rain). पर्जन्यः (Cloud) भवति (is produced) यज्ञात् (from *Yajña*—sacrifices). यज्ञः (Sacrifices) कर्मसमुद्भवः (come from *Karma*—fruitive action).

E. P. R. 15. विद्धि (Know) कर्म (*Karma*—action) ब्रह्मोद्भवम् (to be inspired by the Vedas), ब्रह्म (the Vedas) अक्षरसमुद्भवम् (to be originated from the Absolute). तस्मात् (So) सर्वगतम् (the All-Pervading) ब्रह्म (Absolute) नित्यम् (is eternally) प्रतिष्ठितम् (established) यज्ञे (in *Yajña*—sacrificial acts).

by people in eating and drinking and those accruing from these five different ways may be destroyed by the performance of the fivefold sacrificial rites mentioned in *Śloka* 12. (Exp. 13.)

Dereliction of Dharma-Yajña leads to sin

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुर्इन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

P. Ch. 16. एवम्, प्रवर्तितम्, चक्रम्, न, अनुवर्तयति, इह, यः, अघायुः, इन्द्रियारामः, मोघम्, पार्थ, सः, जीवति ॥

E. P. R. 16. पार्थं (O Pārtha—Arjuna)! सः (He) यः (who) न (does not) इह (in this life) अनुवर्तयति (abide by) चक्रम् (the cycle of *Karma*) एवम् (thus) प्रवर्तितम् (promulgated), अघायुः (is sinful), इन्द्रियारामः (addicted to sensual pleasures) [and] जीवति (lives) मोघम् (in vain).

Tr. 14. “Animated objects come into being from food. Food grows from cloud. Cloud is produced from *Yajña*—sacrifice. Sacrifice is born of *Karma*—action.

Tr. 15. “Know that *Karma* is inspired by the Vedas and the Vedas spring from the Absolute. Hence the All-Pervading Absolute is eternally established in sacrificial acts.

Tr. 16. “O Arjuna! He who does not in this life abide by the cycle of *Karma* thus promulgated is sinful, addicted to sensual pleasures and is living in vain.

Exp. 14-15. “Living beings come into existence as a result of consuming food; food is produced by rain; rain pours down as a result of *Yajña*, *Yajña* accrues from *Karma*; *Karma* springs from *Brahman* or the Vedas; the Vedas or *Brahman* originate in the transcendental word ‘Ohm’ “(ॐ)”, One and the Same with the Absolute. Therefore, the All-Pervading *Brahman* abides eternally in *Yajña*. People of godly temperament should therefore, adhere to this ‘*Dharma-Yajña*’.

Self-contented person free from mundane attachment

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

P. Ch. 17. यः, तु, आत्मरतिः, एव, स्यात्, आत्मतृप्तः, च, मानवः, आत्मनि, एव, च, संतुष्टः, तस्य, कार्यम्, न, विद्यते ॥

Exp. 16. "O Pārtha! He who refrains from performing this sacrament (*Dharma-Yajña*)—by not following the cycle of *Karma* in this world, lives in vain a sinful sensuous life as one of the selfish doers of fruitive actions. Desireless action done for Viṣṇu's satisfaction is free from every tinge of virtue or vice, because that is the right path leading to *Nirguṇa-Bhakti* enjoined by the scriptures. By following this path one can easily purify his heart from worldly dross. Those who follow not this ordained path are swayed by sinful desires and appetites, leading a desecrated life in society. In order to wean them from their evil habit, pious deeds are prescribed by the *Śāstras* such as *Yajña*. Atonement saves one from the result of his sinful actions. Prescribed *Yajña* is *Dharma* or piety. Piety is nothing but the faithful performance of such deeds as are conducive to the harmonious development of the universal good as well as to the healthy growth of this cosmic principle. Such pious deeds destroy the unavoidable sins born of *Pañca-Sūnā* or the fivefold sins described in *Śloka* 13. Personal enjoyments, so far as they tend to produce universal good, may be reckoned as parts of pious deeds included in the *Dharma-Yajña*. The invisible enactors of temporary good are known as gods, born of the Cosmic Potency of the Supreme Lord, in order to fulfil the desired ends of the worldly people. All sins can be temporarily washed off by gaining the favour of these gods by satisfying them with their desired offerings. This is called '*Karma-Yajña*' or the sacrifice by action. Performance of '*Karma-Yajña*' by worshipping these gods is called '*Sakāma-Upāsana*'. Those who consider this kind of *Sakāma-Upāsana*, prescribed by the scriptures as mere mundane, are men more

E. P. R. 17. मानवः तु (But the person) यः (who) स्यात् (remains) आत्मरतिः (a lover of his true self, i.e. the soul), आत्मतृप्तः (is satisfied with the soul) सन्तुष्टः च (and is contented) आत्मनि एव (only with the soul); तस्य विद्यते (he has) न (no) कार्यम् (work to perform).

Tr. 17. “But the person who loves his soul, remains satisfied and contented with only the soul; he has no work to perform.

of ethical than of devotional temperament. It is better for men of the world not to follow them, but to lead an active life, performing the socio-religious duties with the fruits thereof consecrated to Viṣṇu, the Supreme Lord. (Exp. 16).

Exp. 17. “Fettered with the ‘wheel of action’, the *Jivas* perform their duties for duty’s sake; but he who finds delight in the function of his true self, in other words, he who can discriminate the functions of self and non-self and is always engaged in the performance of the function of self-proper (pure devotion), is called self-contented and self-delighted, i.e., he delights in the active realization of the true nature of his own real self and of Godhead. He has, therefore, no action to perform under a sense of obligation. He lives, moves and has his being in the domain of pure intelligence with a submissive pure heart rendering by his unalloyed self eternal service to the Supreme Lord Śrī Kṛṣṇa. Though he does everything to keep his body and soul together, he always aims at that eternal bliss which is the be-all and end-all of existence. Notwithstanding his apparent application of his organs of sense and action in every walk of life, he never does any action whether daily, occasional or fruitive, because of his indifference to mundane attachment. So, his actions are quite different from fruitive ones. When his actions aim at *Mokṣa* he is termed a *Jñānī* (gnostic) and when they aim at pure devotion to the Absolute Person Śrī Kṛṣṇa, he is called a *Bhakta* (devotee).

*Whatever done or not done by a self-contented person
tends to universal good*

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥

Prescribed duties to be non-fruitive

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ १९ ॥

P. Ch. 18. न, एव, तस्य, कृतेन, अर्थः, न, अकृतेन, इह, कश्चन, न, च, अस्य, सर्वभूतेषु, कश्चित्, अर्थव्यपाश्रयः ॥

P. Ch. 19. तस्मात्, असक्तः, सततम्, कार्यम्, कर्म, समाचर, असक्तः, हि, आचरन्, कर्म, परम्, आप्नोति, पूरुषः ॥

E. P. R. 18. तस्य (Such a person has) न एव (no) अर्थः (virtue to gain) इह (in this world) कृतेन (through the works done by him), न कश्चन (nor has he any vice) अकृतेन (for renouncing the work). अस्य च (And for him) न कश्चित् (there is nothing) सर्वभूतेषु (in all this world) अर्थव्यपाश्रयः (as object to be sought).

E. P. R. 19. तस्मात् (So) सततम् (always) समाचर (perform) कार्यम् (the prescribed) कर्म (duties) असक्तः (being indifferent to the results thereof). हि (For) पूरुषः (a person) आचरन् (having performed) कर्म (his duties) असक्तः (without any attachment) आप्नोति (attains) परम् (the highest end).

Desireless action leads to eternal good

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ २० ॥

P. Ch. 20. कर्मणा, एव, हि, संसिद्धिम्, आस्थिताः, जनकादयः, लोकसंग्रहम्, एव, अपि, संपश्यन्, कर्तुम्, अर्हसि ॥

E. P. R. 20. जनकादयः (Great souls like Janaka and others) आस्थिताः (achieved) संसिद्धिम् (the highest end) कर्मणा एव हि (by the performance of deeds). अपि (More-

Tr. 18. "Such a person has no virtue to gain in this world by his deeds, nor has any vice for not doing them. There is nothing for him in all this world as object to be sought.

Tr. 19. "So always perform the prescribed duties with indifference to the results thereof. For, the person who performs his duties without any attachment attains the highest end.

Exp. 18. "He is self-delighted and is not responsible for any virtue or vice consequent upon the due discharge or dereliction of his duties. He who is self-contented has no liking or disliking for anything that concerns the world. Inasmuch as he delights and remains content in the eternal loving service to Me, the Supreme Lord, the only Object of his worship, his actions cannot be judged by standards of virtue or vice. So, whatever he does or does not do, all tend to universal good.

Exp. 19. "Therefore, O Arjuna, always do your prescribed duties without any attachment for their fruits; for, by so doing an embodied soul can reach the goal or acme of salvation. Salvation is nothing but the realization of the soul's eternal function of unalloyed service to the Absolute Person, which is the climax of all duties enjoined by the scriptures.

*Even the Lord does actions for universal good,
and the wise follow Him*

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

P. Ch. 21. यत्, यत्, आचरति, श्रेष्ठः, तत्, तत्, एव, इतरः, जनः, सः, यत्, प्रमाणम्, कुरुते, लोकः, तत्, अनुवर्तते ॥

over) संपश्यन् (considering) लोकसंग्रहम् (the good of the people of the world) अहंसि एव (you are certainly justified) कर्तुम् (in performing works). (E. P. R. 20.)

E. P. R. 21. इतरः (Common) जनः (people) [आचरति—do] तत् तत् एव यत् यत् (whatever) श्रेष्ठः (a great man) आचरति (does). लोकः (The common run of people) अनुवर्तते (follow) यत् यत् (whatever) सः (he) कुरुते (sets up) प्रमाणम् (as standard).

Tr. 20. “The great souls like Janaka realized the highest goal i.e. devotion by the performance of deeds. Moreover considering the good of the world you are certainly justified in doing work.

Tr. 21. “Commoners perform what the great man does. They follow what he accepts as standard of action.

Exp. 20. “*Jñāni-Bhaktas* like Janaka realised *Bhakti* or unalloyed devotion to the Supreme Lord Viṣṇu by performing deeds favourable to the realization of that end. You may deem yourself a *Jñāni-Bhakta*, knower of the Absolute Truth, but still you should engage yourself in doing your ordained duties for the good of the world.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
 नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥
 यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
 मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥

P. Ch. 22. न, मे, पार्थ, अस्ति, कर्तव्यम्, त्रिषु, लोकेषु, किञ्चन, न, अनवाप्तम्, अवाप्तव्यम्, वर्ते, एव, च, कर्मणि ॥

P. Ch. 23. यदि, हि, अहम्, न, वर्तेयम्, जातु, कर्मणि, अतन्द्रितः, मम, वर्त्म, अनुवर्तन्ते, मनुष्याः, पार्थ, सर्वशः ॥

E. P. R. 22. पार्थ (O Pārtha—Arjuna)! मे अस्ति (I have) न (no) कर्तव्यम् (duty) किञ्चन (whatever) त्रिषु लोकेषु (in the three worlds). [अस्ति—(There is)] न अनवाप्तम् (nothing unattained [वा—or] अवाप्तव्यम् (attainable) [मे—(for Me)]). वर्ते एव च (Nevertheless I am always engaged) कर्मणि (in work).

E. P. R. 23. पार्थ (O Pārtha)! अतन्द्रितः (without being idle) यदि (if) जातु (at any time) न वर्तेयम् (I be not engaged) कर्मणि (in work), मनुष्याः (people) सर्वशः (by all means) अनुवर्तन्ते (will imitate) मम (my) वर्त्म (ways).

Tr. 22. “O Pārtha! In the three worlds I have no duties to perform, as there is nothing unattained or attainable for Me. Still I am always engaged in work.

Exp. 21. “The common people follow unquestioningly and unreservedly the actions of great men; whatever standard or principle of life the latter set up is accepted and followed as truth by the ordinary run of men.

उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम् ।

संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥

P. Ch. 24. उत्सीदेयुः, इमे, लोकाः, न, कुर्याम्, कर्म, चेत्, अहम्, संकरस्य, च, कर्ता, स्याम्, उपहन्याम्, इमाः, प्रजाः ॥

E. P. R. 24. अहम् चेत् न कुर्याम् (If I do not perform) कर्म (work), इमे (all these) लोकाः (people) उत्सीदेयुः (will be ruined); स्याम् च (and I shall be) कर्ता (the cause) संकरस्य (of confusion of castes) [एवम्—and in this way] उपहन्याम् (shall destroy) इमाः (these) प्रजाः (people).

Tr. 23. “O Pārtha! Without being idle, if at any time I be not engaged in work, people will imitate My ways by all means.

Tr 24. “If I do not perform work, all these people will be ruined and I shall be the cause of confusion of castes and destruction of the people.

Exp. 22 “Look here, O Pārtha! in the three worlds I have absolutely nothing incumbent on Me as a duty (as I am the Supreme Lord and hence far beyond the mundane laws) and no object is unattainable by Me, and still for the good of the world I am engaged in action.

Exp. 23. “If I ever shirk action, O Pārtha, all the people will follow Me and keep themselves aloof from their respective duties.

Exp. 24. “If I desist from action, the world will go to wreck and ruin owing to non-performance by men of their ordained duties, and if a rupture is created in the regulated socio-religious life by Me, it will strike at the root of pure and ordered growth of the world by causing caste-confusion and in the long run the destruction of all living beings on earth.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
 कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहः ॥ २५ ॥

Fruit-seekers are fools

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
 जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

P. Ch. 25. सक्ताः, कर्मणि, अविद्वांसः, यथा, कुर्वन्ति, भारत, कुर्यात्, विद्वान्, तथा, असक्तः, चिकीर्षुः, लोकसंग्रहम् ॥

P. Ch. 26. न, बुद्धिभेदम्, जनयेत्, अज्ञानाम्, कर्मसङ्गिनाम्, जोषयेत्, सर्वकर्माणि, विद्वान्, युक्तः, समाचरन् ॥

E. P. R. 25. भारत (O Arjuna—the descendant of the King Bharata)! यथा (Just as) अविद्वांसः (the ignorant) कुर्वन्ति (act) सक्ताः (with attachment) कर्मणि (for work), तथा (so also) विद्वान् (the wise) कुर्यात् (should act) असक्तः (without attachment) चिकीर्षुः (with a view to do) लोकसंग्रहम् (good to the world).

E. P. R. 26. विद्वान् (The wise man) न जनयेत् (should not create) बुद्धिभेदम् (any disturbance of conception) अज्ञानाम् (of the ignorant) कर्मसङ्गिनाम् (persons who are attached to fruitive actions), [but] समाचरन् (performing) सर्वकर्माणि (all works) युक्तः (without attachment) [तान्] जोषयेत् (should keep them engaged in work).

Tr. 25. “O Arjuna! Just as the ignorant act with attachment for their work, so also the wise should act without attachment with a view to do good to the world.

Characteristics of the ignorant and the wise

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

P. Ch. 27. प्रकृतेः, क्रियमाणानि, गुणैः, कर्माणि, सर्वशः, अहंकारविमूढात्मा, कर्ता, अहम्, इति, मन्यते ॥

Tr. 26. "The wise man should not disturb the conception of the ignorant, attached to fruitive actions, but engage them in work, himself acting without any attachment.

Exp. 25. "O Bhārata! Just as the ignorant do their work with attachment for it, even so the wise should perform action without any attachment for the sake of the well-being of the world at large. The difference between the respective duties of the ignorant and the wise lies not in their mode of action but in their attachment for or detachment from those duties.

Exp. 26. "He who does not know the truth that *Niskāma-Karma* (consecrated action) aims at *Jñāna* (pure knowledge) which ultimately leads to *Bhakti* (pure devotion), is an ignoramus or dunce; and he who performs his actions with an attachment for fruits, is called a fruit-seeker. Such ignorant persons show no eagerness for real knowledge that awakens pure devotion, even when it is explained to them. The wise man, therefore, will do well to teach them how to perform *Niskāma-Karma* (desireless action) in order to purify their hearts, himself setting an example before them by his own conduct instead of instructing them at the outset about the futility of fruitive action. Premature attempt to make them understand the distinction between *Karma* and *Jñāna* will do them no good. This is intended for the preachers of *Jñāna* and not for those of the *Bhakti* cult, because *Bhakti* or loving devotion to Me, the Absolute Person, is independent of *Karma* and *Jñāna* and does not wait for the purification of the heart which automatically follows devotional practices.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्ते इति मत्वा न सज्जते ॥ २८ ॥

P. Ch. 28. तत्त्ववित्, तु, महाबाहो, गुणकर्मविभागयोः, गुणाः, गुणेषु, वर्तन्ते, इति, मत्वा, न, सज्जते ॥

E. P. R. 27. कर्माणि (All works) क्रियमाणानि (are performed) सर्वशः (wholly) गुणैः (by the qualities) प्रकृतेः (of *Prakṛti*—*Māyā* i.e., the Deluding Potency of God-head), [but] अहंकारविमूढात्मा (a person who is blinded by a sense of false egoism) मन्यते (imagines) अहम् (himself) कर्ता इति (as the sole performer).

E. P. R. 28. महाबाहो (O Mighty-armed Arjuna)! तत्त्ववित् तु (but the knower of the truth) गुणकर्मविभागयोः (of the difference of the Soul from the qualities of matter and action) मत्वा (having realized) इति (that) गुणाः (it is

Tr. 27. “Works are fully effected by the qualities of *Māyā*, but a person bewildered by false egoism imagines himself as the sole performer.

Exp. 27. “Now let Me tell you the different characteristics of the ignorant and the wise. (A) Characteristics of the ignorant:—A *Jīva* enthralled by *Māyā-Prakṛti*—the Deluding Potency of the Supreme Lord, wrongly identifies himself with his perverted ego and imagines himself as the sole agent of all his actions, good or bad. But it is a pity that he does not know that the actions are the works of *Māyā-Prakṛti* and are done under the influence of the three qualities of *Māyā*. Godhead is the efficient cause and *Māyā-Prakṛti* is the material cause of all actions done by a fallen soul in this plane of the three dimensions.

*The wise should not unsettle
the mind of the ignorant*

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।

तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ २९ ॥

P. Ch. 29. प्रकृतेः, गुणसंमूढाः, सज्जन्ते, गुणकर्मसु, तान्, अकृत्स्नविदः, मन्दान्, कृत्स्नचित्, न, विचालयेत् ॥

the sense-organs) वर्तन्ते (which remain engaged) गुणेषु (in the objects of the senses) न सज्जते (does not associate himself with *i.e.*, get attached to them). (E.P.R. 28).

Tr. 28. “But, O Mighty-armed Arjuna! he, who is possessed of the knowledge of the difference of the soul from the qualities of matter or action, realizes that it is his senses that get engaged in their objects, so he does not become attached.

Exp. 28. (B) Characteristics of the wise :—“But, O thou mighty-armed! the wise who are knowers of the Truth do not associate themselves with the mundane qualities and actions, knowing fully well that they are works of *Māyā-Prakṛti* and are quite different from the unalloyed self who is a sentient being that can take the initiative by himself. A truly wise man thinks within himself—‘I am a soul—a spiritual eternal entity living in this tabernacle of flesh and blood; I shall have to quit this temporary habitation after a few days or years not known to me. But I have an eternal function of rendering loving service to the Absolute Person Śrī Kṛṣṇa—the only Object of my worship. As ill-luck would have it, I have been enveloped by the two garments, *i.e.*, the gross and the subtle bodies—the temporal products of *Māyā-Prakṛti*. I must not wrongly identify myself with these two outward garments and must not, therefore, yield to their sensuous cravings. The Lord of my senses and sense-objects is not this apparent-I or real-I, but the Supreme Lord Hṛṣīkeśa

E. P. R. 29. गुणसंमूढाः (Persons who are deluded by the qualities) प्रकृतेः (of Nature *i.e.*, *Māyā*—the Deluding Potency) सज्जन्ते (become attached) गुणकर्मसु (to the senses and the objects thereof). कृत्स्नचित् (The truly wise) न विचालयेत् (should not disturb the ideas of) तान् (those) मन्दान् (unfortunate) अकृत्स्नविदः (ignorant people).

Tr. 29. “Persons who are deluded by the qualities of *Māyā* become attached to the senses and their objects. The truly wise should not disturb these unfortunate ignorant people.

(Govinda). I have, therefore, no relation with the three qualities of *Māyā-Prakṛti* or products thereof. So, I must not be enslaved by those qualities or actions nor consider myself as the doer. (Exp. 28.)

Exp. 29. “The ignorant who are deluded by the three qualities of *Māyā* imagine themselves to be born of *Māyā* and associate themselves with the qualities and actions of *Māyā-Prakṛti* (Cosmic Energy). These less intelligent, ill-fated persons must not be unnecessarily disturbed by the truly wise. They should be instructed to follow a gradual process leading to higher knowledge. Ignorant and deluded as they are, they must begin to learn, at the outset, how to adhere strictly to the principle of *Sva-Dharma* (socio-religious duties) laid down by the scriptures. Just as a person possessed of a spook misidentifies himself with the evil spirit so long as he is under the influence of the bogey, so also he, who is deluded by the three qualities of *Māyā*, imagines himself to be born of *Māyā* and, therefore, wrongly identifies himself as the product of *Māyā* qualities and actions. Just as exorcising by muttering incantations or applying specific drugs is the remedy for the victim of the hobgoblin, so also the practical application of the doctrine of desireless action prescribed by the truly wise, who follow the scriptures *in toto*, to the ignorant is the only remedy to

Consecration of actions to the Lord

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

P. Ch. 30. मयि, सर्वाणि, कर्माणि, संन्यस्य, अध्यात्मचेतसा, निराशीः, निर्ममः, भूत्वा, युध्यस्व, विगतज्वरः ॥

E. P. R. 30. विगतज्वरः (Free from all anxieties), अध्यात्म-चेतसा (with your mind directed towards the soul *i.e.*, with the knowledge of the true self) [and] संन्यस्य (dedicating) सर्वाणि (all) कर्माणि (works) मयि (to Me) युध्यस्व (go on fighting) निराशीः भूत्वा (without being enjoyer of the fruits of actions) निर्ममः (giving up the sense of egoism).

Tr. 30. “Free from all anxieties, with the mind directed towards the soul and dedicating all your actions to Me, go on fighting without appropriating the results thereof and shaking off all sense of egoism.

get rid of the deluding influence of *Māyik* qualities and actions. The truly wise should not, therefore, try to unsettle the mind of the ignorant unacquainted with the knowledge of self and non-self and their respective functions, but should only advise him to perform the ordained duties without seeking for fruits, like a sorcerer who administers drugs and mutters incantations while curing a possessed person, instead of trying to convince him by argument that he is not a ghost but a human being. (Exp. 29.)

Exp. 30. “Thus realizing, O Arjuna, the true knowledge of your real self, of Gadhead and *Māyā*, dedicate all your actions and their fruits to Me, the Supreme Lord, absolve yourself from all thoughts of egoism and desires for enjoying the fruits of your actions; refrain from all anxieties and lamentations on the supposed loss of your friends and relatives as the after-

Result of Niskāma-Karma-Yoga

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥

Evil fate of defaulters of Niskāma-Karma-Yoga

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३२ ॥

P. Ch. 31. ये, मे, मतम्, इदम्, नित्यम्, अनुतिष्ठन्ति, मानवाः, श्रद्धावन्तः, अनसूयन्तः, मुच्यन्ते, ते, अपि, कर्मभिः ॥

P. Ch. 32. ये, तु, एतत्, अभ्यसूयन्तः, न, अनुतिष्ठन्ति, मे, मतम्, सर्वज्ञानविमूढान्, तान्, विद्धि, नष्टान्, अचेतसः ॥

E. P. R. 31. ते मानवाः (Those persons) अपि (too) ये (who), अनसूयन्तः (without being malicious), श्रद्धावन्तः (have faith in Me) [and] नित्यम् (always) अनुतिष्ठन्ति (follow) इदम् (this) मतम् (view i.e., desire) मे (of Mine) मुच्यन्ते (are liberated) कर्मभिः (from the bondage of action).

E. P. R. 32. विद्धि (Know) तान् (them) ये (who) न (do not) अनुतिष्ठन्ति (follow) एतत् (this) मतम् (doctrine) मे (of Mine) अभ्यसूयन्तः (out of malice) सर्वज्ञानविमूढान् (to be deprived of all true knowledge), अचेतसः (thoughtless) नष्टान् (and given up for ruined).

effects of war, and fight the battle out as the bounden duty of a *Kṣatriya*.

“The three features of *Niskāma-Karma* have been clearly mentioned, viz., (i) indifference to fruitive actions (ii) giving up all sense of egoism, and (iii) dedication of all actions with the fruits thereof to Me, the Supreme Lord. (Exp. 30).

Even the intelligent is bound by Karma

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

P. Ch. 33. सदृशम्, चेष्टते, स्वस्याः, प्रकृतेः, ज्ञानवान्, अपि, प्रकृतिम्, यान्ति, भूतानि, निग्रहः, किम्, करिष्यति ॥

E. P. R. 33. अपि (Even) ज्ञानवान् (a learned man) चेष्टते (acts) सदृशम् (according to the predispositions) स्वस्याः (of his own) प्रकृतेः (nature). भूतानि (Fallen souls) यान्ति (follow in the wake of) प्रकृतिम् (their respective

Tr. 31. “Those who, without being malicious, have faith in Me and always abide by this desire of Mine, are likewise liberated from the bondage of action.

Tr. 32. “Consider them to be ignorant of all true knowledge, thoughtless and ruined who do not, out of malice, follow this doctrine of Mine.

Exp. 31. “The result of *Niṣkāma-Karma-Yoga*:—‘Those, who always perform this *Niṣkāma-Karma-Yoga* by offering all the fruits of their actions to the Supreme Lord and who have constant faith and confidence in Me, but at the same time cherish no malicious disposition against Me, are freed from the bondage of this world.’

Exp. 32. “Know you this for certain that those who do not follow the principle of *Niṣkāma-Karma-Yoga* as chalked out by Me, out of malice against Me and My principle, are deprived of all true knowledge regarding Me and their own real self. Deceived by My Deluding Potency *Māyā*, they are doomed to destruction. These foolish persons are known as men of crippled intellect.

inclinations). किम् (What will) निग्रहः (the restraining of the senses) करिष्यति (do)? (E. P. R. 33).

Tr. 33. "Even a learned man acts according to the predispositions of his own nature. Living beings follow their natural inclinations. What will restraining of the senses do ?

Exp. 33. "In case a wise person has recourse to asceticism by suddenly giving up all mundane qualities and actions, after discriminating between self and non-self, there is no certainty that he is liberated from the bondage of this world. He who is a slave of his passions, even though he be intelligent and wise from worldly standpoint, is, nevertheless, a fallen soul, and will, therefore, have to follow the natural bent of his age-long desires and habits. To accept '*Karma-Sannyāsa*' (renunciation of action) does not necessarily imply deliverance from the bondage of *Māyā*. To get rid of those long-accustomed habits and inclinations, one should perform *Niṣkāma-Karma* or socio-religious duty without seeking its fruits. A man of giant intellect is bound to be enthralled by the three qualities of *Māyā*, if he be ignorant of his real self and of Godhead. Due to stoic abnegation, a *Māyā*-ridden soul may renounce the world and accept *Sannyāsa*, but that is no reason why he should be freed from the clutches of the octopus *Māyā*. To get rid of the deluding influence of *Māyā*, *Niṣkāma-Karma* with fruits thereof dedicated to Me is the only beneficial path, until one is imbued with devotional aptitude characterized by *Yukta-Vairāgya* (genuine asceticism). This is known as *Sva-Dharma* or *Vaṇāśrama-Dharma* as enjoined by the scriptures. Simultaneous results in the shape of spiritual well-being of the individual soul and of the world at large, accrue from the observance of this *Sva-Dharma*. Non-performance of *Sva-Dharma* results in moral turpitude. But where *Bhakti-Yoga* is awakened by My grace and by the grace of My devotees, there is no need of observance of this *Niṣkāma-Karma-Yoga* or *Vaṇāśrama-Dharma* (socio-religious duties prescribed for a fallen soul).

*Mundane love and hatred
as impediments to self-realization*

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

P. Ch. 34. इन्द्रियस्य, इन्द्रियस्य, अर्थे, रागद्वेषौ, व्यवस्थितौ, तयोः, न, वशम्, आगच्छेत्, तौ, हि, अस्य, परिपन्थिनौ ॥

E. P. R. 34. रागद्वेषौ (Attachment for or aversion to) अर्थे (the objects) इन्द्रियस्य (of the senses) व्यवस्थितौ (is inevitable) इन्द्रियस्य (for the sense-organs). न आगच्छेत् (One should not be) वशम् (a slave) तयोः (to these two—attachment and aversion). हि (For) तौ (these two) परिपन्थिनौ (are enemies) अस्य (of him).

Tr. 34. “ Attachment for or aversion to their objects is inevitable for the senses. One should not be a slave to it. For, it is attachment and aversion that are one’s enemies.

Exp. 34. “ If it be argued that association with the sense-objects will make one all the more addicted to worldliness than liberation from the bondage of *Māyā*, then listen to Me; Sense-percepts are not by themselves detrimental to the realization of the self and of Godhead, but love and hatred for them (sense-percepts) are the greatest drawbacks towards that realization. Love for seeing or touching the limbs of another’s wife which is tabooed by the scriptures, and reluctance on the part of a disciple for seeing, touching or serving the Lotus Feet of the *Guru* or Preceptor which are enjoined by the scriptures, are regarded as great impediments towards the spiritual progress of a devotee. So, love and hatred must be controlled in dealing with the sense-percepts. So long as love and hatred are under control, there is no danger in contracts with the sense-percepts.

Sva-Dharma better than Para-Dharma

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

P. Ch. 35. श्रेयान्, स्वधर्मः, विगुणः, परधर्मात्, स्वनुष्ठितात्, स्वधर्मे, निधनम्, श्रेयः, परधर्मः, भयावहः ॥

E. P. R. 35. स्वधर्मः (One's own ordained socio-religious duties) अपि—[even if] विगुणः (imperfectly performed) श्रेयान् (are better) स्वनुष्ठितात् (than the perfectly performed) परधर्मात् (duties ordained for others). निधनम् (To die) स्वधर्मे (in the performance of one's own duties) श्रेयः (is good), [while] परधर्मः (the performance of the duties ordained for others) भयावहः (is dreadful).

So long as this physical body continues to exist, reaction to sense-percepts is a matter of course; but love and hatred for sense-objects due to perverted egoism must be controlled by all means by having recourse to *Yukta-Vairāgya*, which consists in the proper adjustment of all senses and sense-percepts to the gratification of the Spiritual Sense of Me, the Supreme Lord, without any attachment for worldly enjoyments. So, this control of both love and hatred for sense-objects must not be applied with reference to devotional service to Me or to the objects that accelerate spiritual progress. As for example, love for those things and deeds which stimulate devotional aptitude, and hatred for those things and deeds that impede spiritual progress in the loving service of the Supreme Lord (Me), must be cherished by all means, but love and hatred for the sense-objects that engender a spirit of self-aggrandizement and promote anti-devotional temperament, must be shunned by all means. (Exp. 34.)

Tr. 35. "Duties of one's own, though imperfectly performed, are better than the well performed duties of others. It is better to die for one's own duties, while the performance of duties ordained for others is dangerous."

Exp. 35. "*Sva-Dharma* though ill-done is better than *Para-Dharma*, though well performed. It is better to die in performing *Sva-Dharma* than to live a life engaged in *Para-Dharma* which is dangerous. Socio-religious duties of a fallen soul are divided into four sections according to the classification of *Brāhmaṇa*, *Kṣatriya*, *Vaiśya*, and *Śūdra*. The *Sva-Dharma* of a *Brāhmaṇa* consists in the study of the Vedas, living on the charity of others, controlling his inner and outer senses *etc.*; that of a *Kṣatriya*—in fighting against his enemies, protecting his subjects, collecting the revenues *etc.*; that of a *Vaiśya*—in tilling the land, carrying on trade, agriculture *etc.*; and that of a *Śūdra*—in serving the other three castes. *Para-Dharma* means the duties ordained for other castes and not those for one's own caste. As for example, *Sva-Dharma* or the duty of a *Brāhmaṇa*, of a *Vaiśya* or of a *Śūdra* is regarded as *Para-Dharma* for a *Kṣatriya* and *vice versa*. Both *Sva-Dharma* and *Para-Dharma* are socio-religious duties with reference to the body and mind of a fallen soul.

"But '*Ātma-Dharma*' or the eternal function of the unalloyed self is quite different from either *Sva-Dharma* or *Para-Dharma*. Hence, *Niṣkāma-Karma*, the fruits of which have been dedicated to Me, even though it is ill-done, is better than *Para-Dharma* or the duties of another, though well performed. It is better to die in the performance of one's own ordained duties aiming at a higher level of service than to live a life engaged in doing *Para-Dharma*, a conduct which is injurious and useless in the long run; for, doing another's duty is unsafe and is never beneficial under any circumstance. But when *Nirguṇa-Bhakti* (unadulterated devotion) is awakened in the unalloyed self, there is no harm in setting aside the duties laid down as *Sva-Dharma*, because the eternal function of the unalloyed self is

What incites one to commit sin?

अर्जुन उवाच

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वाष्ण्येय बलादिव नियोजितः ॥ ३६ ॥

P. Ch. 36. अर्जुनः उवाच—अथ, केन, प्रयुक्तः, अयम्, पापम्, चरति, पुरुषः, अनिच्छन्, अपि, वाष्ण्येय, बलात्, इव, नियोजितः ॥

E. P. R. 36. अर्जुनः उवाच (Arjuna said):—अथ “(Well) ! वाष्ण्येय (O Kṛṣṇa—the scion of the *Vṛṣṇi* family)! प्रयुक्तः (Prompted) केन (by whom) [does] अयम् (this) पुरुषः (*Jīva*), अपि (though) अनिच्छन् (unwilling), चरति (commit) पापम् (sin) इव (as if) नियोजितः (impelled) बलात् (by force)?”

Tr. 36. Arjuna said “Well! Kṛṣṇa! Prompted by whom does the *Jīva*, though unwilling, commit sin, as if impelled by force?”

then manifest as *Sva-Dharma*, which means the duty of ‘*Sva*’, or the real self, while consecrated socio-religious duties that were known previously as *Sva-Dharma* of a fallen soul with reference to his body and mind in the particular station of life in society, now become *Para-Dharma* or duties of non-self (body and mind) to the awakened soul.” (Exp. 35.)

Exp. 36. Arjuna enquired, “O *Vārṣṇeya* (Scion of the family of *Vṛṣṇi*)! Prompted by what does the *Jīva* commit sinful acts, though not so inclined and oftentimes quite against his own will? Thou hast told me that the *Jīva* is an unadulterated eternal entity, quite independent of mundane qualities and relativities and that it is not in the nature of the *Jīva* to commit sin, and yet it is always seen that the *Jīvas* of this world are ever wallowing in the mud of sin. Therefore, pray tell me, O Lord, what incites the *Jīva* to commit sin?”

Lord's reply—lust and anger are causes of sin

श्रीभगवानुवाच

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

P. Ch. 37. श्रीभगवान् उवाच—कामः, एषः, क्रोधः, एषः, रजोगुणसमुद्भवः, महाशनः, महापाप्मा, विद्धि, एनम्, इह, वैरिणम् ॥

E. P. R. 37. श्रीभगवान् उवाच (The Supreme Lord said), श्रुषुः “(It is this) महाशनः (all-consuming) महापाप्मा (formidable) कामः (lust), एषः (it is this) क्रोधः (anger) रजोगुणसमुद्भवः (born of the quality of *Rajas*), [हेतुः— which is the cause]. इह (In the pursuit of the Highest Good) विद्धि (know) एनम् (this lust) वैरिणम् (to be the enemy).

Tr. 37. The Supreme Lord said, “It is this all-consuming and formidable lust with anger born of the quality of *Rajas* (which is the cause). In the pursuit of the Highest Good know this lust to be the enemy.

Exp. 37. The Supreme Lord replied, “Know you that the all-consuming and the most formidable lust and anger, born of the quality of *Rajas*, propel a fallen soul to commit sin and are, therefore, the most harmful enemies of mankind in this world. *Kāma* (lust) is the enjoying mood, born out of the desires of this birth and of those that remained unsatisfied in the previous births. It is *Kāma* that takes the form of anger, when the former is obstructed or withheld. *Rajas* begets *Kāma* which, when it receives a set-back in its fulfilment, gets transformed into the principle of *Tamas* which begets anger. *Kāma* is the most subtle, sordid and powerful agent of *Māyā*—the Deluding Potency of the Supreme Lord and is, therefore, fierce, formidable and insatiable. It is an all-devouring demon.

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

P. Ch. 38. धूमेन, आव्रियते, वह्निः, यथा, आदर्शः, मलेन, च, यथा, उल्बेन, आवृतः, गर्भः, तथा, तेन, इदम्, आवृतम् ॥

E. P. R. 38. यथा (Just as) वह्निः (the flame) आव्रियते (is enveloped) धूमेन (by smoke) आदर्शः च (and the mirror) मलेन (by dust), [and] यथा (just as) गर्भः (the womb) आवृतः (is enwrapped) उल्बेन (by the uterus), तथा (so also) इदम् (the true cognition of a *Jīva*) आवृतम् (is enshrouded) तेन (by this lust).

Tr. 38. “Just as flame is covered by smoke, mirror by dust, and just as the foetus is enwrapped by the uterus, so also the true knowledge of a *Jīva* remains enshrouded by this lust.

because all the produce, animals, wealth, woman *etc.* of the whole world cannot satisfy an *iota* of its ravenous hunger. Hence, it is the most dangerous and subtle enemy of mankind (*Vide* Bhāg. IX, 19, 13). (Exp. 37.)

Exp. 38. “It is *Kāma* that screens and deludes the whole world with nescience or ignorance—sometimes loosely—sometimes deeply and sometimes very gloomily. Let Me illustrate this more clearly: Just as a flame lurking in smoke can be made easily visible, so also the *Jīva* can think of or meditate on God, even when the normal function of his real self is slightly influenced by *Kāma* or *Māyā*; at this stage, a *Jīva*, whose animation is just like a budding flower (सुकुलित चेतन) engages himself in the performance of ‘*Varṇāśrama-Dharma*’ or consecrated *Niskāma-Karma* as enjoined by the scriptures. The worse condition of a fallen soul is like that of a mirror obscured by dust and thereby deprived of its quality of reflection;

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

P. Ch. 39. आवृतम्, ज्ञानम्, एतेन, ज्ञानिनः, नित्यवैरिणा, कामरूपेण, कौन्तेय, दुष्पूरेण, अनलेन, च ॥

E. P. R. 39. कौन्तेय (O Son of Kuntī)! ज्ञानम् (The true knowledge) ज्ञानिनः (of a wise person) आवृतम् (is enshrouded) एतेन (by this) दुष्पूरेण (insatiable) नित्यवैरिणा (eternal enemy), अनलेन च (the fire) कामरूपेण (of lust).

Tr. 39. "O Arjuna, the son of Kuntī! The true knowledge of a wise man is enshrouded by this insatiable, eternally inimical fire of lust.

deeply enthralled by *Kāma*, although born in human form, he cannot remember or meditate on God, and, therefore, leads more an atheistic than a theistic life. This shrinking condition of the innate nature of the human soul may be compared to the life of lower animals such as birds, beasts *etc.*, which possess a shrunken animation (संकुचित चेतन). The worst and the most deplorable condition of existence of an entirely engrossed human soul is like the foetus in the womb, which is, completely enwrapped by the uterus, unable to make any movement of its limbs and existing miserably in the sac with enshrouded animation (आच्छादित चेतन), like trees, creepers, stones *etc.* (Exp. 38.)

Exp. 39. "O son of Kuntī! The *Kāma* is the bitterest enemy of the *Jīva*. In the form of ignorance, it envelops the true knowledge of the real nature of the *Jīva* and the Supreme Lord. As pouring of clarified butter intensifies rather than extinguishes the blazing fire, so also *Kāma* or the enjoying mood intensifies, rather than satisfies the cravings of the mind and the senses of a *Jīva* (Vide Bhāg. IX, 19, 14). *Kāma* or the enjoying mood is the shameful perversion of the holy principle of Divine Love—the eternal connecting link between the Supreme Lord and the *Jīva*. *Kāma* cuts off this connecting link and makes a *Jīva* its

bond slave. Like a blazing fire, it consumes the soul's natural ardour for Divine Love and ultimately transforms it into a black charcoal in the form of worldly-attachment. A true knowledge of the real nature of Me, (Supreme Lord) and the *Jīva* and our inter-relationship enables one to throw off the yoke of *Kāma* or *Māyā*. Both I, the Supreme Lord and the *Jīva* are Spiritual Entities eternally existing in the spiritual realm as master and servant. I am the Supreme Lord, otherwise known as '*Vibhu-Caitanya*' (All-Pervading Supreme Being). The *Jīva* is '*Ānu-Caitanya*', i.e., My spiritual atomic part, existing simultaneously distinct and non-distinct from Me, and as such, the function of a *Jīva* is the eternal service of the '*Sat-Cit-Ānanda-Vigraha*' (i.e. of Me) in the Spiritual Abode. The *Jīva* is endowed with free will, the most precious gift of Me, (Supreme Lord), for which I am universally worshipped as the 'Supreme Munificent'. The *Jīva* can make the right use of this precious gift or abuse it. When the *Jīva* makes the best use of it, out of his own accord, he remains My eternal servant. When he abuses it, he instantly forgets his real nature as the eternal servant of Me, (Supreme Lord), is at once overpowered by *Kāma* with an enjoying mood, and begins to enjoy and measure the phenomenal and even the spiritual world (?) with his enjoying and measuring temperament. The more he is deluded by *Kāma*, as the enjoyer of sense-objects, the more his thirst for enjoyment increases and the screen of illusion grows thicker and thicker until his inner vision of spiritual realities is obscured. In this way, the deeper the illusion, the greater is the velocity with which he is hurled down into the miserable existence of the lower animals, till he is dragged into the lowest depth of enshrouded animation such as trees, stones, etc. This is known as '*Karma-Cakra*' or worldly bondage which willy-nilly, forces a bound *Jīva* to rotate in the cycle of births and rebirths. It is to be borne in mind that *Kāma* or the enjoying mood has its reverse '*Mokṣa-Kāma*' or renouncing temperament, both being the two ends of one and the same rod (*Māyā*); the latter makes the *Jīva* an aspirant after oneness with Godhead or *Brahman*. Hence the latter is more harmful than the former. (Exp. 39.)

इन्द्रियाणि मनो बुद्धिस्स्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥

P. Ch. 40. इन्द्रियाणि, मनः, बुद्धिः, अस्य, अधिष्ठानम्, उच्यते, एतैः, विमोहयति, एषः, ज्ञानम्, आवृत्य, देहिनम् ॥

E. P. R. 40. इन्द्रियाणि (The sense-organs), मनः (the mind), [and] बुद्धिः (intelligence) उच्यते (are said to be) अधिष्ठानम् (the abode) अस्य (of this lust). आवृत्य (Having obscured) ज्ञानम् (the knowledge), एषः (this lust) विमोहयति (deludes) देहिनम् (the engrossed *Jīva*) एतैः (with them i.e., senses, mind and intelligence).

Tr. 40. "The sense-organs, the mind and intelligence are said to be the abode of lust. This lust having obscured the knowledge deludes an engrossed person with them i.e., senses, mind and intelligence.

Exp. 40. A soul is a spiritual entity of pure cognition, volition, and emotion. Encased by the double garments of mind and body, the embodied soul becomes a henchman of *Kāma*. Deluded by *Kāma*, he identifies himself with his perverted ego. His pure intelligence, being also perverted, is not able to discriminate between right and wrong. His perverted mind is ever running after the will-o'-the-wisps and is fidgety. His senses become the instruments of his enjoyment. Perverted egoism is the first veil of ignorance offered to the *Jīva* by *Kāma* of *Avidyā* (forgetfulness of real self), and perverted intelligence or '*Ku-Buddhi*' serves as the first stronghold of perverted ego. When this perverted ego gradually develops, the mind stands as a second stronghold. When mind attempts to deal with phenomena, the senses appear before him as the third stronghold. Fortifying by these three fortresses, *Kāma* hurls down the *Jīva* into the vortex of worldly enjoyments. Thus infatuated by

Means to conquer Kāma

तस्माच्चमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

P. Ch. 41. तस्मात्, त्वम्, इन्द्रियाणि, आदौ, नियम्य, भरतर्षभ, पाप्मानम्, प्रजहि, हि, एनम्, ज्ञानविज्ञाननाशनम् ॥

E. P. R. 41. तस्मात् (Therefore), भरतर्षभ (O Arjuna—the scion of the family of Bharata) ! नियम्य (having controlled) इन्द्रियाणि (the organs of sense and action) आदौ (beforehand) त्वम् (you) प्रजहि (conquer) पाप्मानम् (this evil) एनम् (lust) हि (fully), ज्ञानविज्ञाननाशनम् (the destroyer of true knowledge and loving devotion to Me).

Tr. 41. “Therefore, O Arjuna—the scion of the family of Bharata! having controlled beforehand the organs of sense and action, you should conquer this evil lust thoroughly, the destroyer of true knowledge and loving devotion.

Kāma, the *Jīva* becomes its bond slave. This perverted egoism, born of *Kāma*, engenders aversion to the service of *Kṛṣṇa* and His devotees, and this brings about the ruin of the *Jīva*. *Kāma* is, therefore, the deadliest foe of the *Jīva*; but still when a fallen soul takes absolute shelter in the Lotus Feet of *Śrī Kṛṣṇa*, *Kṛṣṇa* appears before him as the *Sad-Guru*, whose transcendental words, when listened to with rapt attention, liberate him from the terrible grip of the octopus-like *Kāma*. His perverted egoism vanishes in proportion to his realization of the true nature of his real self and of Godhead. The proper use of free will which leads to the transcendental knowledge of God, *Jīva* and *Māyik* world and their inter-relationship, is the work of *Parā-Vidyā* (real knowledge) and forgetfulness of one's own real self and of Godhead is of *Aparā-Vidyā* or *Kāma*. (Exp. 40.)

*Jīvātmā superior to senses
and Paramātmā to Jīvātmā*

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥

P. Ch. 42. इन्द्रियाणि, पराणि, आहुः, इन्द्रियेभ्यः, परम्, मनः, मनसः, तु, परा, बुद्धिः, यः, बुद्धेः, परतः, तु, सः ॥

E. P. R. 42. इन्द्रियाणि (The sense-organs) आहुः (are said to be) पराणि (superior) [to matter], मनः (the mind) परम् (is superior) इन्द्रियेभ्यः (to the sense-organs), बुद्धिः (intelligence is) परा (superior) मनसः (to the mind) यः तु (and he who) परतः (is superior) बुद्धेः तु (even to intelligence) सः (is the soul).

Tr. 42. "The sense-organs are said to be superior to matter, the mind is superior to the sense-organs, intelligence is superior to the mind and he who is superior even to intelligence is the soul.

Exp. 41. "Therefore, O Bharatarṣabha (chief of the family of Bharata), triumph over this deadly foe *Kāma*—the destroyer of *Jñāna* (pure intelligence) and *Vijñāna* (loving devotion to Me), by subduing firstly your mind and senses by engaging them in my service (of Hṛṣīkeśa). Destroy *Kāma* that dominates over your soul's freedom of choice, by trying to be in tune with the real loving nature of your true self. The first duty of a fallen soul is to practise *Sva-Dharma* with *Yukta-Vairāgya* (genuine asceticism) and then to follow the gradual steps that are laid down by the saints in the path of unalloyed devotion—a path which is beyond the intellect of a fallen soul but attainable only by My grace and by the grace of My devotees.

Spiritual knowledge destroys Kāma

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

P. Ch. 43. एवम्, बुद्धेः, परम्, बुद्ध्वा, संस्तभ्य, आत्मानम्, आत्मना, जहि, शत्रुम्, महाबाहो, कामरूपम्, दुरासदम् ॥

E. P. R 43. महाबाहो (O Mighty-armed) ! एवं (Thus) बुद्ध्वा (knowing) परम् (the soul to be is superior) बुद्धेः (to intelligence) [and] संस्तभ्य आत्मानम् (having made the mind steady) आत्मना (with the knowledge of the real self). जहि (over-power) दुरासदम् (the invincible) शत्रुम् (enemy), कामरूपम् (the lust).

Tr. 43. "O Mighty-armed Arjuna! Thus knowing the soul to be (the entity) superior to intelligence and making the mind steady with the knowledge of true self, over-power lust, the invincible enemy."

Exp. 42. "Let me now tell you, in a nutshell, the gradation from gross matter up to the highest spirit:—You are a *Jīva*. Your real nature is to render loving service to Me and Me alone. But at present you have misidentified your real self with your perverted ego, senses, mind, and intelligence; this is due to the delusion caused by *Kāma* or *Māyā* which has enthralled you owing to your abuse of free will and the forgetfulness of your real self and of Me. Matter is the gross, earthy product of nature which is lifeless. Superior to matter are the senses; subtler than and superior to the senses is mind; still more subtle than and superior to mind is intelligence; much more subtle than and superior to intelligence is the soul; and higher than and by far superior to the soul is *Paramātmā* or Over-Soul—the Immanent Aspect of Me, the Supreme Lord.

ओं तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे सांख्ययोगो नाम
तृतीयोऽध्यायः ॥

Exp. 43. "Thus, O mighty-armed! Well equipped with the transcendental knowledge of your real self and realizing that self as the eternal servant of Me, the Lord and as such far superior to the transient body, mind, and intelligence, kill this formidable enemy, *Kāma* outright. Remember that your unalloyed self is eternally associated with Me, the Supreme Lord, by the tie of Divine Love, rendering eternal loving service to Me in My Blissful Realm. Cast off all your prejudices and relative thoughts of mundane personalities and impersonalities. Enlighten yourself with the light of that perfect knowledge and dispel the age-long gloom of ignorance from your mind. By the grace of My Internal Self-Effulgent Controlling Potency and by following the gradual steps of devotional practices, do away with this insuperable and powerful enemy, *Kāma*, which is ever antagonistic to the spiritual realization by you of your unalloyed self and of Me, the Godhead."

Gist. This chapter deals with *Niṣkāma-Karma-Yoga* or desireless action dedicated to the Supreme Lord Śrī Kṛṣṇa, leading one to the transcendental knowledge regarding the Lord and one's own self.

HERE ENDETH THE THIRD DISCOURSE

ENTITLED

KARMA-YOGA

QUESTIONS AND ANSWERS

CHAPTER III

Q. 1. Why is a *Jīva* in his fettered state impelled to *Karma-Yoga* (principle of action), when *Jñāna-Yoga* (principle of knowledge) is known to be superior to *Karma-Yoga*?

Ans. *Vide Gītā Ch. III, 3-31.*

Q. 2. Who are entitled to *Jñāna-Yoga* and who to *Karma-Yoga*?

Ans. *Vide Gītā Ch. III, 3.*

Q. 3. Is salvation attained by the renunciation of action?

Ans. *Vide Gītā Ch. III, 4,*

Q. 4. Why is action indispensable for a *Jīva*?

Ans. *Vide Gītā Ch. III, 5-8.*

Q. 5. Who is a hypocrite?

Ans. *Vide Gītā Ch. III, 6.*

Q. 6. What actions lead to liberation from worldly bondage?

Ans. *Vide Gītā Ch. III, 9.*

Q. 7. Who is reckoned as a thief according to the *Gītā*?

Ans. *Vide Gītā Ch. 12.*

Q. 8. Who are they that eat and drink their own sins?

Ans. *Vide Gītā Ch. III, 13.*

Q. 9. How is action the cause of the cycle of births and deaths ?

Ans. *Vide* Gītā Ch. III, 14.

Q. 10. Why are *Yajña* or sacrificial duties enjoined in scriptures ?

Ans. *Vide* Gītā Ch. III, 15.

Q. 11. What ideal of action is to be followed by a teacher of the world ?

Ans. *Vide* Gītā Ch. III, 9, 21, 26, 27.

Q. 12. What are the distinctive characteristics of the ignorant and the wise ?

Ans. *Vide* Gītā Ch. III, 27, 28.

Q. 13. What are the two great enemies of a *Sādhaka* (neophyte in spiritual practice).

Ans. *Vide* Gītā Ch. III, 37.

चतुर्थोऽध्यायः

CHAPTER IV

JÑĀNA-YOGA

OR

THE PRINCIPLE OF SPIRITUAL KNOWLEDGE

Summary :—When religion is perverted and irreligion prevails in the name of religion, and when the *Sādhus* are persecuted by men of demoniac character while propagating the doctrine of Divine Love, then the Supreme Lord Śrī Kṛṣṇa manifests His Descents in the mundane plane to protect the *Sādhus*, destroy the demons and re-establish the eternal religion of Divine Love. Those who actually realize His Descents and His Divine Deeds are released from the thralldom of *Māyā*, and are not born again. By acquiring true knowledge of the self and of Godhead, a person is purified, his passions are checked, he is devoted to the Supreme Lord Śrī Kṛṣṇa by taking absolute shelter in Him, and he attains unalloyed spiritual bliss in the spiritual realm. The Lord deals in the manner in which He is dealt with; in other words, the spirit with which the Lord is approached is reciprocated by Him. *Jñāna-Yoga* or the spiritual knowledge of the relationship between the soul and the Supreme Lord Śrī Kṛṣṇa brings about freedom from all sins and destroys the polluting effects of selfish actions. This transcendental knowledge is to be acquired from those who are well vested in this knowledge and have actually realized the Absolute Truth, by submissive spirit, honest enquiry after Truth, and obedient temperament. It puts an end to all doubts, prejudices and ignorance, and then one

becomes a fully liberated soul. There is nothing holier in this world than transcendental knowledge regarding one's own self and the Supreme Lord, which needs to be acquired as the fruit of *Niṣkāma-Karma-Yoga*. He who performs *Niṣkāma-Karma-Yoga* with firm faith, senses controlled, and steadfast attachment for the Supreme Lord Śrī Kṛṣṇa, ere long attains the eternal bliss (*Vide* Ch. III, 30).

*Spiritual knowledge
handed down through Āmnāya*

श्रीभगवानुवाच

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुर्इक्ष्वाकवेऽब्रवीत् ॥ १ ॥

P. Ch. 1. श्रीभगवान् उवाच, इमम्, विवस्वते, योगम्, प्रोक्तवान्, अहम्, अव्ययम्, विवस्वान्, मनवे, प्राह, मनुः, इक्ष्वाकवे, अब्रवीत् ॥

E. P. R. 1. श्रीभगवान् उवाच (The Supreme Lord said), अहम् “(I) प्रोक्तवान् (taught) इमम् (this) अव्ययम् (eternal) योगम् (knowledge) विवस्वते (to Vivasvān—the sun-god). विवस्वान् (The sun-god) प्राह (taught) मनवे (Manu). मनुः (Manu) अब्रवीत् (told) इक्ष्वाकवे (Ikṣvāku).

Tr. 1. The Supreme Lord said, “I taught this eternal knowledge to the sun-god. The sun-god taught Manu and Manu said this to Ikṣvāku.

Exp. 1. The Blessed Lord said, “I taught this eternal *Jñāna-Yoga*, the consummation of the consecrated *Niṣkāma-Karma-Yoga* (*Vide* Ch. III) at first to My disciple Vivasvān—the sun-god who taught the same to his son Manu, who again taught this immortal *Jñāna-Yoga* to his son, Ikṣvāku, by virtue of lineage.

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परन्तप ॥ २ ॥

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

P. Ch. 2. एवम्, परम्पराप्राप्तम्, इमम्, राजर्षयः, विदुः, सः, कालेन, इह, महता, योगः, नष्टः, परन्तप ॥

P. Ch. 3. सः, एव, अयम्, मया, ते, अद्य, योगः, प्रोक्तः, पुरातनः, भक्तः, असि, मे, सखा, च, इति, रहस्यम्, हि, एतत्, उत्तमम् ॥

E. P. R. 2. राजर्षयः (The royal saints) विदुः (came by) इमम् (this knowledge) एवम् (thus) परम्पराप्राप्तम् (handed down in preceptorial line of succession) परन्तप (O Arjuna—Tormentor of enemies)! सः (This) योगः (knowledge) नष्टः (is lost) इह (in this world) महता (through long) कालेन (ages).

E. P. R. 3. अद्य (This day) सः एव अयम् (the selfsame) पुरातनः (eternal) योगः (knowledge) प्रोक्तः (is taught) मया (by Me) ते (to you). इति हि (As) [त्वम्—you] असि (are) मे (My) भक्तः (devotee) च (and) सखा (friend), एतत् (this) उत्तमम् (essential) रहस्यम् (secret knowledge) [प्रोक्तम् ते—is spoken to you].”

Tr. 2. “O Arjuna—The Tormentor of enemies! The royal saints received this knowledge thus handed down in preceptorial line of succession. This knowledge is lost in this world through long ages.

*Arjuna's doubts about
the eternal nature of Āmnāya*

अर्जुन उवाच

अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

P. Ch. 4. अर्जुनः उवाच, अपरम्, भवतः, जन्म, परम्, जन्म, विवस्वतः, कथम्, एतत्, विजानीयाम्, त्वम्, आदौ, प्रोक्तवान्, इति ॥

E. P. R. 4. अर्जुन उवाच (Arjuna said), भवतः “(Thy) जन्म (birth) अपरम् (is later), जन्म (the birth) विवस्वतः (of Vivasvān) परम् (is earlier). कथम् (How) विजानीयाम् (am I to understand) इति (that) त्वम् (Thou) प्रोक्तवान् (spoke) एतत् (this) आदौ (at first)?

Tr. 3. “This day the selfsame eternal knowledge is taught by Me to you. As you are My devotee and friend, this essential secret knowledge is spoken to you.”

Tr. 4. Arjuna queried, “O Kṛṣṇa! The birth of Vivasvān was much earlier than Thy birth which is much later. How am I then to understand that Thou didst declare this *Yoga* to him at first?”

Exp. 2. “And thus it (*Jñāna-Yoga*) was handed down through ‘*Āmnāya*,’ i.e., through the preceptorial line of succession to the royal saints. O Parantapa (slayer of foes)! Now, this *Jñāna-Yoga* is lost to mankind by the ruthless passage of time, i.e., obliterated by the various pseudo-sects.

Exp. 3. “Now the selfsame eternal and blissful *Jñāna-Yoga* I have once more declared to you this day, as you are My loyal devotee and faithful friend. Bear this confidential *Yoga* in mind, as this is the essence (the secret) of all doctrines inculcated in the Vedas.

Lord on His Eternal Nature and Advent

श्रीभगवानुवाच

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ ५ ॥
अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ६ ॥

P. Ch. 5. श्रीभगवान् उवाच, बहूनि, मे, व्यतीतानि, जन्मानि, तव, च, अर्जुन, तानि, अहम्, वेद, सर्वाणि, न, त्वम्, वेत्थ, परन्तप ॥

P. Ch. 6. अजः, अपि, सन्, अव्ययात्मा, भूतानाम्, ईश्वरः, अपि, सन्, प्रकृतिम्, स्वाम्, अधिष्ठाय, संभवामि, आत्ममायया ॥

E. P. R. 5. श्रीभगवान् उवाच (The supreme Lord replied), परन्तप “(O Arjuna) ! बहूनि (Many) जन्मानि (births) तव (of yours) च (as well as) मे (Mine) व्यतीतानि (are past); अहम् (I) वेद (remember) तानि (them) सर्वाणि (all), [किन्तु—but] त्वम् (you) न वेत्थ (do not remember them).

Tr. 5. The Supreme Lord replied, “O Arjuna ! Many births of yours as well as Mine are past; I remember them all, but you do not.

Exp. 5. The Blessed Lord replied, “O Arjuna ! Many a birth did you and I leave behind. As Supreme Lord, I exactly remember them all, but you, O Parantapa, have forgotten them all. When I make My Descent in this world, you, too, as My ‘Pārṣada’ (constant associate) appear with Me to show to the world the divine nature of My Deeds. As Omniscient Supreme Lord, I can remember them exactly, while you, being an *Ānu-Āt* (spiritual atomic part), cannot.

E. P. R. 6. अपि (Though) [अहम्—I] सन् (am) अजः (unborn) [and] अव्ययात्मा (unchangeable) अपि सन् (and though) ईश्वरः (the Lord) भूतानाम् (of all the universe), [अहम्—I] अधिष्ठाय (taking the help of) स्वाम् (My own) प्रकृतिम् (Potency) संभवामि (make my descent) आत्ममायया (through the agency of the Enlightening Energy).

Tr. 6. “Though I am unborn and unchangeable and though I am the Lord of all the universe, I make my descent with the help of My own Potency and through the agency of the Enlightening Energy.

Exp. 6. “Although all of you have births and deaths and I have My Descents in this world, yet there is a great gulf of difference between your births and My Descents, because I make My Descent through the agency of My *Yoga-Māyā* (the Enlightening Potency), while the fallen souls come into existence under the influence of My *Mahā-Māyā* (the insuperable Deluding Potency). I manifest My Own Eternal Beautiful Human Form out of My infinite kindness for the fallen souls and out of My Own Accord, through the agency of *Yoga-Māyā*—My Own Internal Controlling Potency. But the conditioned souls are born under the influence of *Mahā-Māyā*—My External Deluding Potency, which deprives them of the recollections of their previous births. By the law of *Karma*, the rebirth into the world of a fallen soul in some form is inevitable, in order to satiate the desires of his mind left unsatisfied in his previous births. In other words, fallen souls are born and reborn on account of their minds being full of enjoying mood. But it is only out of My free will, that I sometimes make My Descents among the gods and lower animals. Like that of the fallen souls, My Transcendental Beautiful Human Form is never enveloped by either a subtle or gross body, because My Divine Personality is one and the same with My Body, Mind, and Soul—a fact which is quite different in the case of a fallen soul whose body, mind, and soul differ from one another. Out of My Divine Power and

prerogative, I can easily manifest My Eternal Beautiful Human Form with My Own Blissful Realm, in the mundane plane without the least possible change or fault wrought by the limitations of time and space. If you ask, 'How can Transcendental Personality with the Blissful Kingdom make His Descent within the four walls of time and space?', the answer is this:—My Potency *Yoga-Māyā* is inconceivable to the limited human intelligence and, therefore, beyond all your mental speculations. No amount of human reasoning, however clever, is competent enough to comprehend and measure My works. So far as your intuitive knowledge goes, you may come to this conclusion that I, the All-Powerful Supreme Lord with all My inconceivable Potencies as well as My Entourage and Kingdom, do not submit to any human sense-experience or man-made rules and regulations. If I will, I can manifest Myself with all My Entourage, as I really am, by virtue of My inconceivable Power, in this phenomenal world. or I can transform this physical world into a spiritual kingdom. This is My Absolute Divine characteristic. Therefore, what doubt is there to believe that My Transcendental '*Sat-Cit-Ānanda-Vigraha*' is beyond the scope of human understanding and mundane rules and regulations and that I can make My Descent in this plane of the three dimensions, retaining My Entire Divinity, Glory, and Power, unhampered and unpaired in the least? The Potency with which the fallen souls are deluded is My External Deluding *Māyik* Potency—known as *Mahā-Māyā*. But the Internal, All-Controlling, Self-Effulgent and Enlightening Potency is known as *Yoga-Māyā*, inseparably associated with Me. As a matter of fact, My Potency is one without a second and inconceivable, and that is *Yoga-Māyā*—the principal agent that assists Me in My Transcendental Revels and guides My true devotees in rendering their loving service to Me. *Mahā-Māyā*, the perverted aspect of *Yoga-Māyā*, enthrals the fallen souls with Her three qualities and forces them to rotate in the cycle of births and rebirths on account of their abuse of free will and their forgetfulness of their real self and of Me. (Exp. 6.)

Doctrine of Divine Descent

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥

P. Ch. 7. यदा, यदा, हि, धर्मस्य, ग्लानिः, भवति, भारत, अभ्युत्थानम्, अधर्मस्य, तदा, आत्मानम्, सृजामि, अहम् ॥

P. Ch. 8. परित्राणाय, साधूनाम्, विनाशाय, च, दुष्कृताम्, धर्मसंस्थापनार्थाय, संभवामि, युगे, युगे ॥

E. P. R. 7, 8. भारत ! (O Bhārata)! यदा यदा हि तदा (Whenever) भवति (there is) ग्लानिः (the decline) धर्मस्य (of religion) [and] अभ्युत्थानम् (prevalence) अधर्मस्य (of irreligion), अहम् (I) सृजामि (manifest) आत्मानम् (Myself). संभवामि (I make my descent) युगे युगे (in all ages) परित्राणाय (for the protection) साधूनाम् (of the devotees), विनाशाय (for the destruction) दुष्कृताम् (of the demons) च (and) धर्मसंस्थापनार्थाय (for the re-establishment of religion).

Tr. 7, 8. "O Bhārata! Whenever there is slandering of religion and prevalence of irreligion, I manifest Myself (in this mundane plane). I make my descent in all the ages for the protection of the devotees, for the destruction of the demons and for the re-establishment of religion.

Exp. 7, 8. "O Bhārata! Whenever religion is scoffed at or slandered and irreligion prevails in the name of religion, I descend, that is, I manifest My Own Eternal Beautiful Human Form in the mundane plane, of My Own Accord, in every age, in order to protect My devotees, destroy the demons, and re-establish '*Sanātana-Dharma*'—the eternal religion of Divine Love cleansed of all worldly dross. Such is the law of My Descent or *Avatāra*. I am All-Will and I descend when I will. My laws relating to this world are inviolable. When the Divine Law or Religion is stigmatized or distorted, when the gods or godlike souls are persecuted by the demons or demoniac characters, and when irreligion or sinful or ungodly principles of the latter predominate in the name of religion, it is then that I manifest Myself in the world, out of My Divine prerogative, through the agency of My *Yoga-Māyā*, and remove those stigmas cast upon the eternal religion commonly known as *Sanātana-Dharma* to which *Daiva-Varnāśrama-Dharma* is a stepping stone. None but Myself can remove those distortions in religion. I descend not only in India but also elsewhere. I descend among the gods, the *Yavanas*, and the lower animals. I also descend among the *Yavanas* as '*Śaktyā-veśa Avatāra*' according to their eligibility to comprehend the eternal religion as their *Sva-Dharma*—though not without imperfect conclusion. But as this *Sva-Dharma* in the form of *Varnāśrama* is well-performed in India, I take particular interest in re-establishing this system among the people of this country. Hence all My Descents whether *Yugāvatāras* or partial *Avatāras* are manifested in India only. Where there is no *Varnāśrama-Dharma*, there is to be found no *Niskāma-Karma-Yoga*, no *Jñāna-Yoga* (the end of the former), not to speak of *Bhakti-Yoga*—the ultimate goal of all *Yogas*. The slightest tinge of *Bhakti* that is manifested among the low-born is attributed to the sudden devotional faith accruing from the grace of My loyal devotees.

"I establish *Varnāśrama-Dharma* through the agency of My devotees, viz., the *Rājārṣis* and the *Brahmarṣis* endowed with My Potency of establishing *Yuga-Dharma* in them. Protection

Divine nature of Lord's Advent and Deeds

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

P. Ch. 9. जन्म, कर्म, च, मे, दिव्यम्, एवम्, यः, वेत्ति, तत्त्वतः, त्यक्त्वा, देहम्, पुनः, जन्म, न, एति, माम्, एति, सः, अर्जुन ॥

E. P. R. 9. अर्जुन (O Arjuna)! यः सः (Whoever) वेत्ति (realises) एवम् (this) दिव्यम् (Transcendental) जन्म (Birth) च (and) कर्म (Deeds) मे (of Mine) तत्त्वतः (truly and really) न एति (does not take) पुनर्जन्म (rebirth) त्यक्त्वा (after leaving) देहम् (the body), [and] एति (attains) माम् (Me).

of My devotees from the tyrannical oppression of the atheists necessitates My Descent and I descend as *Yuga-Avatāra* in order to preserve the *Sādhus*, destroy the *Asuras* and re-establish the *Yuga-Dharma* of *Śravaṇa* (hearing) and *Kīrtana* (chanting) of the Holy Name—the eternal religion of every *Jīva*. I descend in every Age. I descend even in *Kali-Yuga*—the Black Age of sin and sorrow. [*Kali-Yuga Avatāra* (Śrī Caitanya Mahāprabhu) establishes the eternal religion of Divine Love (very rarely found) by means of *Nāma-Saṅkīrtana*]. But this *Avatāra*, though He stands foremost among all My Descents, remains concealed from the gaze of the world. My sincere and loyal devotees are naturally attracted by the Truth, Beauty, Love and Harmony of the doctrine of *Nāma-Saṅkīrtana* propounded by that *Yuga-Avatāra*, and this you will realize, when you will appear with Me in that Age. The most wonderful feature of this Descent of Mine is that this Descent blesses not only the *Sādhus*, but even the most devilish characters with Divine Love by making them sing the glories of the Holy Name, and not by killing them outright as in My former Descents. (Exp. 7, 8.)

Means to attain Divine Love

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

P. Ch. 10. वीतरागभयक्रोधाः, मन्मया, माम्, उपाश्रिताः, बहवः, ज्ञानतपसा, पूताः, मद्भावम्, आगताः ॥

E. P. R. 10. वीतरागभयक्रोधाः (Absolved from passion, fear and anger), मन्मया (steadfastly attached to Me), उपाश्रिताः (having taken shelter) माम् (in Me), बहवः

Tr. 9. "O Arjuna ! Whoever realizes the Transcendental Birth and Deeds of Mine truly and really does not take rebirth after death, and attains Me.

Exp. 9. "Whosoever can realize, by following the method of discriminating truth from untruth, that My Birth and Deeds are absolutely Divine, that I descend out of My Own free will through the agency of My *Yoga-Māyā* in this *Māyik* world, not being cognized by the limited human senses and not being in the least engrossed by the influence of My *Mahā-Māyā* like the fallen souls, since I am the Lord of My *Māyā*,—is never subject to rebirth after death, but attains My eternal confidential loving service in the blissful realm under the guidance of My Internal Exhilarating *Cit* Potency. On the other hand, whoever infers, on the strength of his empiric knowledge, that My Divine Birth, Deeds and the most attractive Divine Human Form revealed in the phenomenal world are ephemeral and temporal, must suffer the bitter consequences of births and deaths, deluded by the three qualities of My *Mahā-Māyā*. Such worldly-minded people are, by nature, strongly attached to the transient fruits of their fruitive actions. Unalloyed devotion cannot be awakened in them without the grace of My genuine devotees.

(many a person) आगताः (has attained) मद्भावम् (My Divine Love) पूताः (purified) ज्ञानतपसा (by the penance and the cultivation of transcendental knowledge). (E.P.R. 10).

Tr. 10. “Absolved from passion, fear and anger, steadfastly attached to and having taken absolute shelter in Me, many a person, purified by the penance and the cultivation of transcendental knowledge, has attained My Divine Love.

Exp. 10 “The three motives, viz., attachment for worldly enjoyments, fear and anger, cause ignorant people to go astray from the right path and deprive them of the transcendental knowledge regarding My Divine Birth, Deeds, and Form. Those whose intelligence has been badly blunted by mundane thoughts and ideas are so profoundly absorbed in and addicted to materialism that they cannot even think or admit that there exists any eternal entity in the mundane plane. They hold nature to be the highest principle. Some of them maintain that matter is the cause of all spiritual principle. These empiricists, nature-worshippers and advocates of lifeless ethics cannot, therefore, attain transcendental knowledge of Divine Love, being deluded by My *Māyik* Potency. Though some thinkers accept the spiritual principles as eternal, yet they cannot realize them as such, since they deny the principle of Transcendental Knowledge and lay much stress upon mundane reasoning. The result is that they carefully abandon and eliminate all possible attributes and actions from *Brahman* and try to imagine an attributeless, anti-material and undeterminable *Brahman*—which is no other than the negative impersonal aspect of My Eternal Positive Personality and is, therefore, a non-material manifestation of My *Māyā*. This ‘*Nirviśeṣa*’ (Impersonal) *Brahman* is not My Eternal Form. Lest a material conception should prevail over their meditation and thought-reflection about Me, the advocates of *Brahma-Jñāna* (abstract knowledge) desist, out of such fear, from contemplating upon My Divine Beautiful Human Form and worshipping My Holy Image and are, therefore, deprived of My Divine Love. Others again, being unable

Lord reciprocates the worship of His devotees

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

P. Ch. 11. ये, यथा, माम्, प्रपद्यन्ते, तान्, तथा, एव, भजामि, अहम्, मम, वर्त्म, अनुवर्तन्ते, मनुष्याः, पार्थ, सर्वशः ॥

E. P. R. 11. अहम् (I) भजामि (reciprocate the worship) तान् (of those persons) एव (exactly) तथा (in the same way) यथा (in which) ये (they) प्रपद्यन्ते (offer submission) माम् (to Me). पार्थ (O Pārtha)! मनुष्याः (People) अनुवर्तन्ते (follow) मम (My) वर्त्म (path) सर्वशः (in all possible ways).

Tr. 11. “I reciprocate the worship of those persons exactly in the same way in which they offer submission to Me. O Pārtha! People follow My path in all possible ways.

to transcend the limits of time and space, decide, out of anger, upon ‘Void’ or ‘*Nirvāṇa*’ (i.e., cessation of all preceptions and conceptions, otherwise called ‘annihilation of animation’) as the ultimate goal of human existence. [Buddhism and Jainism are the offsprings of this principle of *Nirvāṇa*] Many truly wise men, without indulging in these mental speculations, and being free from mundane attachment, the fear of being called idol-worshippers and anger for being afflicted with animation, take absolute shelter in Me, and are purified by the fire of transcendental knowledge regarding Myself. Such persons can conceive My Form, Attributes, Deeds, Entourage and Kingdom as Divine, behold My Divine Existence in everything and everything in Me, and thus attain Divine Love—the *summum bonum* of human life. (Exp. 10.)

Immediate success of fruitive actions

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

Exp. 11. "I always reciprocate the worship of My devotees exactly in the form in which it is offered by them. The central path, therefore, O Pārtha, is My Path,—the ultimate goal of all paths followed by men of various creeds or communities. (i) Those who are My pure devotees are eternally engaged in rendering confidential loving service to My *Sat-Ott-Ānanda-Vigraha* in My Transcendental Realm and are, therefore, endowed with eternal bliss. (ii) Those who, being Impersonalists, worship Me (the Absolute) as an Attributeless Abstract-*Brahman*, are offered *Nirvāṇa-Mukti* or total absorption in My negative aspect by way of self-annihilation. In consequence of their denial of the eternal existence of My Transcendental Beautiful Human Form, they are deprived of the knowledge of their eternal blissful existence. Some of them, because of their want of confidence in Me, I throw to the cycle of births and rebirths. (iii) To the advocates of the theory of Void, I appear as Void and make their existence merged in the Void. (iv) To those, who, being worshippers of nature or being empiricists or elevationists, wrongly identify themselves as entities born of nature, as their real self has been enveloped by My *Māyā*, I appear as different objects of nature to be enjoyed by their mundane senses. (v) To the *Karmīns*, I appear as the Giver of the fruits of their actions. (vi) To the *Yogīns*, I offer *Vibhūtis* (superhuman psychic powers) as God or *Kaivalya-Siddhi* as fruits of their severe austerities. In this way, as the Omnipotent Form, I am the Ultimate End of all religions or creeds. Of all paths, *Bhakti-Mārga* or the path of unalloyed loving devotion to Me is the first and foremost. All men follow Me and My Path as One without a second, either spiritually, *i.e.*, enlightened by spiritual knowledge, or materially, *i.e.*, wrongly identifying themselves with matter.

P. Ch. 12. काङ्क्षन्तः, कर्मणाम्, सिद्धिम्, यजन्ते, इह, देवताः, क्षिप्रम्, हि, मानुषे, लोके, सिद्धिः, भवति, कर्मजा ॥

E. P. R. 12. काङ्क्षन्तः (Those who seek) सिद्धिम् (success) कर्मणाम् (in their actions) यजन्ते (worship) देवताः (the gods) इह (here) मानुषे (in this mundane) लोके (world), हि (for) सिद्धिः (success) कर्मजा (in fruitive actions) भवति (is achieved) क्षिप्रम् (immediately).

Tr. 12. "Those who seek success in their actions worship the gods here in this world, for success in fruitive actions is achieved immediately.

Exp. 12. Those who seek immediate success in their actions, worship the gods in this world; for, immediate success is achieved by fruitive action in this world. The worldly-minded men worship the gods seeking immediate results of their actions, forsaking the path of devotion. In reply to the query of Arjuna (Ch. IV, 4), the Blessed Lord explained all about His Own Self and His relationship with the *Jivas* and began to instruct him about the principle of action as traced before. The Blessed Lord said, "O Arjuna! I have already told you that to understand the principle of action is to get rid of its bondage. I have also told you to shun *Vikarma* (sinful act) and *Akarma* (dereliction or non-performance of duty). Duty must be done as ordained by the scriptures; and that duty is of three kinds, viz., daily, occasional, and fruitive. *Kāmya-Karma* is better than *Akarma* and *Vikarma*. For the attainment of their desired ends, men of the world worship sundry gods and enjoy the fruits of their actions very quickly. For the physical and mental amelioration of the ephemeral world, the fruit-giving gods, when satisfied with the actions done by the fruit-seekers, easily grant them their desired objects.

*Lord's introduction
of fourfold castes through Māyā*

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्वच्चकर्तारमव्ययम् ॥ १३ ॥

P. Ch. 13. चातुर्वर्ण्यम्, मया, सृष्टम्, गुणकर्मविभागशः, तस्य, कर्तारम्, अपि, माम्, विद्धि, अकर्तारम्, अव्ययम् ॥

E. P. R. 13. चातुर्वर्ण्यम् (The system of fourfold castes) सृष्टम् (is introduced) मया (by Me) गुणकर्मविभागशः (according to qualification and action). अपि (Though) कर्तारम् (I am the Author) तस्य (of that system) विद्धि (know) माम् (Me) अव्ययम् (Who is unchangeable) अकर्तारम् (to be not the Direct Agent).

Tr. 13. "The system of fourfold castes is introduced by Me according to qualification and action. Though I am the Author of that system, know Me Who is unchangeable to be not the Direct Agent.

Exp. 13. "In order to adjust the social order of this world to My Divine Purpose, I have introduced the system of the four-fold castes based on quality and action. Know Me to be the Author of that system, but at the same time, know me to be 'Akartā' (not the Direct Agent) and 'Avyaya' (unchangeable). Though I have introduced the system of the fourfold *Varnas*, I am not directly concerned with this system of *Karma-Mārga* which is devoid of pure devotion. Hence, My *Māyā* being the material cause, is the direct agent concerned in this system. The abuse of free will by the fallen souls and their forgetfulness of their real self and of Me, are responsible for the introduction of this system through the agency of My *Māyik* Potency. In fact, I am the Lord of My *Cit* Potency (Internal All-Controlling Energy). I remain unchanged, unbounded by and unconcerned with this introduction of *Karma-Mārga* (i.e. *Varnāśrama-Dharma*).

Lord not bound by action and its fruit

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥

Lord's insistence

on performance of Niskāma-Karma-Yoga

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ २५ ॥

P. Ch. 14. न, माम्, कर्माणि, लिम्पन्ति, न, मे, कर्मफले, स्पृहा, इति, माम्, यः, अभिजानाति, कर्मभिः, न, सः, बध्यते ॥

P. Ch. 15. एवम्, ज्ञात्वा, कृतम्, कर्म, पूर्वैः, अपि, मुमुक्षुभिः, कुरु, कर्म, एव, तस्मात्, त्वम्, पूर्वैः, पूर्वतरम्, कृतम् ॥

E. P. R. 14. कर्माणि (Actions) न लिम्पन्ति (do not bind) माम् (Me). मे (I) [अस्ति] [have] न (no) स्पृहा (desire) कर्मफले (for the fruits of actions). सः (He) यः (who) अभिजानाति (really knows) माम् (Me) इति (as such) न बध्यते (is not bound) कर्मभिः (by worldly actions).

Tr. 14. "I am not bound by any action of this world, [as I am the Supreme Lord], nor do I desire to enjoy any fruit thereof. He who really knows Me as such, is not bound by any worldly action.

Exp. 14. "I am the Supreme Lord possessed of six Divine Attributes, viz., All-Majesty, All-Glory, All-Might, All-Beauty, All-Wisdom, and All-Freedom. So, the temporary fruits of actions done by the conditioned souls are of no attraction for Me. He who knows Me to be absolutely free from all mundane relativities, is never entangled in the meshes of My *Māyik* qualities and actions, because, his only ambition in life is to attain eternal bliss by unalloyed devotion to Me.

*Karma and Akarma
perplexing even to the intelligent*

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ १६ ॥

P. Ch. 16. किम्, कर्म, किम्, अकर्म, इति, कवयः, अपि, अत्र, मोहिताः, तत्, ते, कर्म, प्रवक्ष्यामि, यत्, ज्ञात्वा, मोक्षयसे, अशुभात् ॥

E. P. R. 15. अपि (Even) मुमुक्षुभिः (the seekers of salvation) यवैः (of yore) ज्ञात्वा (knowing) एवम् (this truth) कृतम् (performed) कर्म (desireless actions); तस्मात् (so) त्वम् कुरु (you should follow) पूर्वतरं (the time-honoured) कर्म एव (actions) कृतम् (that have been done) पूर्वैः (by the sages of olden times).

E. P. R. 16. कवयः अपि (Even those that are wise) अत्र मोहिताः (find it perplexing) इति (to determine) किम् कर्म (what is action) किम् अकर्म (and what is inaction). प्रवक्ष्यामि (I shall tell) ते (you) तत् कर्म (about the actions) ज्ञात्वा (knowing) यत् (the secret of which) मोक्षयसे (you will be liberated) अशुभात् (from the bondage of action).

Tr. 15. "Even the seekers of salvation of yore knowing this truth performed desireless actions. So you should follow such time-honoured actions as are done by the sages of olden times.

Exp. 15. "Realizing My unconcernedness and detachment from all mundane affairs, the sages of yore who were seekers of salvation, gave up the path of fruitive action and performed *Niṣkāma-Karma* dedicating the fruits thereof to Me. You also, therefore, should follow the great souls [like Janaka and others] of olden times and perform *Niṣkāma-Karma-Yoga*.

*Distinctive features
of Karma, Vikarma and Akarma*

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

P. Ch. 17. कर्मणः, हि, अपि, बोद्धव्यम्, बोद्धव्यम्, च, विकर्मणः, अकर्मणः, च, बोद्धव्यम्, गहना, कर्मणः, गतिः ॥

E. P. R. 17. बोद्धव्यम् (It is necessary to understand) [the distinctive characteristics] कर्मणः अपि (of action) बोद्धव्यम् विकर्मणः (of sinful action) बोद्धव्यम् अकर्मणः च (and of inaction). हि (For) गहना (mysterious) गतिः (are the ways) कर्मणः (of actions).

Tr. 16. “Even the wise find it perplexing to determine what is *Karma* (action) and what is *Akarma* (inaction). I shall now tell you about *Karma*, knowing the secret of which you will be able to liberate yourself from the bondage of *Karma*.

Tr. 17. “It is necessary to understand the distinctive characteristics of action, sinful action and inaction. For mysterious are the ways of actions.

Exp. 17. “It is essentially necessary to understand the distinctive characteristics of *Karma*, *Vikarma*, and *Akarma*. Inscrutable and mysterious are the ways of *Karma*. Performance of ordained duties is *Karma*. *Niṣkāma-Karma-Yoga* is superior to this *Karma-Yoga*. Performance of forbidden or unlawful acts is *Vikarma*; misery and sorrow are sequel to this *Vikarma*. Dereliction or omission of ordained duties is *Akarma*. A seeker after Truth must be well aware of the evil consequences that befall the *Karmins*, and the *Karma-Sannyāsins* who refrain from work and are naturally prone to *Akarma* and *Vikarma*.

Who is truly wise?

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

Who is truly a 'Paṇḍita'?

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

P. Ch. 18. कर्मणि, अकर्म, यः, पश्येत्, अकर्मणि, च, कर्म, यः, सः, बुद्धिमान्, मनुष्येषु, सः, युक्तः, कृत्स्नकर्मकृत् ॥

P. Ch. 19. यस्य, सर्वे, समारम्भाः, कामसङ्कल्पवर्जिताः, ज्ञानाग्निदग्धकर्माणम्, तम्, आहुः, पण्डितम्, बुधाः ॥

E. P. R. 18. सः (He) यः (who) पश्येत् (realises) अकर्म (inaction) कर्मणि (in action) कर्म च (and action) अकर्मणि (in inaction) बुद्धिमान् (is truly wise) मनुष्येषु (among mankind), युक्तः (equitable) कृत्स्नकर्मकृत् (and a seer of perfect harmony in all actions).

E. P. R. 19. बुधाः (The wise) आहुः (call) तम् (him) पण्डितम् (a *paṇḍita*) ज्ञानाग्निदग्धकर्माणम् (whose desire for fruitive action has been burnt by the fire of spiritual knowledge) [and] यस्य (whose) सर्वे (all kinds of) समारम्भाः (actions) कामसङ्कल्पवर्जिताः (are void of any hankering for enjoyment).

Tr. 18. "He is truly wise among mankind, equitable and therefore, a seer of perfect harmony in all actions, who realizes *Akarma* (inaction) in *Karma* (action) and *Karma* (action) in *Akarma* (inaction).

Freedom from bondage of action explained

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ २० ॥

P. Ch. 20. त्यक्त्वा, कर्मफलासङ्गम्, नित्यतृप्तः, निराश्रयः, कर्मणि, अभिप्रवृत्तः, अपि, न, एव, किञ्चित्, करोति, सः ॥

E. P. R. 20. सः (He) यः (who) त्यक्त्वा (forsaking) कर्मफलासङ्गम् (the fruits of his action) नित्यतृप्तः (is always self-content) [अतएव—and hence] निराश्रयः (free from worldly

Tr. 19. “The wise call him a *Pandita* whose desire for fruitive action has been burnt by the fire of spiritual knowledge and all whose actions are void of any hankering for enjoyment.

Exp. 18. “He who follows the path of *Niṣkāma-Karma-Yoga* consecrating the fruits thereof to Me, the Supreme Lord Śrī Kṛṣṇa, is on the way to the gradual realization of his true self and is not whirled by the wheel of *Karma*. He is purified by the gradual awakening of his pure intelligence in the fire of *Niṣkāma-Karma-Yoga*. He, therefore, cannot be called a *Karmīn* or a fruit-seeker. He sees *Karma* in *Akarma* and *Akarma* in *Karma*. To him *Karma* and *Akarma* are alike; while a *Karma-Sannyāsin*, i.e., a refrainer from action, due to his impure heart, is bound to suffer evil consequences for his *Akarma* and *Vikarma*.

Exp. 19. “He who strictly follows ‘consecrated *Niṣkāma-Karma-Yoga*’ is by wise men called a ‘*Pandita*’ i.e., an adept who has mastered bondage and liberation: because, whatever he has done, whether *Karma*, *Akarma* or *Vikarma*, has been sublimated by the fire of spiritual knowledge resulting from *Niṣkāma-Karma-Yoga*.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शरीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

P. Ch. 21. निराशीः, यतचित्तात्मा, त्यक्तसर्वपरिग्रहः, शरीरम्, केवलम्, कर्म, कुर्वन्, न, आप्नोति, किल्बिषम् ॥

cares and anxieties) न करोति (does not do) किञ्चित् एव (anything at all) अपि (although) [he is] अभिप्रवृत्तः (actually engaged) कर्मणि (in performing actions). (E.P.R. 20.)

E. P. R. 21. [सः यः—He who] कुर्वन् (performs) कर्म (action) केवलम् (only) शरीरम् (for the maintenance of his livelihood) निराशीः (without seeking the fruits of his action) यतचित्तात्मा (keeping his body, mind and senses under control) त्यक्तसर्वपरिग्रहः (and hoping for nothing in this world) न आप्नोति (is free from) किल्बिषम् (all vices accruing from *Karma*).

Tr. 20. “He who forsaking the fruits of his action is always contented and hence free from worldly cares and anxieties does not do anything at all, although he is actually engaged in performing actions.

Tr. 21. “He who performs action for the maintenance of his livelihood, keeping his body, mind, and senses

Exp. 20. “He who is always self-contented, who has taken absolute shelter in Me and is indifferent to ‘*Yoga*’ (search after unattained objects aimed at by the elevationists and salvationists) and ‘*Kṣema*’ (care and anxiety for preserving such objects when obtained) (*Vide* Ch. II, 45), by abandoning all fruits of his actions, is not bound by his *Karma* although he may be actually engaged in it.

यदच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ २२ ॥

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

P. Ch. 22. यदच्छालाभसंतुष्टः, द्वन्द्वातीतः, विमत्सरः, समः, सिद्धौ, असिद्धौ, च, कृत्वा, अपि, न, निबध्यते ॥

P. Ch. 23. गतसङ्गस्य, मुक्तस्य, ज्ञानावस्थितचेतसः, यज्ञाय, आचरतः, कर्म, समग्रम्, प्रविलीयते ॥

E. P. R. 22. [सः यः—He who] यदच्छालाभसंतुष्टः (is quite content with whatever he gets without efforts) द्वन्द्वातीतः (has transcended the pairs of opposites), विमत्सरः (is free from malice) च (and) समः (is harmonised) सिद्धौ (in success) असिद्धौ (as well as in failure) निबध्यते (is not bound by actions) अपि (although) [कर्माणि] कृत्वा (fully engaged in actions).

under the control of his pure intelligence, without seeking the fruits of his actions and hoping for nothing in this world, is free from all virtue and vice accruing from *Karma*. (Tr. 21.)

Tr. 22. "He is quite content with whatever he gets without trying for it, has transcended the pairs of opposites, is free from malice or hatred, and is harmonized or well balanced in success and failure. Hence his actions, though he is fully engaged in them, do not hold him in bondage.

Brahma Yajña leads to Brahman

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

P. Ch. 24. ब्रह्म, अर्पणम्, ब्रह्म, हविः, ब्रह्म, अग्नौ, ब्रह्मणा, हुतम्, ब्रह्म, एव, तेन, गन्तव्यम्, ब्रह्मकर्मसमाधिना ॥

E. P. R. 23. समग्रम् (All his actions) प्रविलीयते (are not binding on him) [who] मुक्तस्य गतसङ्गस्य (is free from all mundane attachments), ज्ञानावस्थितचेतसः (is equipoised in his pure intelligence) भावरतः [and] (does) कर्म (action) यज्ञाय (for the pleasure of Viṣṇu).

E. P. R. 24. अर्पणम् (Offering) ब्रह्म (is *Brahman*), हविः (sacrificial ghee) ब्रह्म (is *Brahman*), हुतम् (sacrificial rites performed) ब्रह्मणा (by the priest) अग्नौ (in fire) ब्रह्म (is *Brahman*). ब्रह्म (*Brahman*) एव गन्तव्यम् (is obtainable) तेन (by him) ब्रह्मकर्मसमाधिना (who is deeply absorbed in meditation seeking revelation of *Brahman* in his *Karma*).

Tr. 23. “He is free from all mundane attachments and is equipoised in his pure intelligence. Whatever he does for *Yajña* (*Vide* Ch. III, 9) is not binding on him.

Tr. 24. “Offering, sacrificial ghee, sacrificial rites performed by the priest in fire are all *Brahman*. *Brahman* is obtainable by him who is deeply absorbed in meditation seeking revelation of *Brahman* in his *Karma*.

Exp. 23. The ‘*Apūrva*’ (unforeseen) aimed at by the ‘*Karma-Mīmāṃsakas*’ is not the end of the *Niskāma-Karma-Yogins*. Jaimini, the founder of the cult of *Karma-Mīmāṃsā*, holds that the *Apūrva* accruing from fruitive action fructifies in various births—a theory not accepted by the *Niskāma-Karma-Yogins*.

Definition of various Yajñas

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥

P. Ch. 25. दैवम्, एव, अपरे, यज्ञम्, योगिनः, पर्युपासते, ब्रह्माग्नाौ, अपरे, यज्ञम्, यज्ञेन, एव, उपजुह्वति ॥

E. P. R. 25. अपरे योगिनः (*Karma-Yogins*) पर्युपासते (perform) दैवम् एव यज्ञम् (sacrifices to minor gods). अपरे (Other *Yogins*, i.e., *Jñāna-Yogins*) उपजुह्वति (pour) यज्ञम् (such Sacrifice itself) ब्रह्माग्नाौ (in the fire of *Brahman*) यज्ञेन एव (by another kind of sacrificial process).

Tr. 25. “*Karma-Yogins* perform sacrifices to minor gods. Other *Yogins*, i.e., *Jñāna-Yogins* pour *Homa*—sacrifice—in the fire of *Brahman* by offering sacrificial ghee.

Exp. 24. “Now listen to the awakening of pure intelligence by the performance of *Brahma-Yajña*. The varieties of *Yajña* will be mentioned hereafter. Let me tell you the fundamental principle of *Yajña*. A fallen soul is bound to work to keep his body and soul together. *Yajña* is the faithful discharge of ordained duties so far as they contribute to the pleasure of Viṣṇu (*Vide* Ch. III, 9). The revelation of Transcendence in Matter is called ‘*Brahman*,’ Which is the Effulgence or Halo of My Divine Form. The principle of Transcendence is quite different from the phenomenal world. When the constituents of *Yajña*, viz., offering, sacrificial ghee, fire, sacrificial priests and the fruits thereof are meant for the revelation of Transcendence, perfect *Yajña* follows. When one is deeply absorbed in concentrated meditation seeking revelation of *Brahman* in his *Karma*, his actions are known as *Brahma-Yajña*. His offering, sacrificial ghee, fire, priesthood and the fruits thereof, are all *Brahman*. Hence his ultimate goal is *Brahman*.

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति ।

शब्दादीन्विषयानन्ये इन्द्रियाग्निषु जुहति ॥ २६ ॥

P. Ch. 26. श्रोत्रादीनि, इन्द्रियाणि, अन्ये, संयमाग्निषु, जुहति, शब्दादीन्, विषयान्, अन्ये, इन्द्रियाग्निषु, जुहति ॥

E. P. R. 26. अन्ये (The life-long celibates, i.e. *Brahma-cārins*) जुहति (perform *Homa*) श्रोत्रादीनि इन्द्रियाणि (by offering their senses such as ears) [as sacrificial ghee] संयमाग्निषु (to the fire of self-control), [while] अन्ये (the householders) जुहति (perform *Homa*) शब्दादीन् विषयान् (by offering their sense-percepts such as sound, taste, etc.) इन्द्रियाग्निषु (to the fire of their senses).

Tr. 26. "Some—the lifelong celibates (*Brahma-cārins*)—perform *Homa* by offering their senses as sacrificial ghee to the fire of self-control, while the house-

Exp. 25. "A *Yogin* is an avowed performer of *Brahma-Yajña*. The *Yajñas* vary according to the different mentality of the *Yogins*; so, there are as many *Yajñas*, as there are *Yogins*. Viewed from different standpoints, the *Yogins* and the *Yajñas* vary accordingly. Scientifically differentiated, all *Yajñas* are either *Karma-Yajña* consisting of sacrificial offerings, etc., or *Jñāna-Yajña* consisting of the nature of discussion regarding the transcendental. Now let Me tell you about the proceedings of some *Yajñas*. The *Karma-Yogins* make some sacrificial offerings to some minor gods such as Indra, Varuṇa, and others, to whom are delegated some special powers by My *Mahā-Māyā*. By gradual development, they may reach the stage of *Niskāma-Karma-Yoga*. The *Jñāna-Yogins* perform 'Homa' or 'Yajña' by offering their ownself as ghee to the fire of *Brahman*, uttering the Divine *Mantra* 'ॐ' or *Pranava* with 'Tattvamasi' (Thou art That) of which 'Tat' represents *Brahman* and 'Tvam'—the *Jīva*.

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
 आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ २७ ॥
 द्रव्ययज्ञस्तपोयज्ञा योगयज्ञास्तथापरे ।
 स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

P. Ch. 27. सर्वाणि, इन्द्रियकर्माणि, प्राणकर्माणि, च, अपरे, आत्मसंयमयोगाग्नौ, जुह्वति, ज्ञानदीपिते ॥

P. Ch. 28. द्रव्ययज्ञाः, तपोयज्ञाः, योगयज्ञाः, तथा, अपरे, स्वाध्यायज्ञानयज्ञाः, च, यतयः, संशितव्रताः ॥

E. P. R. 27. अपरे (The Yogins like Patañjali) जुह्वति (perform *Homa*) सर्वाणि इन्द्रियकर्माणि (by offering the actions of the ten senses) प्राणकर्माणि च (and those of the vital airs) [as sacrificial ghee] आत्मसंयमयोगाग्नौ (to the fire of pure and controlled self) ज्ञानदीपिते (lit by *Kaivalya Jñāna*).

E. P. R. 28. अपरे (Some are), द्रव्ययज्ञाः (performers of *Dravya-Yajña*), तपोयज्ञाः (of *Tapa-Yajña*), योगयज्ञाः (of *Yoga-Yajña*) तथा (and) स्वाध्यायज्ञानयज्ञाः (of *Śvādhyāya-Jñāna-Yajña*), यतयः (and ascetics) संशितव्रताः (of severe vows).

holders perform *Homa* by offering their sense-percepts such as sound, taste, smell, sight, touch etc., to the fire of their senses, (Tr. 26.)

Tr. 27. "The Yogins (like Patañjali—who are seekers after *Kaivalya*) perform *Homa* by offering the actions of the ten senses and of the ten vital airs (i.e., *Prāṇa*, *Apāna*,

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।

प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ।

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ॥ २९ ॥

P. Ch. 29. अपाने, जुह्वति, प्राणम्, प्राणे, अपानम्, तथा, अपरे, प्राणापानगती, रुद्ध्वा, प्राणायामपरायणाः, अपरे, नियताहाराः, प्राणान्, प्राणेषु, जुह्वति ॥

Samāna, Udāna, Vyāna, Nāga, Kūrma, Kṛkara, Deva-datta, and Dhamañjaya) as sacrificial ghee to the fire of pure and controlled self lit by the knowledge of *Kaivalya*. (Tr. 27.)

Tr. 28. "Some are performers of *Dravya-Yajña*, of *Tapo-Yajña*, of *Yoga-Yajña* and of *Svādhyāya-Jñāna-Yajña*—and ascetics of severe vows.

Exp. 27. The self that is inclined towards sense-objects is called '*Parāk-Ātman*' and the self that is indifferent to sense-objects is called '*Pratyag-Ātman*'. The followers of Patañjali hold that with the exception of only *Pratyag-Ātman* there is no such thing as mind.

Exp. 28. These *Yajñas* may be divided into four parts, viz., '*Dravya-Yajña*', '*Tapo-Yajña*', '*Yoga-Yajña*' and '*Svādhyāya-Jñāna-Yajña*'. [*Dravya-Yajña* consists in performing fivefold sacrificial offers mentioned above; *Tapo-Yajña*, in performing severe austerities such as *Cāndrāyana* etc.; *Yoga-Yajña*, in performing *Astāṅga-Yoga*; and *Jñāna-Yajña* or *Svādhyāya-Jñāna-Yajña*, in discriminating between spirit and matter based on *Vedic* truths.] Those who strive to perform such fourfold *Yajñas* are called 'ascetics with severe vows'.

E. P. R. 29. तथा (Similarly) अपरे (some *i.e.*, the advocates of *Hatha-Yoga*) प्राणायामपरायणाः (practise *Prāṇāyāma*) जुहति (by stopping) प्राणम् (the motion of *Prāṇa*) अपाने (in *Apāna*) प्राणे अपानम् [and] (*vice versa*), रुद्ध्वा प्राणापानगती (and gradually stop the movements of both) [by practising the process of *Kumbhaka*]. अपरे (Some) नियताहाराः (practising moderation in eating and drinking) जुहति (perform *Homa*) प्राणान् (by offering their *Prāṇas*) प्राणेषु (to the fire of *Prāṇas*).

Tr. 29. “Similarly some *i.e.*, the advocates of *Hatha-Yoga* practise *Prāṇāyāma* by stopping the motion of *Prāṇa* in *Apāna* and *vice versa*, and gradually stop the movements of both (by practising the process of *Kumbhaka*). Some, practising moderation in eating and drinking, perform *Homa* by offering their *Prāṇas* to the fire of *Prāṇas*.

Exp. 29. These fourfold *Yajñas* are mentioned in the Vedas and in their offshoots—the *Smṛtis*. Besides these, the *Tantras* mention the ‘*Hatha-Yoga*’ and several other austerities. Some—the advocates of *Hatha-Yoga*—practise ‘*Prāṇāyāma*’ (withholding of breath as accessory to meditation) and stop the motion of ‘*Prāṇa*’ (the first of the five vital airs) in ‘*Apāna*’ (the air that moves in anus) and *vice versa*, and gradually stop the movements of both by practising the process of ‘*Kumbhaka*’ (withholding breath by closing the mouth and the nostrils). Some willing to control their senses, have recourse to moderation in eating and drinking and perform *Homa* by offering their *Prāṇas* to the fire of *Prāṇas* only *i.e.*, draw all the ten *Prāṇas* from their different locations to one place at the navel and thence move them towards the crown of the head.

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ।

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ॥ ३० ॥

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

P. Ch. 30. सर्वे, अपि, एते, यज्ञविदः, यज्ञक्षपितकल्मषाः, यज्ञशिष्टामृतभुजः, यान्ति, ब्रह्म, सनातनम् ॥

P. Ch. 31. न, अयम्, लोकः, अस्ति, अयज्ञस्य, कुतः, अन्यः, कुरुसत्तम ॥

E. P. R. 30. एते सर्वे अपि (All these men) यज्ञविदः (are well versed in the principle of *Yajña*). यज्ञक्षपितकल्मषाः (Having destroyed their sins by the performance of *Yajña*) यान्ति (attain) सनातनम् (Eternal) ब्रह्म (*Brahman*) यज्ञशिष्टामृतभुजः (by accepting the nectarine remnants of *Yajña*).

E. P. R. 31. कुरुसत्तम (O Arjuna)! अयम् (Even this) लोकः (world) न अस्ति (is denied) अयज्ञस्य (to the non-performers of *Yajña*), अन्यः कुतः (what to speak of the next world)?

Tr. 30. “These men are well versed in the principle of *Yajña* and, having destroyed their sins by (the performance of) *Yajña*, ultimately attain the Eternal *Brahman* by accepting the nectarine remnants of *Yajña*.”

Tr. 31. “O Arjuna, thou glory of the line of Kuru! Why speak of the next world, even this world is denied to the non-performers of *Yajña*.”

Exp. 31. Hence, *Yajña* is a bounden duty. The caste-rules enjoined in the *Smṛtis*, *Aṣṭāṅga-Yoga*, *Vedic* sacrifices, etc.,—all

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

*Distinction between Karma-Yajña
and Jñāna-Yajña*

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

P. Ch. 32. एवम्, बहुविधाः, यज्ञाः, वितताः, ब्रह्मणः, मुखे, कर्मजान्, विद्धि, तान्, सर्वान्, एवम्, ज्ञात्वा, विमोक्ष्यसे ॥

P. Ch. 33. श्रेयान्, द्रव्यमयात्, यज्ञात्, ज्ञानयज्ञः, परन्तप, सर्वम्, कर्म, अखिलम्, पार्थ, ज्ञाने, परिसमाप्यते ॥

E. P. R. 32. एवम् (Such) बहुविधाः (various) यज्ञाः (*Yajñas*) वितताः (are mentioned) ब्रह्मणः मुखे (in the Vedas). विद्धि (Know) तान् सर्वान् (them all) कर्मजान् (as the offspring of *Karma*). एवम् ज्ञात्वा (Discriminating these principles of *Karma*) विमोक्ष्यसे (you will be liberated from its bondage).

Tr. 32. "Such *Yajñas* are mentioned in the Vedas and in the *Śāstras* conforming to the Vedas. The performance of these *Yajñas* relates to the body, mind and speech, and is, therefore, the offspring of *Karma*. Discrimination of these principles of *Karma* delivers one from its bondage.

these come under the category of *Yajña*. Even knowledge of Abstract-Brahman is also a kind of *Yajña*. There is no other *Karma* than *Yajña* in this world. Anything other than this *Yajña* is either *Akarma* or *Vikarma*. (Exp. 31).

Three means of attaining spiritual knowledge

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

P. Ch. 34. तत्, विद्धि, प्रणिपातेन, परिप्रश्नेन, सेवया, उपदेक्ष्यन्ति, ते, ज्ञानम्, ज्ञानिनः, तत्त्वदर्शिनः ॥

E. P. R. 33. परन्तप (O Arjuna)! ज्ञानयज्ञः (transcendental knowledge) श्रेयान् (is superior to) द्रव्यमयात् यज्ञात् (the performance of ceremonial rites and sacrifices known as *Karma-Yajña*). पार्थ (O Pārtha)! सर्वम् अखिलम् (All) कर्म (performances of *Karma*) परिसमाप्यते (are consummated) ज्ञाने (in *Jñāna*).

Tr. 33. "O Arjuna! Transcendental knowledge is superior to the performance of ceremonial rites and sacrifices known as *Karma-Yajña*. O Pārtha! All performances of *Karma* are consummated in *Jñāna*.

Exp. 33. "Although the performance of these *Yajñas* leads one gradually from pure intelligence to tranquillity of mind and from tranquillity of mind to unalloyed devotion to Me, still, there is something to be deliberated upon. Sometimes these *Yajñas* are sacrificial *Karma-Yajñas* and sometimes *Jñāna-Yajñas* which are by far superior to *Karma-Yajñas*. O Pārtha! All *Karmas* find their consummation in *Jñāna* (transcendental knowledge). When *Yajñas* become less conducive to spiritual realization, they turn into *Karma-Yajñas* or ceremonial rites and sacrifices only. But when spiritual progress is aimed at, the *Karma-Yajñas* lose their fruitive materialism and turn into transcendence. The material aspect of a *Yajña* is called '*Karma-Kāṇḍa*', while the transcendental aspect of a *Yajña* is called '*Jñāna-Kāṇḍa*'. The performer of a *Yajña* should be keenly alive to this distinction between *Karma-Yajña* and *Jñāna-Yajña*.

Efficacy of spiritual knowledge

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

येन भूतान्यशेषाणि द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

P. Ch. 35. यत्, ज्ञात्वा, न, पुनः, मोहम्, एवम्, यास्यसि, पाण्डव, येन, भूतानि, अशेषाणि, द्रक्ष्यसि, आत्मनि, अथो, मयि ॥

E. P. R. 34. विद्धि (Know) तत् (that transcendental knowledge) प्रणिपतेन (with submissive spirit), परिश्रमेन (honest enquiry after Truth) सेवया च (and obedient temperament). ज्ञानिनः (Those who are well versed in transcendental knowledge) तत्त्वदर्शिनः (and adept in Divine Love—the Supreme Principle) उपदेक्ष्यन्ति (will enlighten) ते (you) ज्ञानम् (with that Knowledge and Love).

Tr. 34. “Know that transcendental knowledge with submissive spirit, honest enquiry after Truth and obedient temperament. Those who are well versed in transcendental knowledge and adept in Divine Love—the Supreme Principle—will enlighten you with that Knowledge and Love.

Exp. 34. “In order to acquire that knowledge of the distinction between *Karma-Yajña* and *Jñāna-Yajña*, O Arjuna, take absolute shelter with a spirit of submission, an honest enquiry after Truth and with obedient temperament, at the Lotus Feet of the Divine Preceptors Who are well versed and adept in the Transcendental Knowledge and Divine Love, and they will enlighten you with that Knowledge and Love.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ३६ ॥

P. Ch. 36. अपि, चेत्, असि, पापेभ्यः, सर्वेभ्यः, पापकृत्तमः, सर्वम्, ज्ञानप्लवेन, एव, वृजिनम्, सन्तरिष्यसि ॥

E. P. R. 35. पाण्डव (O Pāṇḍava)! यत् ज्ञात्वा (Enlightened with this transcendental knowledge) न यास्यसि (you will not yield) पुनः (again) एवम् (to such) मोहम् (infatuation). येन (Endowed with such knowledge) द्रक्ष्यसि (you will realize that) अशेषाणि (all) भूतानि (beings) [exist] आत्मनि (in your own self) अथो (as well as) मयि (in Me).

Tr. 35. “O Pāṇḍava! Enlightened with the transcendental knowledge you will not yield again to such infatuation. Endowed with such knowledge you will realize that all beings exist in your own self as well as in Me.

Exp. 35 “O Pāṇḍava! You are now ready to give up your ordained duty of fighting as a result of the delusion caused by My *Māyā*. You will surely rise beyond this *Māyik* infatuation as soon as you are enlightened by your Preceptors in the transcendental knowledge regarding your self and Me. You will then realize that all beings are essentially spiritual entities now enveloped with different material forms, attributes and actions in this mundane world, due to their forgetfulness of their real self, of the Godhead and abuse of their free will. Their external forms, qualities and actions are the outcome of their material appearances or mundane egoism. They all exist in Me—the Prime Cause of all causes—though working under the influence of My *Māyik* Potency.

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

P. Ch. 37. यथा, एधांसि, समिद्धः, अग्निः, भस्मसात्, कुरुते, अर्जुन, ज्ञानाग्निः, सर्वकर्माणि, भस्मसात्, कुरुते, तथा ॥

P. Ch. 38. न, हि, ज्ञानेन, सदृशम्, पवित्रम्, इह, विद्यते, तत्, स्वयम्, योगसंसिद्धः, कालेन, आत्मनि, विन्दति ॥

E. P. R. 36. अपि चेत् (Even if) असि (you become) सर्वेभ्यः पापेभ्यः पापकृत्तमः (the worst of sinners), सन्तरिष्यसि (you will cross over) सर्वम् (all this) वृजिनम् (ocean of sin and sorrow) ज्ञानह्रवेन एव (with the help of the boat of transcendental knowledge only).

E. P. R. 37. अर्जुन (O Arjuna)! यथा (Just as) समिद्धः अग्निः (a blazing fire) भस्मसात् कुरुते (burns to ashes) एधांसि (all fuel) तथा (so also) ज्ञानाग्निः (this fire of transcendental knowledge) भस्मसात् कुरुते (burns up) सर्वकर्माणि (all fruits accruing from *Karma*).

Tr. 36. “Even in case you become the worst of sinners [by killing your friends and relatives in this battle], you will cross over this ocean of sin and sorrow with the help of the boat of transcendental knowledge only.

Tr. 37. “Just as a blazing fire burns all fuel to ashes, so also this fire of transcendental knowledge, O Arjuna, burns up all fruits, good or bad, accruing from *Karma*.

*Eternal bliss, the ultimate goal
of spiritual knowledge*

श्रद्धावल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

P. Ch. 39. श्रद्धावान्, लभते, ज्ञानम्, तत्परः, संयतेन्द्रियः, ज्ञानम्, लब्ध्वा, पराम्, शान्तिम्, अचिरेण, अधिगच्छति ॥

E. P. R. 38. इह (In this world) न हि विद्यते (there is nothing) पवित्रम् (so pure) ज्ञानेन सदृशम् (as transcendental knowledge). योगसंसिद्धः (He who has attained success in *Karma-Yoga*) विन्दति (realizes) तत् (that knowledge) स्वयम् (himself) कालेन (in due course) आत्मनि (in his own real self).

E. P. R. 39. श्रद्धावान् (He who possesses firm faith in Me), तत्परः (steadfast attachment for the principle of *Niṣkāma-Karma-Yoga*) [and] संयतेन्द्रियः (self-control) लभते (attains) ज्ञानम् (transcendental knowledge). ज्ञानं लब्ध्वा (Endowed with such knowledge) अचिरेण (soon) अधिगच्छति (he attains) पराम् (eternal) शान्तिम् (bliss).

Tr. 38. "In this world there is nothing so pure as transcendental knowledge. He who has attained success in *Karma-Yoga* realizes that knowledge, in due course, in his own real self.

Exp. 38. "There is nothing in this world so pure as transcendental knowledge. In due course, you will attain that knowledge as the result of your *Niṣkāma-Karma-Yoga*. By this is meant that the eternal bliss is the end of transcendental knowledge. 'Nothing is holier than knowledge' does not mean that nothing is superior to knowledge, for, unalloyed Love with confidential loving service to Me, the Supreme Lord Śrī Kṛṣṇa, is the highest end of human life.

*Evil fate of non-believers of
Niṣkāma-Karma-Yoga*

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

*Lord exhorts Arjuna to destroy his scepticism
by spiritual knowledge*

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निवध्नन्ति धनञ्जय ॥ ४१ ॥

P. Ch. 40. अज्ञः, च, अश्रद्धानः, च, संशयात्मा, विनश्यति,
न, अयम्, लोकः, अस्ति, न, परः, न, सुखम्, संशयात्मनः ॥

P. Ch. 41. योगसंन्यस्तकर्माणम्, ज्ञानसंछिन्नसंशयम्, आत्म-
वन्तम्, न, कर्माणि, निवध्नन्ति, धनञ्जय ॥

E. P. R 40. अज्ञः (He who is ignorant), अश्रद्धानः (has no faith in *Niṣkāma-Karma-Yoga*) संशयात्मा च (and is always tossed by doubt and indecision) विनश्यति (is therefore doomed to destruction). संशयात्मनः (To such a sceptic) अस्ति न सुखम् (there is no happiness nor peace) न अयम् लोकः (neither this world) न च परः (nor the next).

Tr. 39. "He who possesses firm faith in Me and steadfast attachment for the principle of *Niṣkāma-Karma-Yoga* and has subdued his senses (so that they do not lead him astray), attains transcendental knowledge. [He who lacks such confidence in *Niṣkāma-Karma-Yoga* is deprived of that knowledge]. Performance of *Niṣkāma-Karma-Yoga* enables one to get endowed with eternal bliss in the transcendental realm.

तस्माद्ज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।

छित्त्वेन संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे ज्ञानकर्मसंन्यासयोगो नाम

चतुर्थोऽध्यायः ॥

P. Ch. 42. तस्मात्, अज्ञानसंभूतम्, हृत्स्थम्, ज्ञानासिना, आत्मनः, छित्त्वा, एनम्, संशयम्, योगम्, आतिष्ठ, उत्तिष्ठ, भारत ॥

E. P. R. 41. धनञ्जय (O Dhanañjaya)! कर्माणि (Actions) न निबध्नन्ति (do not at all bind him) योगसंन्यस्तकर्माणम् (who has consecrated all his actions with their results to Me, the Supreme Lord), ज्ञानसंछिन्नसंशयम् (has destroyed his scepticism with the sharp sword of transcendental knowledge) [and] आत्मवन्तम् (is well versed in the real knowledge of his own self and of Godhead).

Tr. 40. "He who is ignorant, has no faith in *Niskāma-Karma-Yoga*, and is always torn by doubt and indecision is, therefore, doomed to destruction. Such a sceptic attains neither happiness nor peace, either in this world or in the next; [because, scepticism is the canker of his heart, and is eating into his very vitals.]

Tr. 41. "O Dhanañjaya—Arjuna! Actions do not at all bind him who has consecrated all his actions with their results to Me, the Supreme Lord, has destroyed his scepticism with the sharp sword of transcendental knowledge and is well versed in the real knowledge of his own self and Me, the Godhead.

E. P. R. 42. भारत (O Bhārata)! तस्मात् (Hence) छित्त्वा (destroying) एनम् संशयम् (this scepticism) आत्मनः अज्ञान-संभूतम् (born of ignorance of your mind) हृत्स्थम् (and rooted in your heart) ज्ञानासिना (with the sword of transcendental knowledge), अतिष्ठ (pursue) योगम् (*Niṣkāma-Karma-Yoga*) उत्तिष्ठ च (and arise) [fight the battle out].

Tr. 42. “O Bhārata! Hence destroying this scepticism born of ignorance of your mind and rooted in your heart, with the sword of transcendental knowledge, pursue *Niṣkāma-Karma-Yoga* and arise—fight the battle out.

Exp. 41. “So, O Dhanañjaya (conqueror of immense wealth by killing the vast enemies now conquer the wealth of pure intelligence by controlling your mind and senses)! A *Karma-Sannyāsin* who refrains from fruitive action, by following the ‘consecrated *Niṣkāma-Karma-Yoga*’, destroys his scepticism with the sharp sword of transcendental knowledge, and being well acquainted with the knowledge of the transcendental nature of his real self and Me, the Godhead, is not at all bound by his action.

Exp. 42. “So, O Bhārata! Your doubt regarding the principle of *Niṣkāma-Karma-Yoga* is due to your ignorance born in your heart. Destroy that doubt of your mind with the sword of transcendental knowledge and pursue *Niṣkāma-Karma-Yoga*. Arise, therefore, O Bhārata! and fight the battle out.”

Gist. This chapter deals with *Jñāna-Yoga*, in which the superiority of *Jñāna* or transcendental knowledge to all other means to attain freedom and the principle of *Niṣkāma-Karma-Yoga* for the attainment of transcendental knowledge have been explained.

HERE ENDETH THE FOURTH DISCOURSE

ENTITLED

JÑĀNA-YOGA

QUESTIONS AND ANSWERS

CHAPTER IV

Q. 1. How is the descent of the Blessed Lord possible, when He is designated as Un-born ?

Ans. *Vide Gītā Ch. IV, 6.*

Q. 2. Is the descent of the Blessed Lord subject to the deluding potency of the Lord ?

Ans. *Vide Gītā Ch. IV, 7.*

Q. 3. What are the causes of the Lord's descents in every age ?

Ans. *Vide Gītā Ch. IV, 7, 8.*

Q. 4. What is the end of one who regards the descents of the Blessed Lord as transcendental ?

Ans. *Vide Gītā Ch. IV, 9.*

Q. 5. What is the real import of the *Śloka*—"ये यथा मां प्रपद्यन्ते" *etc* ?

Ans. *Vide Gītā Ch. IV, 11, 12.*

Q. 6. What is the difference between the worshipper of the Lord and that of the minor gods ?

Ans. *Vide Gītā Ch. IV, 12.*

Q. 7. How did the system of four castes originate ? Is the Lord the creator of four castes ?

Ans. *Vide Gītā Ch. IV, 13.*

Q. 8. Who is called a *Pāṇḍita* ?

Ans. *Vide Gītā Ch. IV, 19.*

Q. 9. Is a performer of desireless action addicted to sin ?

Ans. *Vide Gītā Ch. IV, 21.*

Q. 10. How is perfect *Yajña* or the realization of *Brahma-Yajña* attained ?

Ans. *Vide Gītā Ch. IV, 24.*

Q. 11. Why is *Jñāna-Yajña* superior to *Karma-Yajña* ?

Ans. *Vide Gītā Ch. IV, 33.*

Q. 12. What are the threefold means to acquire the transcendental knowledge ?

Ans. *Vide Gītā Ch. IV, 34.*

Q. 13. What are the means of deliverance to cross over the ocean of sins and sorrows ?

Ans. *Vide Gītā Ch. IV, 36.*

Q. 14. Who is entitled to acquire transcendental knowledge ?

Ans. *Vide Gītā Ch. IV, 39.*

Q. 15. What are the ultimate ends of the ignorant, the faithless and the sceptic ?

Ans. *Vide Gītā Ch. IV, 40.*

पञ्चमोऽध्यायः

CHAPTER V

SANNYĀSA-YOGA

OR

THE PRINCIPLE OF RENUNCIATION OF ATTACHMENT FOR ACTION AND ITS FRUITS

Summary :—He who has neither love nor hatred for the fruits of action, and is steady and free from the opposites of the relative world is said to be a true *Karma-Sannyāsin*. He is easily released from all bonds of action. A *Niṣkāma-Karma-Yogin*, purified with the fire of transcendental knowledge, realizes that he is a spiritual entity quite independent of his body, mind and senses, that it is his senses that perform the physical actions, that it is his perverted ego that is the author of those sensuous actions, and that this perverted egoism vanishes as soon as the transcendental knowledge dawns upon him. Outwardly performing all actions but inwardly renouncing the fruits thereof, a *Niṣkāma-Karma-Yogin* attains peace, remaining unconcerned with his own actions as well as those of others. Those who possess the faculty of '*Sama-Darśana*', i.e., to visualize the eternal existence of the Supreme Lord Śrī Kṛṣṇa in every entity, sentient or non-sentient, are designated as *Pañḍitas* in the true sense of the term. The knower of *Brahman* enjoys eternal bliss in the realization of his own self and of Godhead. He feels a natural aversion to sensual pleasures, the root of all evils. He maintains an attitude of *Niṣkāma* in all his actions, whether they be for the purpose of keeping the body and soul together or for anything else. He can patiently withstand the forceful

impulses born of lust and anger. He is a sincere aspirant after inner happiness, inner harmony, and inner enlightenment. He is really in touch with *Brahman* and attains *Brahma-Nirvāṇa*, i.e., everlasting bliss. He who knows the Supreme Lord Śrī Kṛṣṇa to be the only Enjoyer of the fruits of all sacrifices, the Lord of the universe and the only Friend of all beings, attains eternal peace and happiness.

*Arjuna's query—which is better,
Karma-Sannyāsa or Niṣkāma-Karma-Yoga?*

अर्जुन उवाच

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

P. Ch. 1. अर्जुनः उवाच—संन्यासम्, कर्मणाम्, कृष्ण, पुनः, योगम्, च, शंससि, यत्, श्रेयः, एतयोः, एकम्, तत्, मे, ब्रूहि, सुनिश्चितम् ॥

E. P. R. 1. अर्जुनः उवाच (Arjuna said), कृष्ण “(O Kṛṣṇa)! कर्मणाम् संन्यासम् [Thou at one time] (hast praised *Karma-Sannyāsa*) पुनः च (and at another time) योगं शंससि (Thou hast asked me to follow *Niṣkāma-Karma-Yoga*). तत् ब्रूहि मे (Now tell me please), सुनिश्चितम् (plainly) एकम् यत् (which) एतयोः (of these two paths) श्रेयः (is better for me).”

Tr. 1. Arjuna said, “O Kṛṣṇa! Thou hast (at one time) praised *Karma-Sannyāsa* and at another time Thou hast asked me to follow *Niṣkāma-Karma-Yoga*. Now tell me please plainly which of these two paths is better for me.”

*Lord's reply—Niṣkāma-Karma-Yoga
better than Karma-Sannyāsa*

श्रीभगवानुवाच

संन्यासः कर्मयोगश्च निःश्रेयसकराबुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

P. Ch. 2. श्रीभगवान् उवाच—संन्यासः, कर्मयोगः, च, निः-
श्रेयसकरौ, उभौ, तयोः, तु, कर्मसंन्यासात्, कर्मयोगः, विशिष्यते॥

E. P. R. 2. श्रीभगवान् उवाच (The Supreme Lord replied),
उभौ “ (Both) संन्यासः (*Karma-Sannyāsa*) कर्मयोगः च (and
Karma-Yoga) निःश्रेयसकरौ (are beneficial) [for man-
kind]. तु (But) तयोः (of the two) कर्मयोगः (*Niṣkāma-
Karma-Yoga*) विशिष्यते (is better) कर्मसंन्यासात् (than
Karma-Sannyāsa).

Tr. 2. The Supreme Lord replied, “Both *Karma-
Sannyāsa* and *Karma-Yoga* are beneficial for mankind.
But, of the two, *Niṣkāma-Karma-Yoga* (the principle of
desireless action) is better than *Karma-Sannyāsa* or
Karma-Tyāga.

Exp. 1. Arjuna said, “O Kṛṣṇa! At one time Thou hast
praised *Karma-Sannyāsa* (renunciation of fruitive actions) by
the practice of *Niṣkāma-Karma-Yoga* (*Vide* Ch. IV, 41) and at
another time Thou hast asked me to follow *Niṣkāma-Karma-Yoga*
by destroying all doubts and scepticism with the sword of
transcendental knowledge of (*Vide* Ch. IV, 42). Now tell me
plainly, O Kṛṣṇa, which of these two paths is better for me?
By *Karma-Sannyāsa* I mean abandonment of all fruitive actions
and by *Karma-Yoga* I mean performance of duties dedicating
the fruits thereof to the Supreme Lord.”

Real Karma-Sannyāsa defined

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

*Underlying principle same
of both Karma-Sannyāsa and Karma-Yoga*

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥ ४ ॥

P. Ch. 3. ज्ञेयः, सः, नित्यसंन्यासी, यः, न, द्वेष्टि, न, काङ्क्षति,
निर्द्वन्द्वः, हि, महाबाहो, सुखम्, बन्धात्, प्रमुच्यते ॥

P. Ch. 4. सांख्ययोगौ, पृथक्, बालाः, प्रवदन्ति, न, पण्डिताः,
एकम्, अपि, आस्थितः, सम्यक्, उभयोः, विन्दते, फलम् ॥

E. P. R. 3. महाबाहो (O Mighty-armed)! सः (He) यः
(who) न काङ्क्षति (has neither love) न द्वेष्टि (nor hatred)
[for the fruits of his actions] ज्ञेयः (is to be known)
नित्यसंन्यासी (steadfast) [in *Niskāma-Karma-Yoga*] हि
(for), निर्द्वन्द्वः (being free from the pairs of opposites)
[of the relative world] सुखं प्रमुच्यते (he is easily
released) बन्धात् (from all bonds of actions).

Tr. 3. “He who has neither love nor hatred for the
fruits of his actions and is steady and free from the

Exp. 2. “*Karma-Sannyāsa* means action with abandonment of
attachment for the fruits thereof. So, *Karma-Tyāga* or abandon-
ment of action is not the purport of *Śloka* 41, Ch, IV as spoken
by Me. As a matter of fact, *Karma-Sannyāsa* and *Karma-Yoga*
mean almost the same thing.

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

P. Ch. 5. यत्, सांख्यैः, प्राप्यते, स्थानम्, तत्, योगैः, अपि, गम्यते, एकम्, सांख्यम्, च, योगम्, च, यः, पश्यति, सः, पश्यति॥

E. P. R. 4. बालाः (The ignorant) प्रवदन्ति पृथक् (draw a distinction between) सांख्ययोगौ (*Karma-Sannyāsa* and *Karma-Yoga*), न पण्डिताः (but not the wise). एकम् अपि (Either of the systems) सम्यक् आस्थितः (when rightly acted up to), विन्दते (will produce) उभयोः फलम् (the same result).

E. P. R. 5. तत् स्थानम् यत् (The goal which) प्राप्यते (is attained) सांख्यैः (by the *Karma-Sannyāsins*) गम्यते अपि (is also attainable) योगैः (by the *Niskāma-Karma-Yogins*). यः (He who) पश्यति (recognises) सांख्यं च योगं च (both *Karma-Sannyāsa* and *Karma-Yoga*) एकम् (as one) सः पश्यति (is in the know of the underlying principles of both of them).

pairs of opposites of the relative world, is a real *Karma-Sannyāsin*, and having given up all is easily released from all bonds of action. (Tr. 3)

Tr. 4. "[Let me now tell you the underlying principle relating to *Karma-Sannyāsa* and *Karma-Yoga*.] It is the ignorant (*Mīmāṃsakas*) and not the wise men that draw a distinction between *Sāṅkhya-Yoga* (*Karma-Sannyāsa*) and *Karma-Yoga*. Either of the systems, when rightly acted up to, will produce the same result.

Niṣkāma-Karma-Yoga and its efficacy

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ ६ ॥

P. Ch. 6. संन्यासः, तु, महाबाहो, दुःखम्, आप्तुम्, अयोगतः, योगयुक्तः, मुनिः, ब्रह्म, न, चिरेण, अधिगच्छति ॥

E. P. R. 6. महाबाहो (O Mighty-armed)! अयोगतः (without *Niṣkāma-Karma-Yoga*) संन्यासः तु (*Karma-Sannyāsa*—renunciation of action) दुःखम् आप्तुम् (is difficult of attainment). मुनिः (But a *Sannyāsin*) योगयुक्तः (who has *Niṣkāma-Karma-Yoga*) न चिरेण (ere long) अधिगच्छति (attains) ब्रह्म (*Brahman*).

Tr. 5. “That goal which is attained by the *Karma-Sannyāsins* is also attainable by the *Niṣkāma-Karma-Yogins*. He who recognizes both *Karma-Sannyāsa* and *Karma-Yoga* as one is in the know of the underlying principles of both of them.

Tr. 6. “O Mighty-armed! Without *Niṣkāma-Karma-Yoga*, *Karma-Sannyāsa*—renunciation of action is difficult

Exp. 5. “So, both the principles of *Karma-Sannyāsa* and *Karma-Yoga* are essentially one and the same, differing only in nomenclature, though there may be difference in degree as regards attachment to or detachment from action and its fruit. What is attained by the latter by pursuing *Niṣkāma-Karma*. He who does not differentiate between them but recognizes them as one, is in the know of the underlying principles of both of them.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

P. Ch. 7. योगयुक्तः, विशुद्धात्मा, विजितात्मा, जितेन्द्रियः, सर्वभूतात्मभूतात्मा, कुर्वन्, अपि, न, लिप्यते ॥

E. P. R. 7. योगयुक्तः (A *Jñānin* devoted to *Niṣkāma-Karma-Yoga*) विशुद्धात्मा (possesses pure intelligence), विजितात्मा (pure mind) जितेन्द्रियः (and self-control), सर्वभूतात्मभूतात्मा (and has identified himself with the soul of all other beings) कुर्वन् अपि (and even performing actions) न लिप्यते (is not entangled in actions).

to attain. But a *Sannyāsīn* who performs *Niṣkāma-Karma-Yoga* ere long attains *Brahman*. (Tr. 6.)

Tr. 7. “*Jñānin* devoted to *Niṣkāma-Karma-Yoga* possesses pure intelligence, pure mind and self control, and has indentified himself with the soul of all other beings, and even performing actions is not entangled in them.

Exp. 6. “O Mighty-armed! *Karma-Tyāga* or *Karma-Sannyāsa*, i.e., renunciation of action divorced from *Niṣkāma-Karma-Yoga*, is difficult to attain. But a *Yogin* i.e., a performer of *Niṣkāma-Karma-Yoga*, not being attached to action and its fruit, his heart having been purified by the transcendental knowledge, ere long attains *Brahman*.

Exp. 7. “*Yoga-Yukta-Jñānins* or *Jñānins* devoted to *Niṣkāma-Karma-Yoga* are of three classes, viz., the truly wise, the pure-hearted, and the self-restrained. The first is superior to the second and the second to the third in respect of spiritual

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यन्शृण्वन्स्पृशज्जिघ्रन्अश्नन् गच्छन्स्वपन्श्वसन् ॥ ८ ॥

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

P. Ch. 8. न, एव, किञ्चित्, करोमि, इति, युक्तः, मन्येत, तत्त्ववित्, पश्यन्, शृण्वन्, स्पृशन्, जिघ्रन्, अश्नन्, गच्छन्, स्वपन्, श्वसन् ॥

P. Ch. 9. प्रलपन्, विसृजन्, गृह्णन्, उन्मिषन्, निमिषन्, अपि, इन्द्रियाणि, इन्द्रियार्थेषु, वर्तन्ते, इति, धारयन् ॥

E. P. R. 8, 9. युक्तः (A *Niṣkāma-Karma-Yogin*) तत्त्ववित् (well versed in transcendental knowledge) मन्येत (should think) [within himself thus]—न एव किञ्चित् करोमि इति “(I do not do anything at all), इन्द्रियाणि (it is the senses) वर्तन्ते (that move) इन्द्रियार्थेषु (among the objects of their perception)” —इति धारयन् (remembering this) पश्यन् (he sees), शृण्वन् (hears), स्पृशन् (touches), जिघ्रन् (smells), अश्नन् (eats), गच्छन् (moves), स्वपन् (sleeps), श्वसन् (breaths), प्रलपन् (speaks), विसृजन् (eases), गृह्णन् (grasps), उन्मिषन् (opens his eyelids) निमिषन् अपि (or shuts them).

Tr. 8, 9. “A *Niṣkāma-Karma-Yogin*, well versed in transcendental knowledge, thinks within himself thus:— ‘I do not do anything at all. It is the senses that

progress. Each soul, who has indentified himself with the soul of all other beings and, therefore, is an object of universal love and adoration to him, though performing action, is not entangled by the action. (Exp. 7.)

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिव अम्भसा ॥ १० ॥

P. Ch. 10. ब्रह्मणि, आधाय, कर्माणि, सङ्गम्, त्यक्त्वा, करोति, यः, लिप्यते, न, सः, पापेन, पद्मपत्रम्, इव, अम्भसा ॥

E. P. R. 10. सः यः (He who) करोति (performs) कर्माणि (desireless actions) त्यक्त्वा (forsaking) सङ्गम् (attachment for fruits thereof), ब्रह्मणि आधाय (dedicating them to the Supreme Lord) न लिप्यते (is not contaminated) पापेन (by sin) पद्मपत्रम् इव (even as the lotus leaf) अम्भसा (on water).

move among the objects of their perception,'—remembering this he sees, hears, touches, smells, eats, moves, sleeps, breathes, speaks, eases, grasps, opens his eyelids or shuts them. (Tr. 8, 9).

Exp. 8. 9. “A *Niṣkāma-Karma-Yogin* whose mind has been purified by the fire of transcendental knowledge and who is well aware of the slight distinction between *Karma-Yoga* and *Karma-Sannyāsa*, thinks within himself thus:—‘I do not do anything at all, it is the senses that move among the objects of their perception’—whilst he sees, hears, touches, smells, eats, moves, sleeps, breathes, speaks, eases, grasps, opens or shuts his eyelids. After due deliberation, he comes to this conclusion that he is a spiritual entity—a soul—quite independent of his body, mind, and senses and that it is his physical senses that perform the physical feats. Enshrouded by *Avidyā* (ignorance), it is his perverted ego that is the author of those sensuous actions. This perverted egoism vanishes as soon as the transcendental knowledge dawns upon him by My grace.”

Who is a Niṣkāma-Karma-Yogin?

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ११ ॥

Niṣkāma-Karmīn vs. Sakāma-Karmīn

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

P. Ch. 11. कायेन, मनसा, बुद्ध्या, केवलैः, इन्द्रियैः, अपि, योगिनः, कर्म, कुर्वन्ति, सङ्गम्, त्यक्त्वा, आत्मशुद्धये ॥

P. Ch. 12. युक्तः, कर्मफलम्, त्यक्त्वा, शान्तिम्, आप्नोति, नैष्ठिकीम्, अयुक्तः, कामकारेण, फले, सक्तः, निबध्यते ॥

E. P. R. 11. योगिनः (The *Niṣkāma-Karma-Yogins*) आत्मशुद्धये (in order to purify their minds) कुर्वन्ति (perform) कर्म (their duties) कायेन (with body), मनसा (mind) बुद्ध्या (and intelligence), अपि (and also) केवलैः (with purified) इन्द्रियैः (senses) त्यक्त्वा (abandoning) सङ्गम् (all attachment for the fruits).

Tr. 10. “Just as the leaf of a lotus floating on water remains unaffected by the water, so also he remains untouched by sin, who performs *Niṣkāma-Karma* dedicating its fruits to the Supreme Lord.

Tr. 11. “In order to purify their minds, the *Niṣkāma-Karma-Yogins* do their duties, with body, mind and intelligence, and also with their purified senses abandoning all attachment for the fruits.

Niṣkāma-Karma-Yogin
unconcerned in his actions

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

P. Ch. 13. सर्वकर्माणि, मनसा, संन्यस्य, आस्ते, सुखम्, वशी, नवद्वारे, पुरे, देही, न, एव, कुर्वन्, न, कारयन् ॥

E. P. R. 12. युक्तः (A *Niṣkāma-Karmin*) त्यक्त्वा (by relinquishing) कर्मफलम् (all desires for fruitive actions) आमोति (attains) नैष्ठिकीम् (eternal) शान्तिम् (peace) [while] अयुक्तः (a *Sakāma-Karmin*) निबध्यते (gets entangled in *Karma*) कामकारेण (owing to his hankering) फले सक्तः (after the fruits of his actions).

E. P. R. 13. वशी देही (The soul of a self-controlled *Niṣkāma-Karmin*) संन्यस्य (having renounced) मनसा (whole-heartedly) सर्वकर्माणि (all actions and their fruits) आस्ते (dwells) सुखम् (peacefully and serenely) नवद्वारे पुरे (in his body consisting of nine portals) न एव कुर्वन् (without doing any action himself) न कारयन् (nor inducing others thereto).

Tr. 12. "A *Niṣkāma-Karmin*, by relinquishing all desires for fruitive actions, attains eternal peace, while a *Sakāma-Karmin* (fruit-seeker) gets entangled in *Karma* owing to his selfish hankering after the fruits of his action.

Tr. 13. "[Though outwardly performing all actions], the soul of a *Niṣkāma-Karmin* having renounced the fruits thereof dwells peacefully and serenely in his body consisting of nine portals, i.e., he always remains unconcerned in his own actions as well as those of others.

*Forgetfulness of Jiva's real self
leads him to infatuation*

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥
नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

P. Ch. 14. न, कर्तृत्वम्, न, कर्माणि, लोकस्य, सृजति, प्रभुः,
न, कर्मफलसंयोगम्, स्वभावः, तु, प्रवर्तते ॥

P. Ch. 15. न, आदत्ते, कस्यचित्, पापम्, न, च, एव, सुकृतम्,
विभुः, अज्ञानेन, आवृतम्, ज्ञानम्, तेन, मुह्यन्ति, जन्तवः ॥

E. P. R. 14. प्रभुः (The Supreme Lord) न सृजति (is not responsible) कर्तृत्वम् (for the initiative) लोकस्य (of man) न कर्माणि च (nor for his action), न कर्मफलसंयोगम् (nor for the fruits thereof). तु (But), स्वभावः (it is the man's nescience) प्रवर्तते (that prompts him to all this).

E. P. R. 15. विभुः (The Supreme Lord) न आदत्ते (is not responsible) सुकृतम् (for the virtue) न पापं च एव (nor for the vice) कस्यचित् (of a person). तेन (Since) ज्ञानम् (pure intelligence) आवृतम् (is now enveloped) अज्ञानेन (by nescience), जन्तवः (people) मुह्यन्ति (are apt to be infatuated) [by the three qualities of *Māyā*].

Tr. 14. "The Supreme Lord is not responsible for the initiative of man nor for his action, nor for the fruits thereof. But it is the man's nescience that prompts him to all this.

Lord manifests as Supreme Knowledge

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

P. Ch. 16. ज्ञानेन, तु, तत्, अज्ञानम्, येषाम्, नाशितम्, आत्मनः, तेषाम्, आदित्यवत्, ज्ञानम्, प्रकाशयति, तत्, परम् ॥

E. P. R. 16. तु (But) ज्ञानं तेषाम् (the knowledge of those) येषाम् (whose) तत् अज्ञानम् (nescience i.e., aversion to the worship of the Supreme Lord) नाशितम् (has been destroyed) आत्मनः ज्ञानेन (by the Supreme Spiritual Knowledge) प्रकाशयति (manifests) तत् परम् (the Supreme Lord) आदित्यवत् (as the self-effulgent sun).

Tr. 15. "The Supreme Lord is not responsible for the virtue nor for the vice of a person. Since pure intelligence is now enveloped by nescience, people are apt to be infatuated by the three qualities of *Māyā*.

Exp. 14. 'A *Jīva* has no freedom of action' does not mean that the responsibility for a *Jīva*'s action, good or bad, lies on the Lord of the worlds. Had it been so, the Lord would have been accused of injustice and indiscretion. The Lord, therefore, is not responsible for a man's desire for fruitive actions and the fruits thereof. It is *Jīva*'s '*Anādi*' (i.e., before the creation begins) nescience or backwardness in the worship of the Lord that is responsible for his actions in this world.

Exp. 15. The Lord is not responsible for the good or bad deeds of the *Jīva* whose normal nature is pure intelligence which is now enveloped by His *Māyā*. Infatuated by the three *Māyik* qualities, owing to the forgetfulness of his real self and abuse of free will, he now identifies himself wrongly with his body and mind and regards himself as the enjoyer or proprietor of his senses and sense-objects.

Eligibility to attain Blissful Realm

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

P. Ch. 17. तद्बुद्धयः, तदात्मानः, तन्निष्ठाः, तत्परायणाः, गच्छन्ति, अपुनरावृत्तिम्, ज्ञाननिर्धूतकल्मषाः ॥

E. P. R. 17. तत् बुद्धयः (Those whose intelligence is on the Lord), तदात्मानः (mind also on Him) तन्निष्ठाः (are firmly established in Him) तत्परायणाः (and are entirely devoted to the Supreme Lord) गच्छन्ति (attain) अपुनरावृत्तिम् (the Blissful Realm from where there is no return), ज्ञाननिर्धूतकल्मषाः (their sins having been purged off by the light of transcendental knowledge).

Tr. 16. “But the knowledge of those whose nescience has been destroyed by the Supreme Spiritual Knowledge manifests the Supreme Lord as the self-effulgent sun.

Tr. 17. “Those whose intelligence, mind and steadfastness have been focussed on the Supreme Lord, attain the blissful realm from where there is no return, their sins having been purged off by the light of transcendental knowledge.

Exp. 16. Knowledge is twofold—mundane and transcendental. Knowledge or experience that is acquired from the phenomenal world by the application of the senses is not wisdom but ignorance or *Avidyā*. Transcendental knowledge is *Vidyā* or real wisdom. The Supreme Lord manifests Himself as the Supreme Spiritual knowledge to them whose age-long gloom of mundane knowledge or experience (empiricism) has been completely dispelled by the sunlight of transcendental knowledge.

Characteristics of a genuine Paṇḍita

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

P. Ch. 18. विद्याविनयसंपन्ने, ब्राह्मणे, गवि, हस्तिनि, शुनि, च, एव, श्वपाके, च, पण्डिताः, समदर्शिनः ॥

E. P. R. 18. समदर्शिनः (Those who possess the faculty of *Samadarsana* i.e., visualise the eternal existence of the Supreme Lord) ब्राह्मणे (in a *Brāhmin*) विद्याविनयसंपन्ने (possessing learning and modesty), श्वपाके च (in a *Caṇḍāla* living on a dog's flesh), हस्तिनि (in an elephant), गवि (in a cow), शुनि च एव (or in a dog) पण्डिताः (are designated as *Paṇḍitas*).

Tr. 18. "Those who possess the faculty of *Samadarsana* i.e., visualise the eternal existence of the Supreme Lord—in a *Brāhmin* possessing learning and modesty, in a *Caṇḍāla* living on a dog's flesh, in an elephant, in a cow or in a dog—are designated as *Paṇḍitas*."

Exp. 17. "The gloom of nescience or *Avidyā* having been fully dispelled by the light of transcendental knowledge, those whose intelligence, mind and steadfastness have been focussed on My Eternal Beautiful Human Form, are blessed with the attainment of that Blissful Realm whence there is no return. Those who are blessed with My Divine Love are never enamoured of physical desires. They are enchanted by hearing and singing the Glories and the Narratives of My Divine Form, Attributes, and Deeds."

Exp. 18. In this world, things are classified mainly into three divisions according to the three qualities of *Māyā*. The *Jñānins* who are imbued with the transcendental qualities are

Eligibility to repose in Brahman

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥१९॥

P. Ch. 19. इह, एव, तैः, जितः, सर्गः, येषाम्, साम्ये, स्थितम्, मनः, निर्दोषम्, हि, समम्, ब्रह्म, तस्मात्, ब्रह्मणि, ते, स्थिताः ॥

E. P. R. 19. सर्गः (The world) जितः (is conquered) तैः (by those) इह एव (in this very life) येषाम् (whose) मनः (mind) स्थितम् (is established) साम्ये (in equanimity). हि (For) निर्दोषम् (stainless) समम् (and equanimous is) ब्रह्म (*Brahman*). तस्मात् (Therefore) ते (they) ब्रह्मणि स्थिताः (are established in *Brahman*).

Tr. 19. "Those who are endowed with tranquillity and equanimity of mind conquer the world and enjoy heavenly bliss. As the Brahman is stainless and equanimous, they are established in *Brahman* only.

not influenced by such thoughts as high, middle or low, which are the relative offshoots of the three qualities. Those who possess the faculty of *Sama-Darśana*, i.e., those who visualize the eternal existence of the Supreme Lord Śrī Kṛṣṇa in every entity, as for example, in a *Brahmana* possessing learning and modesty, in a *Caṇḍāla* living on dog's flesh, in an elephant or a dog, are designated as *Paṇḍitas*, because true knowledge is awakened in them, and they are endowed with a vision that transcends time and space and this enables them to realize the eternal existence of the Supreme Lord as '*Antaryāmi-Paramātmān*' in every entity that exists on earth. (Exp. 18).

Characteristics of a knower of Brahman

न ग्रह्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥
बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत् सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ २१ ॥

P. Ch. 20. न, ग्रह्येत्, प्रियम्, प्राप्य, न, उद्विजेत्, प्राप्य, च, अप्रियम्, स्थिरबुद्धिः, असंमूढः, ब्रह्मवित्, ब्रह्मणि, स्थितः ॥

P. Ch. 21. बाह्यस्पर्शेषु, असक्तात्मा, विन्दति, आत्मनि, यत्, सुखम्, सः, ब्रह्मयोगयुक्तात्मा, सुखम्, अक्षयम्, अश्नुते ॥

E. P. R. 20. ब्रह्मवित् (The knower of *Brahman*) ब्रह्मणि स्थितः (has his being in *Brahman*) स्थिरबुद्धिः (is firmly established in *Brahman*) असंमूढः (is not affected by any mundane sense-percepts), न ग्रह्येत् (is not elated) प्रियं प्राप्य (with any pleasant event) न उद्विजेत् (nor is dejected) अप्रियम् च प्राप्य (by anything unpleasant).

É. P. R. 21. बाह्यस्पर्शेषु असक्तात्मा (The knower of *Brahman* derives no pleasure from the enjoyment of this

Tr. 20. "The knower of *Brahman* has his being in *Brahman*, is not affected by any mundane sense-percepts and is firmly established in *Brahman*. He is, therefore, neither elated with, nor dejected by any mundane events, whether pleasant or painful.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

P. Ch. 22. ये, हि, संस्पर्शजाः, भोगाः, दुःखयोनयः, एव, ते, आद्यन्तवन्तः, कौन्तेय, न, तेषु, रमते, बुधः ॥

phenomenal world) विन्दति (but enjoys) यत् सुखम् (the pleasure) आत्मनि (in the realisation of his own real self and of Me as *Brahman*). सः ब्रह्मयोगयुक्तात्मा (Such realiser of *Brahman*) अश्नुते (enjoys) अक्षयम् सुखम् (everlasting bliss). (E.P.R. 21.)

E. P. R. 22. कौन्तेय (O son of Kuntī)! ये ते भोगाः (Those sensual pleasures which) संस्पर्शजाः (are born of the relative association of the senses with the phenomenal world) दुःखयोनयः एव हि (are really the source of all miseries). आद्यन्तवन्तः (They have their beginnings as well as ends) [and are therefore not eternal]. न बुधः (No wise man) तेषु रमते (feels any liking for those temporal and transient pleasures).

Tr. 21. “The knower of *Brahman* derives no pleasure from the enjoyment of the phenomenal world. He enjoys eternal bliss in the realization of his own real self and of Me as *Brahman* owing to his steadfast attachment for Me. So he feels a natural aversion to sensual pleasures.

Tr. 22. “Such a soul who lives in *Brahman* never yields to sensual pleasures which are the source of all miseries. Human sufferings are born of the relative associations of the senses with the phenomenal world; they have their

Essentials of' Bruhma-Nirvāṇa

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।
 कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥
 योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
 स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

P. Ch. 23. शक्नोति, इह, एव, यः, सोढुम्, प्राक्, शरीर-
 विमोक्षणात्, कामक्रोधोद्भवम्, वेगम्, सः, युक्तः, सः, सुखी, नरः ॥

P. Ch. 24. यः, अन्तःसुखः, अन्तरारामः, तथा, अन्तर्ज्योतिः,
 एव, यः, सः, योगी, ब्रह्मनिर्वाणम्, ब्रह्मभूतः, अधिगच्छति ॥

E. P. R. 23. सः नरः यः (He who) सोढुम् शक्नोति (can
 patiently withstand) इह एव (in this life) प्राक् शरीर-
 विमोक्षणात् (till death) वेगम् (the forceful impulses)
 कामक्रोधोद्भवम् (born of lust and anger) युक्तः (is well-
 balanced) सः सुखी (and happy as well).

beginnings and ends and are not, therefore, eternal. O son
 of Kuntī ! No wise man ever feels a liking, in any way,
 for these transient temporal pleasures. He adopts *Niṣkāma*
 attitude in his actions, simply for the bare necessity of
 his life, without being attached to them. (Tr. 22).

Tr. 23. " He really is happy and well-balanced who
 (by virtue of *Niṣkāma-Karma-Yoga*), can patiently with-
 stand till death the forceful impulses born of lust and
 anger, (although he is aware of the fact that he shall have
 to deal with the phenomenal world so long as he lives).

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

P. Ch. 25. लभन्ते, ब्रह्मनिर्वाणम्, ऋषयः, क्षीणकल्मषाः, छिन्न-
द्वैधाः, यतात्मानः, सर्वभूतहिते, रताः ॥

E. P. R. 24. सः यः (He who) अन्तःसुखः (finds happiness within himself), अन्तरारामः (sports within himself) तथा (and similarly) अन्तर्ज्योतिः (has inner enlightenment) एव योगी (is a real *Yogin*), ब्रह्मभूतः (is always in touch with *Brahman*) अधिगच्छति (and attains) ब्रह्मनिर्वाणम् (everlasting bliss).

E. P. R. 25. ऋषयः (The sages) क्षीणकल्मषाः (who are free from sins) छिन्नद्वैधाः (and doubts), यतात्मानः (who are self-controlled) रताः (and are intent) सर्वभूतहिते (on the eternal well-being of the world) लभन्ते (attain) ब्रह्मनिर्वाणम् (everlasting bliss).

Tr. 24. “He who (is not addicted to worldly pleasures, comforts and worldly knowledge but) is a sincere aspirant for inner (spiritual) happiness, inner harmony and inner-enlightenment, is really in touch with *Brahman*, is a real *Yogin* (*Bhakta*) and attains *Brahma-Nirvāṇa* i.e., enjoys everlasting bliss (*Vide* Ch. II, 72).

Tr. 25. “*Brahma-Nirvāṇa* is attainable by sages who are free from sins and doubts, are self-controlled and are intent on the eternal well-being of the world at large.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

Lord on Aṣṭāṅga-Yoga

स्पर्शान्कृत्वा वह्निर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥
यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

P. Ch. 26. कामक्रोधवियुक्तानाम्, यतीनाम्, यतचेतसाम्, अभितः, ब्रह्मनिर्वाणम्, वर्तते, विदितात्मनाम् ॥

P. Ch. 27. स्पर्शान्, कृत्वा, वह्निः, बाह्यान्, चक्षुः, च, एव, अन्तरे, भ्रुवोः, प्राणापानौ, समौ कृत्वा, नासाभ्यन्तरचारिणौ ॥

P. Ch. 28. यतेन्द्रियमनोबुद्धिः, मुनिः, मोक्षपरायणः, विगतेच्छा-भयक्रोधः, यः, सदा, मुक्तः, एव, सः ॥

E. P. R. 26. यतीनाम् (Those sages) कामक्रोधवियुक्तानाम् (who are free from all passions and anger), यतचेतसाम् (self-restrained) विदितात्मनाम् (and well versed in the true knowledge of their real self and of Me) अभितः (fully) वर्तते (attain) ब्रह्मनिर्वाणम् (transcendental bliss).

Tr. 26. "Those sages who are free from all passions and anger, are self-restrained and well versed in the true knowledge of their real self and Me, ere long attain transcendental bliss in full perfection.

E. P. R. 27, 28. सः यः (He who) बहिः कृत्वा (avoiding) बाह्यान् स्पर्शान् (all outside contact), [कृत्वा—fixing] चक्षुः (his gaze) भ्रुवोः अन्तरे (between the eyebrows), समौ कृत्वा (balancing) प्राणपानौ (the breath in and out) नासाभ्यन्तरचारिणौ (within the nostrils), यतेन्द्रियमनोबुद्धिः (controlling the mind, senses and intelligence), मोक्षपरायणः (seeking emancipation from the bondage of *Māyā*) विगतेच्छाभयक्रोधः (and freed from all desires, fear and anger) एव मुनिः (is truly wise) सदा मुक्तः एव (and attains that eternal bliss).

Tr. 27, 28. “Avoiding all outside contact, fixing his gaze between the eyebrows, balancing the breath in and out within the nostrils, controlling the mind, senses and intelligence, seeking *Mokṣa* (emancipation) from the bondage of *Māyā*, and freed from all desires, fear, and anger, the truly wise attains that eternal bliss.

Exp. 26. A *Niṣkāma-Karma-Yogin* in this world, after discriminating between the truth and untruth, realizes, that *Brahman* is beyond the ambit of mundane time and space. Having realized this, he finds eternal repose in *Brahman*. This knowledge of *Brahman* extinguishes the fire of suffering from mundane afflictions. This is called *Brahma-Nirvāṇa* (Vide Ch. II, 72).

Exp. 27, 28. “O Arjuna! The heart is purified by the ‘consecrated *Niṣkāma-Karma-Yoga*.’ Purification of the heart begets true knowledge that determines ‘*Tvam*’ (*Jīva*) and ‘*Tat*’ (*Brahman*), the connecting link between the two being the unalloyed devotion of the soul to the *Brahman*. True knowledge enables a devotee to realize *Brahman* revealed in his unalloyed existence. Know this to be the process of realizing

Nirguṇa-Bhakti leads to eternal peace

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मसंन्यासयोगो नाम
पञ्चमोऽध्यायः ॥

P. Ch. 29. भोक्तारम्, यज्ञतपसाम्, सर्वलोकमहेश्वरम्,
सुहृदम्, सर्वभूतानाम्, ज्ञात्वा, माम्, शान्तिम्, ऋच्छति ॥

Brahman. Now I shall deal with the process of *Aṣṭāṅga-Yoga* by which the pure-minded realizes *Brahman*. The process of this *Yoga* is this:—Drive out from the mind, all contacts with external sense-percepts of sound, sight, touch, taste, smell *etc.*, *i.e.*, withdraw your senses from these sense-objects without, and retract your mind within, fix your gaze between the eyebrows so that the eyes should neither be fully closed lest that should lull the *Yogin* into sleep, nor be fully open lest that should divert the concentration; then the half-closed eyes should be steadily fixed on the tip of the nose; breathing through the nostrils should be so regulated that the in-going air (*Prāṇa*) and the out-going air (*Apāna*) should be balanced and ultimately their upward and downward motions should be held in equilibrium. Thus seated, the *Yogin*, who has complete control over his senses, mind, and intelligence, seeking *Mokṣa* and practising the realization of *Brahman*, freed from all desires, fear, and anger, can attain complete deliverance from worldly bondage. So, this process of *Aṣṭāṅga-Yoga* may be said to be a '*Sādhana-Aṅga*' (partial step) to *Niṣkāma-Karma-Yoga*. (Exp. 27, 28).

E. P. R. 29 सः यः (He who) ज्ञात्वा (knows) माम् (Me), भोक्तारम् (to be the Enjoyer) यज्ञतपसाम् (of the fruits of all sacrifices), सर्वलोकमहेश्वरम् (the Supreme Lord of all the worlds) च (and) सर्वभूतानाम् सुहृदम् (the Only Friend of all beings) ऋच्छति (attains) शान्तिम् (everlasting peace and happiness).

Tr. 29. “He who knows Me to be the Enjoyer of the fruits of all sacrifices, the Supreme Lord of all the worlds and the Only Friend of all beings, attains everlasting peace and happiness.”

Exp. 29. “*Karma-Yogins* attain perfect freedom by the knowledge of *Paramātman* that is attainable through *Bhakti-Yoga*. Know Me to be the only Enjoyer of the fruits of all *Yajñas* performed by the *Karmins* as well as the Sustainer of all austerities performed by the *Jñānins*. I am the *Antaryāmin*—*Paramātman*—the Object of worship of the *Yogins*. I am the Best and the Only Friend of all beings in the universe. Out of My infinite kindness, I do eternal good to all the *Jīvas* through My devotees. The *Yogins* can realize Me as the Supreme Lord *Bhagavān* when they attain *Nirguṇa-Bhakti* by meditating on My Partial and Immanent Aspect *Paramātman*—the Object of their worship. The *Yogins* attain final beatitude, when they realize Me as the Supreme Lord.”

Gist. This chapter deals with *Sannyāsa-Yoga*. A *Jñānin*, i.e., a *Karma-Sannyāsī* and a *Niškāma-Karma-Yogin*, having acquired true knowledge regarding *Ātman*, *Brahman*, *Paramātman*, and *Bhagavān*, can attain eternal bliss which is known as *Brahma-Nirvāṇa*.

HERE ENDETH THE FIFTH DISCOURSE

ENTITLED

SANNYĀSA-YOGA

QUESTIONS AND ANSWERS

CHAPTER V

Q. 1. Which of the two paths is better—*Karma-Sannyāsa* or *Karma-Yoga* ?

Ans. *Vide Gītā Ch. V, 2.*

Q. 2. Who is a real *Karma-Sannyāsin* ?

Ans. *Vide Gītā Ch. V, 3.*

Q. 3. Are *Sūnkhya-Yoga* and *Karma-Yoga* separate systems ?

Ans. *Vide Gītā Ch. V, 4, 5.*

Q. 4. What is the real nature of a *Niṣkāma-Karma-Yogin* ?

Ans. *Vide Gītā Ch. V, 7-13.*

Q. 5. What is the cause of egotism of a *Jīva* regarding himself as the doer of all actions ?

Ans. *Vide Gītā Ch. V, 15.*

Q. 6. Is God responsible for *Jīva's* actions—good or bad ?

Ans. *Vide Gītā Ch. V, 15,*

Q. 7. Who is designated as the real *Paṇḍita* ?

Ans. *Vide Gītā Ch. V, 18.*

Q. 8. Who stands on the same level with *Brahman* ?

Ans. *Vide Gītā Ch. V, 19.*

Q. 9. What are the characteristic features of a knower of *Brahman* ?

Ans. *Vide Gītā Ch. V, 21.*

Q. 10. Who enjoys eternal bliss ?

Ans. *Vide Gītā Ch. V, 23.*

Q. 11. Who are entitled to *Nirvāṇa* ?

Ans. *Vide Gītā Ch. V, 25.*

Q. 12. What is meant by *Brahma-Nirvāṇa* ?

Ans. *Vide Gītā Ch. V, 26 and Ch. II, 72.*

षष्ठोऽध्यायः

CHAPTER VI

DHYĀNA-YOGA

OR

THE PRINCIPLE OF MEDITATION

Summary :—He who has attachment neither for actions nor for the fruits thereof is a *Samnyāsin* as well as a *Yogin*. True asceticism consists neither in enjoying nor in renouncing the sense-objects, but in employing them in the service of the Supreme Lord Śrī Kṛṣṇa with perfect dispassion. There are two kinds of *Yogins*, viz., (1) the aspirant, whose only aim is the performance of action for spiritual purification, and (2) the '*Yogārāḍha*', i.e., those adept in the perfection of *Yoga*, whose only aim is the attainment of '*Sānti*' (eternal bliss). The former achieve perfection in *Yoga* through *Niṣkāma-Karma*. A *Jīva* can never be a *Samnyāsin* or a *Yogin*, unless he eschews the fruits of his actions. He must not wallow in the foul sink of abject worldliness. His mind is both a friend and a foe to him—a friend, when he has full control over it, and a foe, when he has lost all control over it. The Lord then mentions the characteristic features of a *Yogārāḍha* (who regards all mundane opposites alike), the rules and regulations for the practice of *Yoga*, the obstacles in the path of *Yoga*, and lastly, moderations favourable to *Yoga*. The result of practice in *Yoga* is the realization of the true nature of the self and of *Paramātmān*, and the consequent attainment of eternal bliss in '*Samādhi*'. This is possible only by regulating the mind by means of meditation, steady abstraction and retraction. He, who sees the Supreme Lord as *Paramātmān* everywhere and everything in *Paramātmān*, is neither deluded by His *Māyā* nor

deprived of His Blessings. When the knowledge of the eternal relationship between himself and Śrī Kṛṣṇa awakens in him, he lives an eternal life of loving service to Him in the Blissful Realm of *Vraja*.

The Lord in reply to Arjuna's query describes the mind as (1) '*Cañcala*' (unsteady and time-serving), (2) '*Pramāthi*' (capable of stirring even the steadiest intelligence to the very core), (3) '*Balavat*' (powerful to defy the firmly determined intelligence), and (4) '*Dṛḍha*' (stern, wilful, unbending, and invincible even by the subtlest intelligence), and prescribes that this unsteady and insuperable mind can be subdued by the constant practice of remembrance of the Holy Name, One and the Same with the Supreme Lord Himself and by *Yukta-Vairāgya* or true asceticism. The Lord continues that if a *Yogin* fails to achieve success in *Yoga*, he will be born in a family of *Niṣkāma-Karma-Yogin* where he regains his pre-natal intelligence and again strives after perfection in *Yoga*. In the opinion of the Lord, a *Niṣkāma-Karma-Yogin* is superior to a *Tapasvin*, to a *Jñāni* and to a *Karmīn*, by virtue of his unflinching devotion to *Paramātman*. But superior to all of them is the *Bhakti-Yogin* who worships the Supreme Lord Śrī Kṛṣṇa with firm faith and unswerving devotion and love.

*Karma-Sannyāsīn and Aṣṭāṅga-Yogin
compared*

श्रीभगवानुवाच

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर् चाक्रियः ॥ १ ॥

P. Ch. 1. श्रीभगवान् उवाच—अनाश्रितः, कर्मफलम्, कार्यम्, कर्म, करोति, यः, सः, संन्यासी, च, योगी, च, न, निरग्निः, न, च, अक्रियः ॥

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥ २ ॥

P. Ch. 2. यम्, संन्यासम्, इति, प्राहुः, योगम्, तम्, विद्धि, पाण्डव, न, हि, असंन्यस्तसंकल्पः, योगी, भवति, कश्चन ॥

E. P. R. 1. श्रीभगवान् उवाच (The Supreme Lord said), सः यः “(He who) करोति (performs) कार्यम् कर्म (his ordained duties) अनाश्रितः (without attachment) कर्म-फलम् (for fruits) संन्यासी (is a *Sannyāsī*), योगी च (a *Yogī* too), न निरग्निः (but not he who has given up the sacrificial fire) न च अक्रियः (or has abandoned all actions).

Tr. 1. The Supreme Lord said, “He who performs his ordained duties without attachment for fruits is a *Sannyāsī*, a *Yogī* too, but not he who has given up the sacrificial fire or has abandoned all actions.

Exp. 1. The Blessed Lord said, “Neither a ‘*Niragni*’ who has given up all actions such as ‘*Agnihotra*’ (i.e., a religious rite requiring perpetual maintenance of the sacred fire), nor an actionless *Yogī* with eyes half-closed in meditation, can be said to be a *Karma-Sannyāsī* and an *Aṣṭāṅga-Yogī* respectively. But he is both a *Sannyāsī* and a *Yogī* who does all his actions regardless of fruits, i.e., a *Niṣkāma-Karmī* is both a *Sannyāsī* and a *Yogī*. In the Lord’s opinion, no one need become a *Sannyāsī* or a *Tyāgī* and try to run away from the phenomenal world, as if its very presence is detrimental to the realization of self and of Godhead. In fact, he is a *Sannyāsī* and a *Yogī* withal, who performs all his actions without attachment for fruits, and not he who has given up the sacrificial fire or has abandoned all actions. Thus, true asceticism consists not in renouncing the sense-objects or actions, but in employing them in the service of the Supreme Lord Śrī Kṛṣṇa with perfect dispassion.

*General features of aspirants
in Yoga*

आरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

P. Ch. 3. आरुक्षोः, मुनेः, योगम्, कर्म, कारणम्, उच्यते, योगारूढस्य, तस्य, एव, शमः, कारणम्, उच्यते ॥

E. P. R. 2. पाण्डव (O Pāṇḍava) ! विद्धि तम् (Know that) योगम् (to be *Niṣkāma-Karma-Yoga*) यम् (which) [the *Pāṇḍitās*] प्राहुः (call) संन्यासम् इति (*Karma-Sannyāsa*—*vide* Chap. V, *Śl.* 2), हि (because) असंन्यस्तसंकल्पः कश्चन (he who has not been able to renounce his desires) न भवति (can never be) योगी (a *Yogin*).

E. P. R. 3. आरुक्षोः मुनेः योगम् (For the *Yogin* who is aspirant after *Jñāna-Yoga*), कर्म (performance of action) [for spiritual purification] कारणम् उच्यते (is said

Tr. 2. “O Pāṇḍava ! Know that to be *Niṣkāma-Karma-Yoga* which the *Pāṇḍitas* call *Karma-Sannyāsa*, because he who has not been able to renounce the fruits of his action can never be a *Yogin*.

Exp. 2. “O Pāṇḍava ! The terms *Sannyāsa* and *Yoga* are synonymous. The *Jīva* can never be a *Sannyāsin* or a *Yogin* unless he renounces the fruits of his actions. I have already told you the identity of *Sāṅkhya-Yoga* (the principle of discrimination) and *Karma-Yoga* (the principle of action). Now I shall tell you the similarity of *Aṣṭāṅga-Yoga*, the principle of eightfold practices of breathing *etc.*, and *Karma-Yoga*. In fact, *Sāṅkhya Karma* and *Aṣṭāṅga-Yogas* are not distinct from one another. It is only the ignorant that regard them otherwise.

यदा हि नेन्द्रियार्थेषु न कर्मसुनुषज्जते ।

सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥

P. Ch. 4. यदा, हि, न, इन्द्रियार्थेषु, न, कर्मसु, अनुषज्जते, सर्वसङ्कल्पसंन्यासी, योगारूढः, तदा, उच्यते ॥

to be the means). योगारूढस्य तस्य एव (For the same person on attainment of *Yoga*) शमः (refraining from all *Karmas*) कारणम् उच्यते (is the means). (E. P. R. 3).

E. P. R. 4. यदा हि (When) [योगी—a *Yogin*] न अनुषज्जते (has no attachment) इन्द्रियार्थेषु (for sense-objects) न कर्मसु (nor for action) सर्वसंकल्पसंन्यासी (and has totally abandoned all desires for the fruits thereof), तदा (then) उच्यते (he is called) योगारूढः (adept in the performance of *Yoga*).

Tr. 3. For the *Yogins* who are aspirant after *Jñāna-Yoga*, performance of action for spiritual purification is the means. For those who are established in *Yoga*, actionless quietude in the means.

Exp. 3. "Know that *Yoga* is a gradual process in which there are steps or stages, from the lowest one of abject worldliness to the highest realization of a *Jīva's* eternal spiritual existence, each of these steps being characterized by its distinct nomenclature. *Yoga* is a common term for all. There are two classes of *Yogins*, viz., (i) those who have just begun the practice of *Niskāma-Karma-Yoga*, who are called '*Ārurukṣu*' or aspirant *Yogins* whose only aim is the performance of action for spiritual purification, and (ii) those who have already ascended and who are called '*Ārūḍha-Yogins*' or those adept in the perfection of *Yoga* whose only aim is the attainment of *Śānti* (eternal bliss arising from cessation of desires for fruitive actions). So, performances of action for spiritual purification and eternal bliss are their respective means.

Mind—both friend and foe to a Jīva

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

P. Ch. 5. उद्धरेत्, आत्मना, आत्मानम्, न, आत्मानम्, अवसादयेत्, आत्मा, एव, हि, आत्मनः, बन्धुः, आत्मा, एव, रिपुः, आत्मनः ॥

E. P. R. 5. आत्मना (By a mind which is absolutely free from mundane affinities) आत्मानम् (a *Jīva*) [which has fallen into the foul sink of abject worldliness] उद्धरेत् (must be redeemed). आत्मानम् (A *Jīva*) न अवसादयेत् (must not be sunk down by worldly affinities). [Hence] आत्मा एव (the mind) [under different circumstances] आत्मनः हि बन्धुः (is a friend to a *Jīva*) आत्मा एव (the mind) आत्मनः रिपुः (is a foe to a *Jīva*).

Tr. 4. When a *Yogin* has no attachment for sense-objects nor for actions and has totally abandoned all desires for the fruits thereof, he is called adept in the performance of *Yoga*.

Tr. 5. A *Jīva* that is fallen into the foul sink of abject worldliness must be redeemed by a mind which is absolutely free from all mundane affinities. A *Jīva* must not

Exp. 4. "A *Yogārūḍha* (one adept in the perfection of *Yoga*) is one who has no attachment for sense-objects and actions and has totally abandoned all actions and the desire for the fruits thereof. To a novice in *Yoga*, *Niṣkāma-Karma* (desireless action) is the means of attaining a well-balanced serenity, and when this is achieved, the neophyte becomes an adept in *Yoga*.

बन्धुरात्मात्मनस्तस्य रेनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

Characteristics of a Yogārūḍha

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

P. Ch. 6. बन्धुः, आत्मा, आत्मनः, तस्य, येन, आत्मा, एव, आत्मना, जितः, अनात्मनः, तु, शत्रुत्वे, वर्तेत, आत्मा, एव, शत्रुवत्॥

P. Ch. 7. जितात्मनः, प्रशान्तस्य, परम्, आत्मा, समाहितः, शीतोष्णसुखदुःखेषु, तथा, मानापमानयोः ॥

E. P. R. 6. आत्मा (The mind) बन्धुः (is a friend) तस्य आत्मनः (to that *Jīva*) येन आत्मना आत्मा एव जितः (who has full control of self) शत्रुवत् शत्रुत्वे वर्तेत आत्मा एव (and a foe to that *Jīva*) अनात्मनः (who has not controlled it).

E. P. R. 7. [योगारूढः—An adept in the performance of *Yoga*] जितात्मनः (has perfect control over his mind) प्रशान्तस्य (is never perturbed) शीतोष्णसुखदुःखेषु (by the mundane opposites such as cold and heat, happiness and misery) तथा (and) मानापमानयोः (honour and dishonour), आत्मा परं समाहितः (and his soul is deeply absorbed in meditation on the Supreme Lord).

be sunk down or depressed by worldly attractions. Hence mind (under different circumstances) is both a friend and a foe to a *Jīva*. (Tr. 5).

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८ ॥

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

P. Ch. 8. ज्ञानविज्ञानतृप्तात्मा, कूटस्थः, विजितेन्द्रियः, युक्तः, इति, उच्यते, योगी, समलोष्टाश्मकाञ्चनः ॥

P. Ch. 9. सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु, साधुषु, अपि, च, पापेषु, समबुद्धिः, विशिष्यते ॥

E. P. R. 8. युक्तः योगी उच्यते (He is called *Yukta-Yogin* i.e., a *Yogarūḍha*) [who is] ज्ञानविज्ञानतृप्तात्मा (self-content with *Jñāna* and *Vijñāna*), कूटस्थः (ever true to his own real self), विजितेन्द्रियः (self-restrained) समलोष्टाश्मकाञ्चनः (and to whom clay, stone and gold are all alike).

E. P. R. 9. [A *Yogarūḍha*] विशिष्यते (is greatly honoured and respected) समबुद्धिः (who regards alike) सुहृत् (his well-wisher) मित्रम् (friend) अरिः (foe) उदासीनः (neutral)

Tr. 6. "The mind is a friend to a *Jīva* that has full control of self and a foe to him who has no control over it.

Tr. 7. "He who is an adept in the performance of *Yoga* has perfect control over his mind; he is never perturbed by the mundane opposites—love and hatred, heat and cold, happiness and misery, honour and dishonour, and his soul is deeply absorbed in meditation on the Supreme Lord.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपग्रहः ॥ १० ॥

P. Ch. 10. योगी, युञ्जीत, सततम्, आत्मानम्, रहसि, स्थितः, एकाकी, यतचित्तात्मा, निराशीः, अपरिग्रहः ॥

मध्यस्थः (mediator) द्वेष्यः (evil-doer) [एतेषु तथा] बन्धुषु (relatives) साधुषु (the pious) अपि च (and) पापेषु (the sinful). (E.P.R. 9).

E. P. R. 10 योगी (A *Yogin*) आत्मानं युञ्जीत (should fix his mind composed in deep meditation on God), एकाकी (freeing himself of all evil company) सततम् रहसि स्थितः (always in seclusion) यतचित्तात्मा (self-controlled), निराशीः (void of any desire for fruitive actions) अपरिग्रहः (and free from contamination of unholy things).

Tr. 8. "He is self content with *Jñāna* (knowledge acquired from the teachings of *Ācāryas*) and *Vijñāna* (the transcendental realization of his own self and of God-head), ever true to his own real self, self-restrained, and to whom clay, stone and gold are all alike [because all of them are to him nothing but the variations of earth, and therefore, ephemeral].

Tr. 9. "Greatly superior is he who regards alike his well-wishers, friends, foes, neutrals, mediators, evil-doers, relatives, the pious and the sinful.

Tr. 10. A *Yogin* should have his mind composed in deep meditation on God, bereft of evil company, always secluded, self-controlled, void of any desire for fruitive actions and free from contamination of unholy things.

*Rules and regulations for
practice of Yoga*

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥
तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥

P. Ch. 11. शुचौ, देशे, प्रतिष्ठाप्य, स्थितम्, आसनम्, आत्मनः,
न, अत्युच्छ्रितम्, न, अतिनीचम्, चैलाजिनकुशोत्तरम् ॥

P. Ch. 12. तत्र, एकाग्रम्, मनः, कृत्वा, यतचित्तेन्द्रियक्रियः,
उपविश्य, आसने, युञ्ज्यात्, योगम्, आत्मविशुद्धये ॥

E. P. R. 11, 12. [योगी—A Yogin] युञ्ज्यात् (should
practise) योगम् (Yoga) आत्मविशुद्धये (for the purification
of the self) प्रतिष्ठाप्य (placing himself) शुचौ देशे (in a
sanctified place) आत्मनः स्थिरम् आसनम् (on his own fixed
seat), न अत्युच्छ्रितम् (neither too high) न अतिनीचम् (nor
too low), चैलाजिनकुशोत्तरम् (on a small mat of *kuśa* grass
with a deer-skin and a piece of cloth set upon it)
तत्र आसने उपविश्य (taking his seat on it) एकाग्रम् कृत्वा मनः
(concentrating the mind) यतचित्तेन्द्रियक्रियः (and with-
drawing the attention, senses and actions from the
outside world).

Exp. 10. "He has always his mind composed in deep and
secluded contemplation on God. Whatever he does for his
upkeep and bare livelihood is free from the contamination of
unholy persons and things. He is not interested in the fruits
of his actions.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥ १४ ॥

P. Ch. 13. समम्, कायशिरोग्रीवम्, धारयन्, अचलम्, स्थिरः, संप्रेक्ष्य, नासिकाग्रम्, स्वं, दिशः, च, अनवलोकयन् ॥

P. Ch. 14. प्रशान्तात्मा, विगतभीः, ब्रह्मचारिव्रते, स्थितः, मनः, संयम्य, मच्चित्तः, युक्तः, आसीत्, मत्परः ॥

E. P. R. 13, 14. [योगी—A *Yogin*] धारयन् (must keep) कायशिरोग्रं वम् (his body, head and neck) समम् अचलम् (straight and erect), स्वं नासिकाग्रम् संप्रेक्ष्य (fixing his sight at the tip of his nose), दिशः च अनवलोकयन् (avoiding deflection), स्थिरः (being determined), प्रशान्तात्मा (steadied in mind), विगतभीः (devoid of fear), ब्रह्मचारिव्रते स्थितः (established in the vow of *Brahmacarya*), संयम्य मनः (dispassioned), मच्चित्तः (intent on Me), मत्परः (with undivided attention to Me) युक्तः आसीत् (must practise *Yoga*).

Tr. 11, 12. “A *Yogin* must be seated in a sanctified place in a nook on a small mat of *Kuśa* grass with a deer-skin and a cloth set upon it, neither too high nor too low, and practise *Yoga*, withdrawing the mind, attention, senses and actions from the outside world and concentrating them on God for the purification of his self.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

Obstacles in the path of Yoga

नात्यश्रतस्तु योगोऽस्ति न चैकान्तमनश्रतः ।

न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

P. Ch. 15. युञ्जन्, एवम्, सदा, आत्मानम्, योगी, नियत-
मानसः, शान्तिम्, निर्वाणपरमाम्, मत्संस्थाम्, अधिगच्छति ॥

P. Ch. 16. न, अत्यश्रतः, तु, योगः, अस्ति, न, च, एकान्तम्,
अनश्रतः, न, च, अतिस्वप्नशीलस्य, जाग्रतः, न, एव, च, अर्जुन ॥

E. P. R. 15. एवम् सदा आत्मानम् युञ्जन् (By such constant practice of concentration) नियतमानसः (with perfect composure of his fickle mind), योगी (a *Yogin*) अधिगच्छति (attains) शान्तिम् (peace) निर्वाणपरमाम् (leading to complete emancipation) मत्संस्थाम् [and] (spiritual realisation of Me).

E. P. R. 16. अर्जुन (O Arjuna)! अत्यश्रतः (Neither to the glutton) एकान्तम् अनश्रतः (nor to the extremely abstemious), अतिस्वप्नशीलस्य (neither to one who sleeps too much), अतिजाग्रतः (nor to one who keeps awake too much) योगः न अस्ति (is there any *Yoga*).

Tr. 13, 14. "While doing so, he must keep his body, head, and neck erect, fixing his sight at the tip of his nose to avoid deflection. Steadied in mind, devoid of fear, stabilized in the vow of *Brahmacarya* (chastity in body, mind, and word) and dispassioned, he must practise *Yoga* by meditating, with undivided attention, on the Four-Armed Form of Viṣṇu).

Factors favourable to Yoga

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगी भवति दुःखहा ॥ १७॥

P. Ch. 17. युक्ताहारविहारस्य, युक्तचेष्टस्य, कर्मसु, युक्तस्वप्नावबोधस्य, योगः, भवति, दुःखहा ॥

E. P. R. 17. युक्ताहारविहारस्य (He who is moderate in eating and enjoyments), कर्मसु युक्तचेष्टस्य (self-restrained in enterprises), युक्तस्वप्नावबोधस्य (moderate in sleeping and waking) योगः भवति (attains *Yoga*) दुःखहा (which is free from all sorts of afflictions).

Tr. 15. “By such constant and steadfast practice of concentration in contemplation, a *Yogin* can attain perfect composure of his fickle mind which, (coupled with devotional attitude), will ultimately lead him on to the attainment of *Śānti*, which is complete emancipation from the bondage of the world and the spiritual realization of self and of Godhead.

Tr. 16. “Gluttony, too much abstemiousness, too much sleep or sleeplessness are all impediments to *Yoga*.

Tr. 17. “He who is moderate in eating and enjoyments, sleeping and waking, and self-restraint in his enterprises, attains *Yoga* or tranquillity of mind which frees him from all sorts of afflictions.

Characteristics of a Yoga-Yukta

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

P. Ch. 18. यदा, विनियतम्, चित्तम्, आत्मनि, एव, अवतिष्ठते, निःस्पृहः, सर्वकामेभ्यः, युक्तः, इति, उच्यते, तदा ॥

P. Ch. 19. यथा, दीपः, निवातस्थः, न, इङ्गते, सा, उपमा, स्मृता, योगिनः, यतचित्तस्य, युञ्जतः, योगम्, आत्मनः ॥

E. P. R. 18. [योगी] तदा युक्तः इति उच्यते (A *Yogin* becomes *Yoga-Yukta*) यदा (when) विनियतम् चित्तम् (his thoughts controlled) सर्वकामेभ्यः निःस्पृहः (and mind detached from all mundane desires and affinities) आत्मनि एव अवतिष्ठते (are fixed on self and God).

E. P. R. 19. यतचित्तस्य योगिनः (The mind of a *Yoga-Yukta*) आत्मनः योगम् युञ्जतः (performing *Yoga* for the purification of his self) सा उपमा स्मृता (is compared) यथा दीपः (to the flame of a lamp) निवातस्थः न इङ्गते (which is unflickering in a windless house).

Tr. 18. "A *Yogin* becomes *Yoga-Yukta*, when his mind becomes completely disentangled from the shackles of the world as is well-established in the knowledge of the transcendental. (In other words), a *Yogin* becomes *Yoga-Yukta* when he is detached from all mundane desires and affinities and his thoughts controlled, are fixed on the self and God.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥

P. Ch. 20. यत्र, उपरमते, चित्तम्, निरुद्धम्, योगसेवया, यत्र, च, एव, आत्मना, आत्मानम्, पश्यन्, आत्मनि, तुष्यति ॥

E. P. R. 20. योगसेवया (By such practices of *Yoga*) [योगिनः] चित्तम् (the mind of a *Yogin*) निरुद्धम् (is wholly absorbed in deep meditation), च यत्र उपरमते (and when detached from all worldly affinities) आत्मना आत्मानम् पश्यन् (he realizes the true nature of his own self and *Paramātman* by his pure intelligence) आत्मनि एव तुष्यति (and becomes self-delighted).

Tr. 19. "The mind of a *Yoga-Yukta* is as steady and true as the unflickering flame of a lamp in a windless house.

Tr. 20. "By such practices of *Yoga*, the mind of a *Yogin* is wholly absorbed in deep meditation with a corresponding detachment from all worldly affinities, with the result that he is self-delighted, as he realizes the true nature of his real self and *Paramātman* by his pure intelligence.

Commentary on Patanjali's Kaivalya theory by Thakura Bhaktivinoda on Sloka 20.—The system of philosophy propounded by the sage Patañjali is known as *Aṣṭāṅga-Yoga* which says that when mind becomes steady and free from the tangles of the fourfold pursuits, viz., 'Dharma', 'Artha', 'Kāma', and 'Mokṣa', *Kaivalya* is attained—a unique state of spiritual existence unconcerned with all physical and mental activities. But his annotators, misunderstanding him, maintain a different

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥

P. Ch. 21. सुखम्, आत्यन्तिकम्, यत्, तत्, बुद्धिग्राह्यम्, अतीन्द्रियम्, वेत्ति, यत्र, न, च, एव, अयम्, स्थितः, चलति, तत्त्वतः ॥

E. P. R. 21. यत्र (In that state) [योगी—a *Yogin*] वेत्ति (enjoys) आत्यन्तिकम् सुखम् (a thrill of tremendous delight) यत् (which) अतीन्द्रियम् (is transcendental) बुद्धिग्राह्यम् (but realizable by pure intelligence) तत्त्वतः (and being well-established) न च एव अयम् चलति (he does not budge an inch).

view. They say that the *Vedāntin's* doctrine of *Mokṣa* (the blissful state of the soul) is unreasonable, because if '*Ānanda*' (bliss) is admitted in *Kaivalya*, the principle of *Kaivalya* does not stand as it merges into dualism which admits of an enjoyer of *Ānanda*. But that is not what Patañjali says. He says that *Kaivalya* or the final beatitude of self is not the annihilation of self and its function, but its complete freedom from the trammels of *Māyā* by which it is bound. The emancipation from the shackles of *Māyik* qualities awakens the function of the self proper which is known as "*Cit-Śakti*". The perversion of the function of the soul takes place when the soul, with its enjoying mood comes in contact with the phenomenal world. When this perversion is removed, *Ānanda* (transcendental bliss), the characteristic feature of the soul automatically awakens. Patañjali holds this view and not its opposite. *Ānanda* awakens when there is complete freedom from the *Māyik* influence. This *Ānanda* is otherwise known as bliss and is the ultimate end of *Aṣṭāṅga-Yoga*. In this respect it is tantamount to *Bhakti-Yoga* which will be explained hereafter. (Com. 20).

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥

P. Ch. 22. यम्, लब्ध्वा, च, अपरम्, लाभम्, मन्यते, न, अधिकम्, ततः, यस्मिन्, स्थितः, न, दुःखेन, गुरुणा, अपि, विचाल्यते ॥

E. P. R. 22. [योगी—A *Yogin*] न मन्यते (does not consider) अपरम् लाभम् (any other bliss) ततः अधिकम् (superior to that) यम् लब्ध्वा (which he has realised in that stage i.e. trance) यस्मिन् स्थितः (secured and firmly established in that bliss) च (and) न विचाल्यते (he is not swayed) गुरुणा दुःखेन अपि (by any trammels and tribulations however great).

Tr. 21. In that stage, a *Yogin* enjoys a thrill of tremendous joy which transcends all human reasoning but understandable by pure intelligence. (When he realizes the Supreme Lord as *Paramātman* in a calm and tranquil unalloyed state), he is well-established there, wherefrom he does not budge even an inch.

Com. on Sl. 21.—*Samādhi* is of two kinds, viz., (i) conscious, and (ii) unconscious. The former is characterized by the realization by the conscious subject of the known object. Though manifold in character, it is mainly divided into argumentative and inferential. The latter is characterized not only by its freedom from all worldly dross, but also by its intense ecstasy born of the realization of self and of *Paramātman*—a state of eternal bliss which the purified mind is not at all inclined to part with. Without this blissful state, *Aṣṭāṅga-Yoga* is futile and does no good to a *Yogin*, because, when he is deprived of this blissful state, he is liable to be allured by the tempting bait of subordinate psychic powers which, when materialized, will deflect and degrade him from the final goal of blissful trance. But there is no such danger in the performance of *Bhakti-Yoga* which will be dealt with later on.

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २३ ॥

P. Ch. 23. तम्, विद्यात्, दुःखसंयोगवियोगम्, योगसंज्ञितम्, सः, निश्चयेन, योक्तव्यः, योगः, अनिर्विण्णचेतसा ॥

E. P. R. 23. [योगी—The *Yogin*] विद्यात् (should know) दुःखसंयोगवियोगम् (the elimination of the contamination of misery) तम् योगसंज्ञितम् (as being called *Yoga*) निश्चयेन अनिर्विण्णचेतसा (with a heart resolute persevering and forbearing) सः योगः योक्तव्यः (that *Yoga* should be practised).

Tr. 22. “He does not consider any other bliss superior to what he has realized in his *Samādhi* (trance). Secured and firmly established in that bliss, he is not swayed by any of the trammels or tribulations of the world, however great.

Tr. 23. “He considers the blissful state of *Samādhi* as freedom from the presence or absence of all miseries. With great patience, perseverance and certitude, he clings vigorously to his practice of *Yoga*. (In other words, he does not lose his steadfastness in his practice, even when

Exp. 22. No bliss is considered superior by a *Yogin* to the one arising from *Samādhi*; for keeping his body and soul together, all temporary pleasures of the senses are accepted by him with perfect dispassion. The bliss he enjoys in *Samādhi* is a priceless treasure to him which he does not like to part with even at the sacrifice of his life, not to speak of the freedom from worldly sufferings such as mishap, disease, penury etc.

संकल्पप्रभवान्कामांस्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५ ॥

P. Ch. 24. संकल्पप्रभवान्, कामान्, त्यक्त्वा, सर्वान्, अशेषतः, मनसा, एव, इन्द्रियग्रामम्, विनियम्य, समन्ततः ॥

P. Ch. 25. शनैः, शनैः, उपरमेत्, बुद्ध्या, धृतिगृहीतया, आत्म-स्थम्, मनः, कृत्वा, न, किञ्चित्, अपि, चिन्तयेत् ॥

E. P. R. 24, 25. [योगी—A *Yogin*] अशेषतः त्यक्त्वा (wholly relinquishing) सर्वान् संकल्पप्रभवान् कामान् (all his desires born of mind) विनियम्य इन्द्रियग्रामम् (regulating all his senses) मनसा एव (by his controlled mind), धृतिगृहीतया बुद्ध्या (and by virtue of his pure intelligence) शनैः शनैः उपरमेत् (gradually attains complete dispassion) समन्ततः (from sense-percepts) आत्मसंस्थम् मनः कृत्वा (and by controlling the mind through meditation) न किञ्चित् अपि चिन्तयेत् (realizes his own self fully isolated from all worldly relativities).

he faces worldly sufferings, nor does he become impatient at the delay of his success. He is resolute, persevering and forbearing.) (Tr. 23).

Tr. 24, 25. "He wholly relinquishes all his desires born of mind, regulates all his senses by his controlled mind, attains complete dispassion from sense-percepts, by virtue of his pure intelligence, and ultimately realizes his

यतो यतो निश्चलति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

P. Ch. 26. यतः, यतः, निश्चलति, मनः, चञ्चलम्, अस्थिरम्, ततः, ततः, नियम्य, एतत्, आत्मनि, एव, वशम्, नयेत् ॥

E. P. R. 26. मनः (The mind) चञ्चलम् (being unsteady), अस्थिरम् (and wavering) यतः यतः निश्चलति (as often as it roams over sense-objects) ततः ततः एतत् नियम्य (so often it should be bridled) आत्मनि एव वशम् नयेत् (and brought under the control of the real self).

own self as a spiritual entity, fully isolated from all worldly relativities. (This realization of self is possible only by regulating the mind with meditation, steady abstraction, and retraction). (Tr. 24, 25).

Tr. 26. "Mind is naturally unsteady and wavering. As often as it inclines (like a horse to roam unrestrained over the pasture-lands of sense-objects) so often be careful to bridle it down and bring it under the control of your real self.

Exp. 24, 25. The first thing in the practice of *Yoga* is to abandon all desires by the practices of 'Yama' (abstinence), 'Niyama' (austerity), 'Āsana' (sitting), 'Prāṇāyāma' (controlling the breath), and 'Siddhis' (results in perfection) and then to regulate the senses with steadied mind. 'Pratyāhāra,' i.e., retraction or; drawing in of the impulses of the senses is to be acquired by intelligence derived from 'Dhāraṇā' (steady abstraction of mind). 'Ātma-Samādhi' (blissful trance of pure self) is to be attained by controlling the mind with 'Dhyāna' (concentration of mental powers through meditation), Dhāraṇā, and Pratyāhāra. When this final stage is attained, the mind will be purged of all worldly thoughts, and all attachment or enjoyments thereof.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ ॥ २७ ॥

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

P. Ch. 27. प्रशान्तमनसम्, हि, एनम्, योगिनम्, सुखम्, उत्तमम्, उपैति, शान्तरजसम्, ब्रह्मभूतम्, अकल्मषम् ॥

P. Ch. 28. युञ्जन्, एवम्, सदा, आत्मानम्, योगी, विगत-कल्मषः, सुखेन, ब्रह्मसंस्पर्शम्, अत्यन्तम्, सुखम्, अश्नुते ॥

E. P. R. 27. उत्तमम् सुखम् (Real and unending happiness) उपैति (goes unto) एनम् योगिनम् (*Yogin*) शान्तरजसम् (who has curbed his passionate nature). प्रशान्तमनसम् (possesses a tranquil mind) अकल्मषम् (has become sinless) ब्रह्मभूतम् (and has attained the highest bliss in communion with *Brahman*).

E. P. R. 28. विगतकल्मषः (Sins being washed away) सदा आत्मानम् युञ्जन् एवम् (and passions completely restrained by such constant practice) योगी (a *Yogin*) सुखेन (easily) अश्नुते (attains) अत्यन्तम् सुखम् (the Supreme Bliss) ब्रह्मसंस्पर्शम् (of contact with *Brahman*).

Tr. 27. “(Overcoming all these obstacles by such practice) and curbing his passionate nature, a *Yogin* becomes sinless, possesses a tranquil mind, enjoys unending happiness, and attains the highest bliss in communion with *Brahman*.

*Characteristics of a Yogin,
entranced in Brahman*

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

P. Ch. 29. सर्वभूतस्थम्, आत्मानम्, सर्वभूतानि, च, आत्मनि, ईक्षते, योगयुक्तात्मा, सर्वत्र, समदर्शनः ॥

P. Ch. 30. यः, माम्, पश्यति, सर्वत्र, सर्वम्, च, मयि, पश्यति, तस्य, अहम्, न, प्रणश्यामि, सः, च, मे, न, प्रणश्यति ॥

E. P. R. 29. योगयुक्तात्मा (A *Yogin* entranced in *Brahman*) ईक्षते (visualizes) [with his spiritual eyes] आत्मानम् (Me as the Supreme Lord) सर्वभूतस्थम् (in all beings) च आत्मनि (and in Me) सर्वभूतानि (all beings) सर्वत्र समदर्शनः (and thus realizes the Supreme Lord in all entities sentient and insentient).

E. P. R. 30. सः यः (He who) पश्यति माम् (sees Me) सर्वत्र (in all entities) च पश्यति (and sees) सर्वम् (all entities) मयि (in Me), तस्य (to him) अहम् न प्रणश्यामि (I am not

Tr. 28. “Sins being washed away for ever and passions completely restrained by such practice, a *Yogin* attains the Supreme Bliss, when in contact with *Brahman*. (Such *Ānanda* or transcendental ecstasy is the outcome of the spiritual cultivation of the principle of Divine Love for *Para-Brahman*, otherwise known as *Prema-Bhakti*).

Esoteric and exoteric visions of a Yogin

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

P. Ch. 31. सर्वभूतस्थितम्, यः, माम्, भजति, एकत्वम्, आस्थितः, सर्वथा, वर्तमानः, अपि, सः, योगी, मयि, वर्तते ॥

invisible) सः च (and he also as My loyal devotee) मे न प्रणश्यति (is not deprived of blissful vision *i.e.* blessings). (E.P.R. 30).

E. P. R. 31. सः योगी यः (The *Yogin* who) भजति (worships) माम् (Me) सर्वभूतस्थितम् (as the All-Pervading and All-Permeating Lord of the Universe) एकत्वम् आस्थितः

Tr. 29. “A *Yogin* entranced in *Brahman* visualizes with his soul's eyes the Supreme Lord as *Paramātman* existing in all beings and all beings as existing in Him and thus realises the Supreme Lord in all entities, sentient and insentient.

Tr. 30. “He who sees Me everywhere and everything in Me, of him will I never lose hold and he shall never lose hold of Me. As *Para-Brahman* I am not invisible to him and as My loyal devotee he is neither deluded by My *Māyā* nor is he deprived of My blessings.

Exp. 30. When a *Yogin* transcends ‘*Śānta-rati*’ or *Brahmānanda*, he realizes in his unadulterated self an eternal loving relationship between the Supreme Lord as his Divine Master and himself as His eternal servant. When he awakens to such eternal relationship, he is far above the jurisdiction of Abstract-Impersonalism of Void *Nirvāṇa* (*i.e.* annihilation of self). He lives an eternal life of loving service to the Supreme Lord Śrī Kṛṣṇa in the blissful realm of Divine Love—the eternal function of his unalloyed self.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

P. Ch. 32. आत्मौपम्येन, सर्वत्र, समम्, पश्यति, यः, अर्जुन, सुखम्, वा, यदि, वा, दुःखम्, सः, योगी, परमः, मतः ॥

(knowing Me as the Supreme Principle without a second) मयि वर्तते (dwells in Me) [and I in him] सर्वथा वर्तमानः अपि (whatever circumstances he may be placed in). (E.P.R. 31).

E. P. R. 32. अर्जुन (O Arjuna)! सः योगी परमः (He is a great *Yogin*) मतः (in My opinion) यः (who) पश्यति (considers) सर्वत्र (all beings) आत्मौपम्येन (as dear as his

Tr. 31. "The *Yogin* who worships Me as the All-Pervading and All-Permeating Lord of the Universe knowing Me as the Supreme Principle without a second, dwells in Me (and I in him) whatever circumstances he may be placed in.

Exp. 31. "Meditation on the Four-Armed Viṣṇu (*Vide Śloka* 13, 14) by a novice in the practice of *Yoga* culminates in the realization of My Two-Armed All-Beautiful Śyāmasundara Human Form, in his '*Nirvikalpa-Samādhi*'—a state where the difference of time between '*Sādhana*' (practice) and '*Siddhi*' (perfection in *Yoga*) no longer exists. The *Yogin* who worships Me as the All-Pervading and All-Permeating Lord of the Universe, by hearing My Holy Names and chanting songs of Me, always dwells in Me and I am in him under all circumstances, whether he does his duties physically, mentally, or in *Yoga-Samādhi*. By the spiritual contemplation of the Supreme Lord, Who beyond the ambit of mundane time and space, the *Yogin* is surcharged with an ecstatic joy, resulting from the Divine touch of *Para-Brahman* as the Supreme Lord. Hence *Kṛṣṇa-Bhakti* or unalloyed devotion to Me is the acme of *Yoga-Samādhi*.

Fourfold nature of mind

अर्जुन उवाच

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिराम् ॥ ३३ ॥

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

P. Ch. 33. यः, अयम्, योगः, त्वया, प्रोक्तः, साम्येन, मधुसूदन, एतस्य, अहम्, न, पश्यामि, चञ्चलत्वात्, स्थितिम्, स्थिराम् ॥

P. Ch. 34. चञ्चलम्, हि, मनः, कृष्ण, प्रमाथि, बलवत्, दृढम्, तस्य, अहम्, निग्रहम्, मन्ये, वायोः, इव, सुदुष्करम् ॥

own self) सुखम् वा यदि वा दुःखम् समम् (and who shares in the happiness and misery of others as his own). (E.P.R. 32).

E. P. R. 33. अर्जुनः उवाच (Arjuna said), मधुसूदन “(O Madhusūdana)! चञ्चलत्वात् (Owing to the fickle-ness of the mind) अहम् न पश्यामि (I do not see) स्थिराम् स्थितिम् (firm success possible) एतस्य (in this *Yoga*) यः अयम् योगः त्वया प्रोक्तः (which you have just explained) साम्येन (as based on equanimity).

Tr. 32. “O Arjuna! He is a great *Yogin*, (who by the realization of self perceives the equality of all beings), who considers all beings as dear as his own self, and shares in the happiness and misery of others as his own. [Hence, *Sama-Darśana* (equable philosophic vision) consists in always wishing well of, and doing eternal good to others (Vide Ch. V, 17)].”

E. P. R. 34. कृष्ण (O Kṛṣṇa)! मनः हि (The mind is) चञ्चलम् (naturally unsteady), प्रमाथि (impetuous), बलवत् (powerfully defiant) दृढम् (and unrelenting), अहम् मन्ये (I think) तस्य निग्रहम् (to keep that restless and formidable mind under control) वायोः इव सुदुष्करम् (is as difficult as to control the wayward wind).

Tr. 33. Arjuna said, "O Madhusūdana! owing to the fickleness of the mind, I don't see lasting success possible in this *Yoga* which You have just expounded as based on equanimity. [An equitable philosophic vision towards friends and foes alike is possible for a few days only; but how it is possible to translate this vision into permanent practice, I fail to understand.]

Tr. 34. "O Kṛṣṇa! The mind is impetuous, powerfully defiant and unrelenting. I think to keep that (restless and formidable) mind under control is as difficult as to control the wayward wind."

Exp. 34. "O Kṛṣṇa! You have told me that the fickle mind must be subdued by conscientious intelligence, but I think that the mind, which is ~~naturally~~ unsteady, impetuous, powerfully defiant and unrelenting, would be strong enough to shake off forcibly even that conscientious intelligence to the very bottom. Hence, it seems to me that to keep that restless and relentless mind under control is as difficult as to control the wayward wind."

N.B.—The most important thing to be noticed in the *Sloka* is that the mind is characterized as (1) *Cañcala*, i.e., unsteady, shaky and time-serving with ever-changing views, (2) *Pramāthi*, i.e., can shake off and stir even the steadied intelligence to the very core, (3) *Balavat*, i.e., naturally so powerful that it defies even the firmly-determined intelligence, even as a strong disease defies its infallible specific, and (4) *Dṛḍha*, i.e., so stern, wilful,

Lord on the means to control the mind

श्रीभगवानुवाच

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥

P. Ch. 35. श्रीभगवान् उवाच—असंशयम्, महाबाहो, मनः, दुर्निग्रहम्, चलम्, अभ्यासेन, तु, कौन्तेय, वैराग्येण, च, गृह्यते ॥

E. P. R. 35. श्रीभगवान् उवाच (The Supreme Lord said), महाबाहो “(O Mighty-armed) ! असंशयम् (There is no doubt) मनः (the mind) चलम् (is fidgety) दुर्निग्रहम् [and is therefore] (very difficult to control), तु (but), कौन्तेय (O Arjuna) ! [this mind] गृह्यते (can be subdued) अभ्यासेन (by constant practice) वैराग्येण च (and by genuine asceticism).

Tr. 35. The Supreme Lord said, “O mighty-armed ! No doubt the fidgety mind is very difficult to control, but the *Yoga* system lays special stress upon the fact that this invincible and unsteady mind can be subdued by constant practice and genuine asceticism.

and unbending, like a hard iron bar against a needle, that it is almost impenetrable and hence insuperable to be got over even by the subtlest intelligence. Just as it is very difficult to suspend the wayward wind by *Kumbhaka* in *Āṣṭāṅga-Yoga*, so also is the case with the mind which is very difficult to subdue by artificial means or by mental exploitation or explorations. (Exp. 34. N.B).

Exp. 35. By practice is meant incessant cultivation of the principle of ‘*Smarana*’ or constant remembrance of the Holy Name, Form, Attributes, Revels, and the Realm of the Supreme Lord Śrī Kṛṣṇa under the guidance of the *Sad-Guru* (genuine preceptor). By asceticism is meant *Yukta-Vairāgya* or complete

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ३६ ॥

P. Ch. 36. असंयतात्मना, योगः, दुष्प्रापः, इति, मे, मतिः, वश्यात्मना, तु, यतता, शक्यः, अवाप्तुम्, उपायतः ॥

E. P. R. 36. इति (That) योगः (*Yoga*) दुष्प्रापः (is difficult to attain) असंयतात्मना (by one whose mind has not been controlled) मे मतिः (in My opinion). वश्यात्मना तु (But he who has controlled the mind) [and] यतता (has taken recourse to the proper method of controlling it) योगः अवाप्तुम् शक्यः (can attain perfection in *Yoga*) उपायतः (by the above two processes)."

Tr. 36. "The above *Yoga* system is of no avail to him who does not try to control his mind by constant practice and genuine asceticism. But he who has recourse to proper course of action to bring the mind under control, attains perfection in *Yoga* by the above two processes."

dispassion, and dissociation from mundane senses and sense-objects and employing them in the service of their Lord Hṛṣīkeśa.

Exp. Notes on 'महाबाहो' (35):—The force of the term 'Mahābāhu' (mighty-armed) is this:—Arjuna, having propitiated Mahādeva, can conquer the mind, the bitterest enemy of mankind, by the infallible weapon of *Mahā-Yoga* (unadulterated devotion to the Lord). By the term 'Kauṁṭeya' (son of Kuntī, sister of the Lord's father), the Lord assures Arjuna of victory.

Exp. 36. In other words, a *Niṣkāma-Karma-Yogin* who consecrates his action to the Supreme Lord Śrī Kṛṣṇa, who constantly contemplates on Him in order to concentrate his mental powers with *Yukta-Vairāgya*, and who performs his duties for the bare sustenance of life, gradually attains perfection in *Yoga*.

Evil consequences of unsuccessful Yoga

अर्जुन उवाच

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७ ॥

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८ ॥

P. Ch. 37. अयतिः, श्रद्धया, उपेतः, योगात्, चलितमानसः, अप्राप्य, योगसंसिद्धिम्, काम्, गतिम्, कृष्ण, गच्छति ॥

P. Ch. 38. कच्चित्, न, उभयविभ्रष्टः, छिन्नाभ्रम्, इव, नश्यति, अप्रतिष्ठः, महाबाहो, विमूढः, ब्रह्मणः, पथि ॥

E. P. R. 37. अर्जुनः उवाच (Arjuna said), कृष्ण “(O Kṛṣṇa)! काम् गतिम् गच्छति (What will become of him) श्रद्धया उपेतः (who having at first achieved a little success due to his faith) योगसंसिद्धिम् अप्राप्य (but having failed to attain perfection) योगात् चलितमानसः (has swayed away from Yoga) अयतिः (for want of steady practice and dispassion)?

E. P. R. 38. महाबाहो (O Thou Mighty-armed)! कच्चित् न (will he not) नश्यति (be lost) उभयविभ्रष्टः (fallen as he is from both the paths of *Sakāma-Karma* and *Yoga*) अप्रतिष्ठः (without anything to stand upon) ब्रह्मणः पथि विमूढः (and stupified on his way towards *Brahman*) छिन्नाभ्रम् इव (even like a riven cloud)?

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ३९ ॥

P. Ch. 39. एतत्, मे, संशयम्, कृष्ण, छेत्तुम्, अर्हसि, अशेषतः, त्वत्, अन्यः, संशयस्य, अस्य, छेत्ता, न, हि, उपपद्यते ॥

E. P. R. 39. कृष्ण “(O Kṛṣṇa)! [त्वम्—Thou] छेत्तुम् अर्हसि (must dispel) एतत् संशयम् (this gloom of doubt) अशेषतः (totally) मे (from my mind). त्वत् अन्यः न (None save Thee) हि उपपद्यते (is fit) छेत्ता (to remove) अस्य संशयस्य (this doubt).”

Tr. 37. Arjuna said, “O Kṛṣṇa ! (You have said that perfection in *Yoga* is attainable by strenuous and constant practice coupled with genuine asceticism), but what will become of them, who, having achieved some success in their practice due to their faith, have failed to attain perfection, who have therefore swayed away from the *Yoga* path and fallen back to worldliness, for want of steady practice and dispassion ?

Tr. 38. “O Thou Mighty-armed ! But supposing a *Yogin* is fallen from both the paths of *Sakāma-Karma* and *Yoga* and thus becomes insecure and lost on the path of *Brahman*, is he not doomed to destruction like a riven cloud ?

Exp. 38. “O thou Mighty-Armed ! No attempt in *Yoga* is possible without relinquishing *Sakāma-Karma* which is beneficial to the ignorant, because by *Sakāma-Karma*, the ignorant enjoys happiness in this world and celestial pleasure in the next. But supposing, a *Yogin* having discarded *Sakāma-Karma*, fails to achieve perfection in *Yoga*, due to negligence in practice or indifference to *Yukta-Vairāgya* and, therefore, being deflected

*Lord on progressive stages
of a fallen Yogin*

श्रीभगवानुवाच

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥ ४० ॥

P. Ch. 40. पार्थ, न, एव, इह, न, अमुत्र, विनाशः, तस्य, विद्यते, न, हि, कल्याणकृत्, कश्चित्, दुर्गतिम्, तात, गच्छति ॥

E. P. R. 40. श्रीभगवान् उवाच (The Supreme Lord said), पार्थ “(O Pārtha)! तस्य (That practiser of *Niṣkāma-Karma* and *Yoga*) न एव विनाशः विद्यते (is never doomed to damnation) इह अमुत्र (either in this world or in the next). हि (For), तात (O Dear)! न दुर्गतिम् गच्छति (never does ill befall) कल्याणकृत् कश्चित् (him who does the good thing).

Tr. 39. “The authors of the *Sāstras* are not omniscient. Thou art the Omniscient Supreme Lord Śrī Kṛṣṇa. None save Thee can remove this doubt which assails my mind. So, be Thou pleased to dispel this gloom of doubt totally from my mind.”

Tr. 40. The Blessed Lord said, “O Pārtha! A practiser of *Yoga* never descends to damnation either in this world or in the next. Never does ill befall a *Yogin* whose ultimate end is the eternal good of all.

from the path of *Brahman* thus becomes insecure, is he not doomed to destruction like a riven cloud severed from the one and dissolved on the way before mixing with the other? (Exp. 38).

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

P. Ch. 41. प्राप्य, पुण्यकृताम्, लोकान्, उषित्वा, शाश्वतीः, समाः, शुचीनाम्, श्रीमताम्, गेहे, योगभ्रष्टः, अभिजायते ॥

Exp. 40. There are two classes of men, viz., (i) the righteous, and (ii) the unrighteous. Those who are sensual and lead irregular lives are unrighteous. Civilized, or uncivilized, literate or illiterate, strong or weak, their conduct is akin to that of the beast. Their actions do no good to the world. But those who conform to the social and religious rites as prescribed in the Śāstras are righteous. They are divided into *Karmins*, *Jñānins*, and *Bhaktas*. The *Karmins* are again subdivided into *Sakāma* and *Niskāma Karmins*. The *Sakāma-Karmin* goes after transient pleasures. He aims at worldly amelioration and heavenly enjoyments which are ephemeral. Eternal good is unknown to him. The attainment of 'Nityānanda' (eternal bliss) which ensues complete emancipation from the bondage of *Māyā* is beyond his reach. That which does not aim at eternal bliss is worth nothing. When *Karma-Kāṇḍa* aims at eternal bliss, it is ~~Niskāma-Karma-Yoga~~ by which purification of mind, real knowledge, deep meditation and ultimately pure devotion are gradually attained. A *Karmin* becomes a *Tapasvin* (ascetic), when he renounces all sensual enjoyments and perfectly dispassionate. Austerities, however severe, aim at nothing but self-enjoyment in the long run. The *Asuras* are, after all, seekers of self-aggrandizement, notwithstanding their severe austerities. When *Karma* excels the boundary of all sensual enjoyments, it is *Niskāma-Karma-Yoga* which aims at the eternal good of all beings. Thus established in this all-good *Niskāma-Karma-Yoga*, a *Dhyāna-Yogin*, or a *Jñāna-Yogin* may render greater good to all, than an *Aṣṭāṅga-Yogin* who excels all other *Sakāma-Karma-Yogins*.

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्वि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥

P. Ch. 42. अथवा, योगिनाम्, एव, कुले, भवति, धीमताम्,
एतत्, हि, दुर्लभतरम्, लोके, जन्म, यत्, ईदृशम् ॥

E. P. R. 41. योगभ्रष्टः (He who has fallen from the practice of *Aṣṭāṅga-Yoga*) प्राप्य (after attaining) पुण्यकृताम् लोकान् (celestial worlds attainable by the virtuous) उषित्वा (and enjoying there) शाश्वतीः समाः (for a long time) अभिजायते (is born) गेहे (in the house) शुचीनाम् श्रीमताम् (of pure and blessed souls).

E. P. R. 42. अथवा (Or he) भवति (is born) कुले (in the family) धीमताम् योगिनाम् एव (of the *Yogins* and men of knowledge themselves). एतत् हि यत् ईदृशम् जन्म (A birth in such a holy family) लोके दुर्लभतरम् (is indeed very difficult to get).

Tr. 41. “ [The defaulters of *Aṣṭāṅga-Yoga* are of two kinds, viz., (i) those of short-timed practice, and (ii) those of long-timed practice]. Those who have fallen from the practice of *Aṣṭāṅga-Yoga* after enjoying for a long time celestial pleasure, which is attainable by the virtuous only, are born either in the family of the good and the wealthy.

*Four classes of men averse
to serve the Lord*

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययापहतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

P. Ch. 15. न, माम्, दुष्कृतिनः, मूढाः, प्रपद्यन्ते, नराधमाः, मायया, अपहतज्ञानाः, आसुरम्, भावम्, आश्रिताः ॥

E. P. R. 15. मूढाः (Those worldly-minded men : i. who are either hedonistic or altruistic by nature), नराधमाः (ii. who are the vilest leading dissolute lives and are therefore the worst among mankind), मायया अपहतज्ञानाः (iii. who worship Impersonal Abstract *Brahman* deluded by My *Māyā*), च आसुरम् भावम् आश्रिताः (iv. and are therefore prone to disparage Me and My devotees owing to their demoniac temperament), दुष्कृतिनः (are called evil-minded, ill-fated persons) माम् न प्रपद्यन्ते (who are not at all inclined to surrender themselves to Me).

whole world has been deluded. Thus illusioned, people do not know Me—their Supreme Lord, Unchangeable and Independent of those attributes. (Tr. 13.)

Tr. 14. “Extremely difficult to surmount is My supernatural *Māyā* consisting of the above three qualities. But those who surrender themselves absolutely to Me and Me alone, can easily cross over this ocean of *Māyā*.

N.B. 14. It is to be observed carefully that the term ‘Me’ in this *Śloka* signifies the Beautiful *Śyāmasundara* Form of Śrī Kṛṣṇa and the force of the term ‘एव’ means resignation not to *Brahman*, *Paramātmān*, Śiva or any other god but to Śrī Kṛṣṇa alone, because none but He can deliver the fallen souls from the clutches of the octopus *Māyā*.

Tr. 15. “Those worldly-minded men (i) who are either hedonistic or altruistic by nature, (ii) who are the vilest leading dissolute lives and are therefore the worst among mankind, (iii) who worship Impersonal Abstract *Brahman* deluded by *Māyā* and (iv) are therefore prone to disparage Me and My devotees owing to their demoniac temperament, are called evil-minded ill-fated persons who are not at all inclined to surrender themselves to Me.

Exp. 15. “Four classes of men do not worship Me. They do not surrender themselves to Me owing to their non-devotional attitude. They are men (i) who are the vilest leading dissolute lives; (ii) who are atheists at heart, though ethical in word and deed, (iii) who are ‘*Narādhama*s’ (worst among mankind), because the latter two do not recognize Me as the Lord of ethics, but as an accessory deity whose only business is to dispense justice (reward or punishment) to those who deserve it; and (iv) who, though well versed in the Vedānta philosophy, worship Impersonal Abstract-*Brahman* deluded by My *Māyā* and are, therefore, prone to disparage Me and My devotees owing to their demoniac temperament and are thus deprived of the transcendental knowledge regarding the following truths, *viz.*, (a) that I am the Supreme Lord, endowed with all powers, (b) that the *Jīvas* in their essence are the eternal servants of Me, the supreme Lord, (c) that the relationship that exists between the *Jīvas* and Me is eternal, and that between fallen souls and the phenomenal world is transient, and lastly (d) that the link connecting the *Jīvas* with Me is Divine Love.

Second Interpretation

“The real *Pāṇḍitas* versed in transcendental knowledge worship Me as the Supreme Lord (*Bhagavān*). But those who pretend to be *Pāṇḍitas* are really pedants steeped in ignorance and are, therefore averse to worshipping Me. They are pseudo-*Pāṇḍitas*, scholars of non-devotional temperament. Men of this type are divided into four classes, *viz.*, (a) the worldly-minded

*Four classes of men prone
to worship the Lord*

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

P. Ch. 16. चतुर्विधाः, भजन्ते, माम्, जनाः, सुकृतिनः, अर्जुन,
आर्तः, जिज्ञासुः, अर्थार्थी, ज्ञानी, च, भरतर्षभ ॥

men who are either hedonistic or altruistic by nature, (b) those who lead moral life in the beginning, but ultimately become atheists on the score of their vanity of high lineage, scholasticism or wealth, (c) though well versed in scriptural lore, those pedants, who deluded by My *Māyā*, disparage My Manifested Beautiful Human Form as mortal (*Vide* Ch. IX, 11), and (d) those who are demoniac in character and cast aspersions on My Transcendental Beautiful Human Form manifested in the mundane plane and even pour forth their vials of wrath and vile innuendoes against My Transcendental Amorous Pastimes in My Blissful Realm.

Third Interpretation

“Those that have never come in touch with, nor have rendered any services at all to the saints (Absolute—realised souls), are called ‘*Duṣkṛtis*’ (evil-minded, ill-fated persons). They are naturally anti-devotional in character. They are divided into four classes, *viz*, (i) those who are out and out worldly-minded and are bent on securing physical and mental ameliorations of the world, being quite in the dark about any knowledge of transcendence, (ii) those intellectual pedants whose philosophy of life is nothing but action without any faith in God, or if any, it is no better than an ideology fabricated according to their mental mould, (iii) those who uphold such untenable and unaccountable wrong theories as Monism, Buddhism (Nihilism), Materialism, Atheism, etc., their intelligence having been perverted by My Deluding Potency, *Māyā*, and lastly (iv) those who are arrogant, insolent and demoniac by their very nature and therefore disparage Viṣṇu, His Descents and His worshipper, the *Vaiṣṇavas*. (Exp. 15).

E. P. R. 16. अर्जुन (O Arjuna)! भरतर्षभ (O Bharatar-
śabha)! चतुर्विधाः (Four classes) सुकृतिनः जनाः (of righte-
ous people who observe *Śāstric* rules of regulated
life) माम् भजन्ते (are eligible to worship Me). [They
are] आर्तः (i. the fruit-seekers who remember Me
when afflicted with grief and sorrow), जिज्ञासुः (ii.
seekers after real knowledge), अर्थार्थी (iii. the seekers
after worldly ameliorations), च ज्ञानी (iv. and the
seekers after salvation).

Tr. 16. "O Arjuna! O Bharatarśabha! Four classes
of righteous people who observe *Śāstric* rules of
regulated life are eligible to worship Me. They are (i)
the fruit-seekers who remember Me when afflicted with
grief and sorrow, (ii) the seekers after real knowledge,
(iii) the seekers after worldly amelioration, and (iv) the
seekers after salvation.

Exp. 16. "The vilest people seldom worship Me. They are
not at all inclined to make any spiritual progress. Some of
them have perchance taken a religious turn of mind. Four
classes of righteous people, who observe *Śāstric* rules of
regulated life, are eligible to worship Me. (i) They are the
fruit-seekers who remember Me, when they are afflicted with
grief and sorrow; they are known as '*Ārtas*' or distressed. The
vilest people sometimes remember Me, when they are also
afflicted; (ii) the above self-deluded moralists, being seekers
after real knowledge, feel the necessity of My existence and
remember Me, as the object of knowledge worth acquiring,
(iii) the above *Māyā*-ridden pedants, not satisfied with the idea
of an ethical God, know Me as the Supreme Lord of all ethics
and religions, submit to *Śāstric* rules of regulated life and
remember Me as the Bestower of boon. They are known as
'*Arthārthis*' (seekers after favour), and lastly, (iv) when the
above worshippers of Abstract *Brahman* and of All-Pervading

Paramātmān, not content with their imperfect knowledge of the same, betake themselves to the pure transcendental knowledge regarding My Real Name, Form, Attributes, Sports, and Realm, the veil of ignorance is then withdrawn from them and they as eternal servants, take absolute shelter in Me as the Supreme Lord. In fact, when the stink of desire for fruit on the part of the distressed,—the stigma of defective conception of an ethical God on the part of the seekers after knowledge,—the stain of transient celestial pleasures of after-life and the slur of temporal conception regarding the eternal super-excellent Form and Qualities of the Supreme Lord as well as the wrong conception of Impersonal *Brahman*, are all dissipated from the minds of the above worshippers, then it is possible for them to lead a life of pure devotion. In other words, so long as *Bhakti* is sullied by desires other than love of Kṛṣṇa, it is adulterated or predominated by *Karma* or *Jñāna*; but when it is divested of all foreign elements such as the enjoying or renouncing mood, it becomes pure devotion.

Another Interpretation

“The strict adherents of *Varnāśrama-Dharma* worship Me as the Supreme Lord of All-Bliss. They are grouped into four divisions, *viz*, (i) some are distressed and therefore willing to get relief from their impending troubles such as poverty, disease, etc., (ii) some are enquirers after the knowledge of Truth, (iii) some are seekers of worldly ameliorations. These three being *Sakāma Karmīns* (seekers after fruits of their actions), resort to mixed devotion in which *Karma* predominates, and (iv) some are *Jñānīns* or *Sannyāsīns* following mixed devotion in which *Jñāna* predominates. In *Sloka* 12 of Ch. VI, mention is made of mixed devotion in which *Yoga* predominates but *Kevalā Bhakti* (unsullied devotion) is mentioned in Ch. VI, 47; Ch. VII, 14; Ch. VIII, 14; Ch. IX, 14, 22, 29, 34; Ch. X, 8-11; Ch. XI, 54, 55; Ch. XII, 2, 13-20; and Ch. XVIII, 55-56. The second six chapters deal with mixed and unmixed devotion. The devotion to *Karma*, *Jñāna* and *Yoga* is not pure devotion owing to their respective insubordination to *Bhakti*. The first three, *viz.*, *Ārta*, *Jijñāsu*, *Arthārthīns* are devotees of *Karma-Miśra*

*Jñāni-Bhakta superior to the other
three classes of worshippers*

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

P. Ch. 17. तेषाम्, ज्ञानी, नित्ययुक्तः, एकभक्तिः, विशिष्यते, प्रियः, हि, ज्ञानिनः, अत्यर्थम्, अहम्, सः, च, मम, प्रियः ॥

E. P. R. 17. तेषाम् (Among them) ज्ञानी (the *Jñānins*) नित्ययुक्तः (when they, giving up all their desires for salvation become steadfastly attached to Me) एकभक्तिः (and worship Me with single-minded devotion) विशिष्यते (stand superior to the other three kinds of devotees). हि (Hence) अहम् (I) अत्यर्थम् प्रियः (am very dear) ज्ञानिनः (to the *Jñānin*), स च मम प्रियः (as he is dear to Me).

Tr. 17. "Among them the *Jñānins*, when they giving up all their desires for salvation become steadfastly attached to Me and worship Me with single-minded devotion, stand superior to the other three kinds of devotees. Hence I am very dear to the *Jñānin*, as he is dear to Me.

Bhakti, (i.e., devotion mixed with *Karma*). The fourth, i.e., the *Jñānins* are devotees of *Jñāna-Miśrā Bhakti*, attaining *Śānta-Rati* (Vide Ch. XII, 13-20) as ultimate end. The votaries of such *Jñāna-Miśrā Bhakti* are Sanaka, Sanandana and others. But Śukadeva, Uddhava and others are devotees of ardent love for Śrī Kṛṣṇa. When *Karma-Miśrā Bhakti* aims at knowledge after Truth, it becomes *Jñāna-Miśrā Bhakti* with *Śānta-Rati* as sequel. But when there is not the slightest mixture of *Karma*, *Jñāna* etc., in the devotional practice, it becomes *Kevalā* or single-minded, unsullied devotion, fully displayed in the Servanthood, Friendship, Parenthood, Consortship of the Servitors of the Supreme Lord Śrī Kṛṣṇa in *Vraja*, as mentioned in the *Śrīmad Bhāgavatam*, a glimpse of which is hinted at in this *Śloka*. (Exp. 16).

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८ ॥

P. Ch. 18. उदाराः, सर्वे, एव, एते, ज्ञानी, तु, आत्मा, एव, मे, मतम्, आस्थितः, सः, हि, युक्तात्मा, माम्, एव, अनुत्तमाम्, गतिम्॥

E. P. R. 18. एते सर्वे एव (All the above four classes of devotees) उदाराः (are all great souls), ज्ञानी तु (but the *Jñānin* i.e., the *Jñāni-Bhakta*) मे मतम् (is to Me) आत्मा

Exp. 17. "When *Ārtas*, *Jijñāsus*, *Arthārthins*, and *Jñānins* are stainless in their desires for fruits, they turn themselves as My pure devotees. Among them, the *Jñānins*, when they give up all other desires for *Mokṣā* or salvation and become My true devotees, stand superior to the other three kinds of devotees. Having no other desire than exclusive service to Me, the Supreme Lord, the *Jñānins* can realize My Transcendental Beautiful Form and Attributes more clearly than the *Karmīns* or the *Yogīns*, by the cultivation of pure intelligence and association with my pure devotees. Nothing is more potent in realizing the true nature of the *Jīva* than the principles of *Jñāna-Yoga*, far less are the other principles of *Karma*, *Yoga* etc., though devoid of all stains. It is submissive association with the *Sādhus* that enables one to realize the real function of the true self. In the incipient stage, a *Jñāni-Bhakta*, with single-minded devotion to Me, becomes a true devotee and is far superior to other devotees. Hence, he is as dear to Me as I am to him. Śrī Śukadeva Gosvāmin who was at first a *Brahma-Jñānin*, but in whom there was awakening of loving devotion to the Supreme Lord Śrī Kṛṣṇa, afterwards in the association of Śrī Vyāsadeva, is a veritable example of this kind of *Jñāni-Bhakta*. The service in the incipient stage rendered to the Supreme Lord Śrī Kṛṣṇa by the devotees endowed with pure knowledge, is purely transcendental, and is bereft of the slightest tinge or worldly dross.

Dearth of a true devotee of the Lord

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

P. Ch. 19. बहूनाम्, जन्मनाम्, अन्ते, ज्ञानवान्, माम्, प्रपद्यते, वासुदेवः, सर्वम्, इति, सः, महात्मा, सुदुर्लभः ॥

एव (as dear as My Own Self). सः हि (Hence he) युक्तात्मा (having steadfast determination for the realisation of self and Me) आस्थितः माम् एव (attains Me) अनुत्तमाम् गतिम् (as the ultimate Highest End of all pure intelligence). (E.P.R. 18).

E. P. R. 19. बहूनाम् जन्मनाम् अन्ते (After many a birth of spiritual practice) ज्ञानवान् (the *Jñānin*) वासुदेवः सर्वम् इति (endowed with this knowledge that all beings, sentient or insentient, exist in and through Me—Vāsudeva—the All-Pervading Integer), माम् प्रपद्यते (worships Me by surrendering himself absolutely to My Lotus Feet). सः महात्मा (Such a devotee) सुदुर्लभः indeed a very rare *Bhakta*).

Tr. 18. “(Having recourse to *Kevalā Bhakti*, unsullied single-minded devotion) the above four classes of devotees are all great souls (and ready to surrender their lives to Me). But the *Jñāni-Bhakta*, having more steadfast determination for the realization of self and of Godhead attains Me as the ultimate Highest End of all pure intelligence. He loves Me as dearly as I love him.

Tr. 19. “After many a birth of spiritual practice, the *Jñānin* endowed with this knowledge that all beings,

Fruitive desires mother of henotheism

कामैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

P. Ch. 20. कायैः, तैः, तैः, हृतज्ञानाः, प्रपद्यन्ते, अन्यदेवताः, तम्, तम्, नियमम्, आस्थाय, प्रकृत्या, नियताः, स्वया ॥

sentient or insentient, exist in and through Me—Vāsudeva—the All-pervading Integer—worships Me by surrendering himself absolutely to My Lotus Feet. Such a devotee is indeed a very rare *Bhakta*. (Tr. 19).

Exp. 19. “The *Jīvas* attain transcendental knowledge of self and of godhead after many a birth of spiritual practice. When they begin to realize their eternal spiritual existence apart from mundane human form, unluckily, they are prone to advocate Impersonal Monism, full of scorn for phenomenal world, with indifference to the Personality of the Absolute. But when they are firm in realizing transcendence, *i.e.*, in realizing the eternal existence of spiritual entities, they are at once attached by the beauty, truth, and harmony of the transcendental religion with the result that they are strongly attached to Me, surrendering their all-in-all to Me. They then realize that this world which has no separate existence independent of Me is the perverted reflection of the spiritual realm, and that all beings, sentient or insentient, exist in and through Me (Vāsudeva), the All-Pervading Integer, Who is the only Enjoyer and the only Proprietor of all the worlds—visible and invisible. Such a devotee who sees Vāsudeva in everything and everything in Vāsudeva is, indeed, a *Mahātman* (great soul) and a very rare *Bhakta*, hardly visible on the face of the globe. But an ‘*Aikāntika-Bhakta*’ is the rarest of the rare *Bhaktas* on account of his spontaneous single-minded devotion to Me.

E. P. R. 20. [The *Sakāma-Karmins*—the fruit-seekers] हतज्ञानाः (being deprived of My transcendental knowledge and steeped in the gloom of ignorance) तैः तैः कामैः (and actuated by their desires for fruitive actions of *Mokṣa*) तम् तम् नियमम् आस्थाय (betake themselves to sundry non-devotional paths) अग्न्यदेवताः प्रपद्यन्ते (and worship the fruit-giving petty gods) स्वया प्रकृत्या नियताः (controlled as they are by their own nature).

Tr. 20. “The *Sakāma-Karmins* (the fruit-seekers) being deprived of My transcendental knowledge, and steeped in the gloom of ignorance and actuated by their desires for fruitive actions or *Mokṣa*, betake themselves to sundry non-devotional paths and worship the fruit-giving petty gods, being controlled as they are by their own nature.

Exp. 20. When the *Sakāma-Bhaktas* are free from all stains of desires, they betake themselves to the path of *Bhakti* and worship Me with pure devotion. So long as there is the slightest stigma of desire for elevation or salvation, in their spiritual practices, they are not devotional in the strict sense. But despite their desires for fruitive action or *Mokṣa*, and their non-devotional attitude, if they take absolute shelter in Me, as the Supreme Lord Śrī Kṛṣṇa, I release them from their eccentric desires within a short time. But those who are averse to worship Me with pure devotion, are deprived of My transcendental knowledge, and, steeped in the gloom of *Avidyā* (ignorance), they worship the petty gods for petty fruits in return for their worship. They have no confidence in My Eternal Beautiful Śyāmasundara Form and, therefore, led astray by their *Rājasika* and *Tāmasika* nature, they worship those fruit-giving petty gods, as they are under the urge of their own fruit-loving nature. They are thus thrown into the labyrinth of unsatiated endless desires. They think that other gods such as

*Minor gods as subtle aspects of the Lord
on the mundane plane*

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

P. Ch. 21. यः, यः, याम्, याम्, तनुम्, भक्तः, श्रद्धया, अर्चितुम्, इच्छति, तस्य, तस्य, अचलाम्, श्रद्धाम्, ताम्, एव, विदधामि, अहम् ॥

E. P. R. 21. अहम् (I, as Indwelling Guide of all *Jīvas*) विदधामि (infuse) तस्य तस्य (them) ताम् एव अचलाम् श्रद्धाम् (with unshaken faith in that particular god or gods) याम् याम् तनुम् (whom) यः यः भक्तः (the particular devotees) अर्चितुम् इच्छति (wish to worship) श्रद्धया (according to their own predilection).

Tr. 21. "As an Indwelling Guide of all *Jīvas* (and other gods), I infuse them with unshaken faith in that particular god, whom they wish to worship according to their predilections.

Śiva and others are more easily propitiated than Viṣṇu, to please Whom requires unconditional and unreserved self-surrender and regular ritualistic practices. Enslaved by their crippled sensual propensities, they naturally feel reluctant to take shelter in and worship Me, the Lord of all lords and the God of all gods. (Exp. 20).

Exp. 21. The gods are not the Indwelling Abider. They are my subtle tiny *Vibhūtis* or imperfect transient manifestations of My fruit-giving powers in relation to the mundane world on the astral plane. The fallen souls cling to them for their selfish ends. The more their desires are fulfilled, the greater is their faith pinned in them, but not in Me, the Lord of all lords (*Vide* Ch. IV, 11).

स तया श्रद्धया युक्तस्तस्या राधनमीहते ।

लभते च ततः कामान्मयैव विहितान् हि तान् ॥ २२ ॥

*Results of fruitive actions—
finite and ephemeral*

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३ ॥

P. Ch. 22. सः, तया, श्रद्धया, युक्तः, तस्याः, राधनम्, ईहते, लभते, च, ततः, कामान्, मया, एव, विहितान्, हि, तान् ॥

P. Ch. 23. अन्तवत्, तु, फलम्, तेषाम्, तत्, भवति, अल्प-
मेधसाम्, देवान्, देवयजः, यान्ति, मद्भक्ताः, यान्ति, माम्, अपि॥

E. P. R. 22. सः (That worshipper of minor gods) राधनम् ईहते (begins to worship) तस्याः (that god) तया श्रद्धया युक्तः (with increased avidity). लभते च तान् कामान् हि (he gets also the fruits of his worship) ततः (from that god) मया एव विहितान् (granted by Me).

E. P. R. 23. तत् तु फलम् (But the result) अल्पमेधसाम् (of such worship by the short-sighted silly worshippers) भवति (is) अन्तवत् (finite and transitory). देवयजः (The worshippers of minor gods) यान्ति (go) देवान् (to them), [while] मद्भक्ताः (the worshippers of My Divine Personality) यान्ति (come) माम् अपि (unto Me).

Tr. 22. "That worshipper of minor gods begins to worship that god with increased avidity. He gets the fruits of his worship from that god granted by Me.

*Lord's eternal beautiful Human Form,
enveloped by Yoga-Māyā,
is inconceivable*

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।

परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

P. Ch. 24. अव्यक्तम्, व्यक्तिम्, आपन्नम्, मन्यन्ते, माम्, अबुद्धयः, परम्, भावम्, अजानन्तः, मम, अव्ययम्, अनुत्तमम् ॥

E. P. R. 24. अबुद्धयः (The ignorant *i.e.* the Impersonalists) मन्यन्ते (consider) माम् (Me) अव्यक्तम् (as something unmanifest at first *i.e.* *Brahman*) व्यक्तिम्

Tr. 23. "The result of such worship by the short-sighted silly worshippers is finite and transitory. It ends in fiasco with the end of the worshippers. The worshippers of minor gods go to them, while the worshippers of My Divine Personality come unto Me.

Exp. 22. "The worshippers of minor gods receive their described fruits from these petty gods, whom they worship with increased avidity. But they get their fruits only through My agency, because the gods have no power to confer any boon upon their proteges, unless they are empowered by Me.

Exp. 23. "The truth embodied in this *Śloka* is this:—As is the worshipper, so is the god. The gods are imaginary deities created by the mental mould of the worldly-minded men to feed their own imagination. But figments of the brain are not realities. They are ever changeable and hence perishable. But the Supreme Lord Śrī Kṛṣṇa is eternal. His devotees are also eternal, their souls being immortal. Hence their devotion to Him is also eternal and the fruit thereof, which is Divine Love, is also eternal.

आपन्नम् (and made manifest afterwards as human form liable to perish). [They] अजानन्तः (do not know) मम (My) अनुत्तमम् (Supreme), परम् (Transcendental), अव्ययम् भावम् (Eternal Human Form). (E.P.R. 24).

Tr. 24. “The ignorant (the Impersonalists) consider Me as something unmanifest at first (*Brahman*) and made manifest afterwards as human form liable to perish. They do not know My Supreme, Transcendental, Eternal Human Form.

Exp. 24. “Not to speak of the worshippers of minor gods, even those erudite scholars of the Vedānta philosophy are quite ignorant of My Spiritual Eternal Human Form. For, says Brahmā to Śrī Kṛṣṇa, ‘O Lord, he who is blessed with the minutest grain of favour from the couple of Thy Lotus Feet, is in the know of Thy Glorious Deeds and none else, even if they are in quest of Thy Truth for aeons, on the strength of their empiric knowledge (Bhāg. X, 14, 29). Hence, the *Vedāntins* of the Impersonal school, however versatile their scholarship may be are silly enough to think highly of their wrong and untenable theory of Impersonal Monism, and designate Me as Impersonal *Brahman*, Who assumes temporary and imaginary forms such as Rāma, Kṛṣṇa and others for the well-being of the *Sādhakas* or neophytes in spiritual practice. Deluded by My *Māyā*, they declare that I have no Eternal Form and that My Manifested Human Form on the mundane plane is subject to birth and death, like that of the mortals. All this is due to their entire reliance on their empiric knowledge, which is liable to fourfold defects, *viz.*, error, inadvertence, defective senses and tendency to deceive others. They do not believe in the transcendental reality of Me, the Supreme Lord; they consider Me at first as something unmanifest (*Brahman*) and later made manifest, but they do not know that I am not at all intelligible to limited human understanding, being always veiled by My internal Spiritual Controlling Potency known as *Yoga-Māyā* (*Vide* Ch. IX, 11).

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

P. Ch. 25. न, अहम्, प्रकाशः, सर्वस्य, योगमायासमावृतः, मूढः, अयम्, न, अभिजानाति, लोकः, माम्, अजम्, अव्ययम् ॥

E. P. R. 25. योगमायासमावृतः (Being always enveloped by My Internal Spiritual Enlightening Potency known as *Yoga-Māyā*) अहम् (I) न प्रकाशः (do not manifest Myself) सर्वस्य (to the fallen souls). [For this reason] अयम् लोकः (the people of this world) मूढः (being deluded by My *Māyik* Potency and hence ignorant) न अभिजानाति (do not know at all) माम् अजम् अव्ययम् (My Eternal Beautiful *Śyāmasundara* Human Form).

Tr. 25. "Being always enveloped by My Internal Spiritual Enlightening Potency known as *Yoga-Māyā*, I do not manifest Myself to the fallen souls. For this reason the people of this world, being deluded by My *Māyik* Potency and hence ignorant, do not know at all My Eternal Beautiful *Śyāmasundara* Human Form.

Exp. 25. "Those who are deluded by My *Māyā* are quite ignorant of the fact that My Eternal Beautiful *Śyāmasundara* Form in the Blissful Realm is always hidden from the material as well as the mental gaze of the fallen souls, being always enveloped by My Internal Spiritual Enlightening Potency (*Yoga-Māyā*). Do not think, O Arjuna, that I was unmanifest at first and made manifest afterwards. Know that My Beautiful *Śyāmasundara* Form is Eternal, like the Self-Effulgent Spiritual Sun in the Blissful Realm; and that, though unborn, yet I descend into the mundane plane out of My Own free will and

*Lord alone is Omniscient—
not the Jiva*

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

P. Ch. 26. वेद, अहम्, समतीतानि, वर्तमानानि, च, अर्जुन, भविष्याणि, च, भूतानि, माम्, तु, वेद, न, कश्चन ॥

E. P. R. 26. अर्जुन (O Arjuna)! अहम् (I, as the Supreme Lord) वेद (know) समतीतानि (the past), वर्तमानानि (the present) भविष्याणि च (and the future) भूतानि च (and all beings, sentient and insentient). न तु कश्चन (But nobody) वेद (knows) माम् (My Beautiful Śyāmasundara Form as Eternal).

Tr. 26. "[Though My Deluding External *Māyik* Potency is dependent on Me, yet being her Lord, I am not over-powered by her]. As the Supreme Lord of All-Being-Intelligence-Bliss, I know the past, the present and the future. O Arjuna, even those, [who worship *Brahman* and *Paramātmān* as My Negative and Partial Immanent Aspects respectively], do not know My Beautiful Śyāmasundara Form as Eternal, because of their ignorance.

being Omnipotent, I always keep intact My Manifested Eternal Beautiful Śyāmasundara Form,—a fact which is beyond the ken of ignorant people, who are deluded by My Deluding Potency, *Mahā-Māyā*. (Exp. 25).

*The ignorant incompetent to recognize
Lord's eternal Form*

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।

सर्वभूतानि संमोहं सर्गे यान्ति परन्तप ॥ २७ ॥

P. Ch. 27. इच्छाद्वेषसमुत्थेन, द्वन्द्वमोहेन, भारत, सर्वभूतानि, संमोहम्, सर्गे, यान्ति, परन्तप ॥

E. P. R. 27. परन्तप भारत (O Parantapa Bhārata—Arjuna)! सर्वभूतानि (The fallen souls), सर्गे (when they come into this *Māyik* world of creation) यान्ति सम्मोहम् (are infatuated) द्वन्द्वमोहेन (by its opposites like pleasure and pain etc.) इच्छाद्वेषसमुत्थेन (bore of love and hatred).

Tr. 27. “O Parantapa Bhārata—Arjuna! The fallen souls, when they come into this *Māyik* world of creation are infatuated by its opposites like pleasure and pain, etc., born of love and hatred.

Exp. 27. “I am intelligible to the spiritual senses of a free soul. When he comes into this *Māyik* world of creation on account of the forgetfulness of his real self and of Godhead and abuse of his free will, O Parantapa, he is infatuated by its opposites, *viz.*, its likes and dislikes, pleasure and pain etc. He is then deprived of the faculty of his pure discrimination and is, therefore, guided by his wrong mentality. I manifest in every age through the agency of My *Yoga-Māyā* and expose Myself to the visual ambit of the people at large; but as ill-luck would have it, they fail to recognize My Beautiful Human Form as Eternal, simply because of their ignorance. On the contrary they consider My Eternal Beautiful Human Form manifested on the mundane plane as something material—subject to birth and death.

*Eligibility to recognize Lord's eternal
beautiful Śyāmasundara Form*

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।

ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

P. Ch. 28. येषाम्, तु, अन्तगतम्, पापम्, जनानाम्, पुण्य-
कर्मणाम्, ते, द्वन्द्वमोहनिर्मुक्ताः, भजन्ते, माम्, दृढव्रताः ॥

E. P. R. 28. ते तु (But those) येषाम् जनानाम् (persons
whose) पापम् अन्तगतम् (lives have been purged of all
sins) पुण्यकर्मणाम् (by dint of their virtuous deeds) माम्
भजन्ते (worship Me) दृढव्रताः (with firm determination)
द्वन्द्वमोहनिर्मुक्ताः (freed from the worldly opposites and
infatuation).

Tr. 28. "But those whose lives have been purged of
all sins by dint of their virtuous deeds, worship Me with
firm determination freed from the worldly opposites and
infatuation.

Exp. 28. "Those who are sinful and demoniac in nature are
debarred from any access to transcendence. But those, who
lead at first a pious life in obedience to the Śāstric injunctions,
and, by dint of virtuous deeds, have their lives purged of all
sins, take recourse to *Niṣkāma-Karma-Yoga* (*Vide* Ch. III),
and then *Jñāna-Yoga* (*Vide* Ch. IV), and lastly *Dhyāna-Yoga*
(*Vide* Ch. VI), all of which instil them with pure intelligence,
with which they are enabled to visualize My Eternal Beautiful
Śyāmasundara Form, by virtue of their transcendental perspec-
tive. Those who are endowed with it are released from the
mundane associations, and worship Me with ardent devotion and
love.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्विदुः कृत्स्नमव्यात्मं कर्म चाखिलम् ॥ २९ ॥

P. Ch. 29. जरामरणमोक्षाय, माम्, आश्रित्य, यतन्ति, ये, ते, ब्रह्म, तत्, विदुः, कृत्स्नम्, अध्यात्मम्, कर्म, च, अखिलम् ॥

E. P. R. 29. ते ये (Those who) यतन्ति (strive after) माम् आश्रित्य (My eternal service in the Blissful Realm) जरामरणमोक्षाय (in order to attain liberation from decrepitude and death) विदुः (are fully cognizant) तत् ब्रह्म (of the Transcendental Brahman) कृत्स्नम् अध्यात्मम् (Knowledge of real self) अखिलम् कर्म च (and of the principle of *Karma*).

Tr. 29. “Those who strive after My eternal service in the Blissful Realm in order to attain liberation from decrepitude and death are fully cognizant of the Transcendental Brahman and knowledge of real self and of the principle of *Karma*.

Exp. 29. “Physical body is liable to decrepitude and death, but not the eternal spiritual entity, the soul. *Mokṣa* or liberation is nothing but the attainment of My eternal service in the blissful realm by a *Jīva* in his unalloyed existence. The endeavour of the neophytes reaches its climax, when they seek after the attainment of that liberation, bereft of decrepitude or death, by means of *Sādhana-Bhakti*. These realizers of real *Mokṣa* striving after My eternal service in the blissful realm, are fully cognizant of the Transcendental Brahman and knowledge of real self, and of the principle of *Karma* which is the root cause of *Jīvas*’ worldly sojourn. Hence, it is pure devotion that enables a *Jīva* to comprehend My Eternal Beautiful *Syāma-sundara* Form.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।

प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे विज्ञानयोगो नाम
सप्तमोऽध्यायः ॥

P. Ch. 30. साधिभूताधिदैवम्, माम्, साधियज्ञम्, च, ये, विदुः, प्रयाणकाले, अपि, च, माम्, ते, विदुः, युक्तचेतसः ॥

E. P. R. 30. ये ते च (Those who) विदुः (realize) माम् (Me) साधिभूताधिदैवम् (as the Presiding Deity of *Adhibhūta*—mortal beings—and of *Adhidaiva*—aggregate *Virāṭa Puruṣa*) साधियज्ञम् च (of and *Adhiyajña*—indwelling Guide—*Antaryami-Puruṣa* of all *Jīvas*) विदुः माम् (are enabled to know Me as Eternal Beautiful *Śyāmasundara* Form) प्रयाणकाले अपि (at the time of their departure from this world), युक्तचेतसः (if they fix their minds on Me).

Tr. 30. “Those who realize Me as the Presiding Deity of *Adhibhūta* and *Adhidaiva* (mortal beings and aggregate *Virāṭa Puruṣa*) and of *Adhiyajña* (*Antaryami-Puruṣa*) are enabled to know Me as Eternal Beautiful *Śyāmasundara* Form at the time of their departure from this world, if they fix their minds on Me.

Exp. 30. “Those who in their unalloyed existence realize Me as the Presiding Deity of ‘*Adhibhūta*’ (mortal beings), ‘*Adhidaiva*’ (aggregate *Virāṭa-Puruṣa*) and ‘*Adhiyajña*’ (the Indwelling Guide or *Antaryāmi-Puruṣa* of all *Jīvas*), are enabled to

know Me as Eternal Beautiful Śyāmasundara ever existing in the Blissful Realm as the Lord of all servitors, at the time of their departure from this world. Hence, it is only the devotees who are fully cognizant of My Eternal Beautiful Śyāmasundara Form and can easily get across the impassable ocean of *Māyā* by My grace."

Gist. The growth of *Bhakti-Yoga* based on *Śraddhā* (firm faith) is in this wise. When a *Jīva* comes in contact with a *Sādhu* (a saint who has realized the Absolute Person and can make others realize Him), he is conversant with the following truths, viz., (i) Śrī Kṛṣṇa is the Supreme Lord and is the one Reality without a second, (ii) He is the only God of Love, Beauty, Truth and Harmony, (iii) His Spiritual Deeds, in Human Form, are done under the influence of His *Yoga-Māyā* or *Cit-Śakti*, (iv) a *Jīva*-world as well as this material universe are manifestations of His *Jīva* Potency and *Māyik* Potency respectively, (v) a *Jīva*'s bondage is due to his attachment for sense-objects born of *Māyik* Potency and (vi) emancipation from this bondage of *Māyā* is only possible, when he begins to worship the Supreme Lord Śrī Kṛṣṇa by means of *Suddha-Bhakti* (pure devotion), through the grace of Śrī Kṛṣṇa and the Spiritual Preceptor. He is then convinced of the inaptitude of *Karma-Yoga*, *Jñāna-Yoga*, *Aṣṭāṅga-Yoga*, *Brahma-Jñāna*, *Paramātma-Jñāna* and the trivial pursuits of *Sālokya* (equal realm) *Sārṣṭi* (equal pomp), *Sāmiṇya* (vicinity), and *Sāyujya* (identity with Godhead). A *Jīva* can attain perfection in his *Sādhana*, if he takes recourse to *Śravaṇa* (hearing), *Kīrtana* (chanting), and *Smaraṇa* (meditation), with the full knowledge that he is the eternal servant of the Supreme Lord of All-Beauty, All-Love, All-Truth, and All-Harmony. Such a firm faith with the true conception of self and of Godhead is known as *Śraddhā* which is the foundation-stone of all religious practices based on *Bhakti* cult.

HERE ENDETH THE SEVENTH DISCOURSE

ENTITLED

VIJÑĀNA-YOGA

QUESTIONS AND ANSWERS

CHAPTER VII

Q. 1. By what practice of *Yoga* transcendental knowledge about Godhead is acquired? (Ans. *Vide Śl. 1*).

Q. 2. What knowledge enables one to have a complete knowledge of everything? (Ans. *Vide Śl. 2*).

Q. 3. Who are entitled to acquire a true knowledge of Godhead? (Ans. *Vide Śl. 3*).

Q. 4. What are known as *Parā Prakṛti* and *Aparā Prakṛti*? (Ans. *Vide Śls. 4, 5*).

Q. 5. What is the majestic aspect of the Supreme Lord in the phenomenal world? (Ans. *Vide Śls. 6-13*)

Q. 6. Who can surmount the insuperable *Māyā*? (Ans. *Vide Śl. 14*).

Q. 7. What sorts of men do not worship the Lord? (Ans. *Vide Śl. 15*).

Q. 8. What sorts of men do worship the Lord? (Ans. *Vide Śl. 16*).

Q. 9. Who is superior to the above four classes of devotees and what are his traits? (Ans. *Vide Śls. 17-19*).

Q. 10. What are the real motives of worshipping gods other than the Supreme Lord? (Ans. *Vide Śls. 20-22*).

Q. 11. What results are attained by the worship of minor gods? (Ans. *Vide Śl. 23*).

Q. 12. Why is the real Form of the Supreme Lord always hidden from the gaze of the fallen souls? (Ans. *Vide Śl. 25*)

Q. 13. Why do not the ignorant recognize the Eternal Beautiful Form of the Lord? (Ans. *Vide Śl. 27*.)

Q. 14. Who are eligible for devotional path or who worship the Lord with firm faith and devotional fervour? (Ans. *Vide Śl. 28*).

Q. 15. Who can recognize the Blessed Lord at the time of their departing from this world. (Ans. *Vide Śl. 30*).

अष्टमोऽध्यायः

CHAPTER VIII

TĀRAKA-BRAHMA-YOGA

OR

THE PRINCIPLE OF THE DEVOTIONAL SERVICE TO THE SUPREME LORD

Summary :—“The Supreme Lord says that the eternal and unchangeable Form of *Akṣara* is *Para-Brahman* or the Eternal All-being-Intelligence-Blissful *Śyāmasundara* Form. The Lord then explains the terms ‘*Adhyātma*’, ‘*Karma*’, ‘*Adhībhūta*’, and ‘*Adhidārva*’. He who remembers the Supreme Lord at the time of death, surely attains to His Blissful Realm. But he who meditates on a particular being or thing at the time of death attains to that being or thing in the next birth. The Lord then explains that ‘*Akṣara*’ or *Parama-Puruṣa* is attainable by means of deep contemplation and unswerving attention coupled with constant practice in uttering the *Vedic Mantra* ‘ॐ’ ‘Om’ and remembering the Holy Name as One and the Same with the Supreme Lord. He then makes a distinction between *Karma-Miśrā Bhakti*, *Jñāna-Miśrā Bhakti*, *Yoga-Miśrā Bhakti*, and *Śuddha-Bhakti* or unadulterated, single-minded and loving devotion. All the worlds including *Brahma-Loka* are subject to the cyclic law (transmigration). But he who takes absolute shelter in Him and clings to the cult of pure *Bhakti* is absolved from its operation.

During the night of *Brahmā* all beings and things dissolve into *Avyakta-Prakṛti*, and when the day of *Brahmā* dawns, they spring out from it. There is another substance which is not destroyed at cataclysm. This is known as the *Akṣara-Brahman*

or unchangeable *Parama-Puruṣa* residing in the Eternal Blissful Realm known as *Vaikuṇṭha*, whence there is no return. Then the Lord proceeds to mention the fate that befalls those that die during 'Uttarāyana' or the northern path of the sun, and 'Dakṣiṇāyana' or the southern path of the sun. But those who follow the cult of pure *Bhakti* unconditionally and unreservedly, are not subject to this fate, but they attain to the highest ultimate end of Divine Love in His Blissful Realm.

Sevenfold questions of Arjuna

अर्जुन उवाच

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।

अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥

P. Ch. 1. अर्जुनः उवाच—किम्, तत्, ब्रह्म, किम्, अध्यात्मम्, किम्, कर्म, पुरुषोत्तम, अधिभूतम्, च, किम्, प्रोक्तम्, अधिदैवम्, किम्, उच्यते ॥

E. P. R. 1. अर्जुनः उवाच (Arjuna said), पुरुषोत्तम "(O Puruṣottama)! किम् तत् (What is meant by) ब्रह्म (*Brahman*)? अध्यात्मम् किम् (What is meant by *Adhyātma*)? कर्म किम् (What is *Karma*)? अधिभूतम् च किम् (What is called *Adhibhūta*)? किम् च अधिदैवम् (What is called *Adhidaiva*)?"

Tr. 1. Arjuna said, "O Puruṣottama! What is meant by each of the terms—'Brahman', 'Adhyātma', 'Karma', 'Adhibhūta', and 'Adhidaiva'?"

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

Lord on Akṣara-Brahman

श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

P. Ch. 2. अधियज्ञः, कथम्, कः, अत्र, देहे, अस्मिन्, मधु-
सूदन, प्रयाणकाले, च, कथम्, ज्ञेयः, असि, नियतात्मभिः ॥

P. Ch 3. श्रीभगवान् उवाच—अक्षरम्, ब्रह्म, परमम्, स्वभावः,
अध्यात्मम्, उच्यते, भूतभावोद्भवकरः, विसर्गः, कर्मसंज्ञितः ॥

E. P. R. 2. मधुसूदन “(O Madhusūdana)! अत्र (In this body) कः अधियज्ञः (who is that *Adhiyajña*)? कथम् (How dwells) [सः—*Adhiyajña*] अस्मिन् देहे (in this body)? कथम् (How do) नियतात्मभिः (the self-controlled) ज्ञेयः असि (get to know Thee) प्रयाणकाले च (at the time of their departure from the world)?”

E. P. R. 3. श्रीभगवान् उवाच (The Supreme Lord said:—
अक्षरम् “(The Eternal and Unchangeable Principle of *Akṣara* is) परमम् ब्रह्म (*Para-Brahman*—The Supreme Personality). स्वभावः (The *Jīva* devoid of all worldly dross) अध्यात्मम् उच्यते (is known as *Adhyātma*). विसर्गः (The principle of gift and sacrifices) भूतभावोद्भवकरः (resulting in the production and growth of all beings sentient and insentient) कर्मसंज्ञितः (is designated as *Karma*).

Lord on Adhibhūta and Adhiyajña

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥

P. Ch. 4. अधिभूतम्, क्षरः, भावः, पुरुषः, च, अधिदैवतम्, अधियज्ञः, अहम्, एव, अत्र, देहे, देहभृताम्, वर ॥

E. P. R. 4. देहभृताम् वर (O chief of the *Jīvas*)! क्षरः भावः (The changeable and perishable entity) अधिभूतम् (is known as *Adhibhūta*). पुरुषः च (The Universal *Virāṭa Puruṣa*—the Presiding Deity of the gods and of

Tr. 2. “O Madhusūdana! What is *Adhiyajña* in this body? How do the self-controlled get to know Thee at the time of their departure from this world?”

Tr. 3. The Supreme Lord said, “The eternal and unchangeable principle of *Akṣara* is *Para-Brahman*—the Supreme Personality. The *Jīva* devoid of all worldly dross is known as *Adhyātma*. The principle of gift and sacrifices resulting in the production and growth of all beings, sentient and insentient, is designated as *Karma*.

Exp. 3. The Supreme Lord said, “The eternal and unchangeable principle of *Akṣara* is *Para-Brahman*. By *Para-Brahman* is to be understood not the Attributeless Impersonal Abstract-*Brahman* of the *Jñānins* nor the All-Pervading Over-Soul *Paramātmān* of the *Yogins*, but My Eternal All-Being-Intelligence-Blissful-Śyāmasundara Form. By *Adhyātma* is meant not the eternal function, but unalloyed entity, the *Jīva*, devoid of all mundane touch. The gross and the subtle body of a *Jīva* accrue from *Karma* which binds the *Jīva* to the world. Hence, *Karma* may be described as the seed-cause of a *Jīva*’s coming into this world.

*Result of remembrance of
the Lord at death*

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥

P. Ch. 5. अन्तकाले, च, माम्, एव, स्मरन्, मुक्त्वा, कलेवरम्, यः, प्रयाति, सः, मद्भावं, याति, नास्ति, अत्र, संशयः ॥

senses) अधिदैवतम् (is known as *Adhidaiva*). अत्र देहे (In this body) अहम् एव (I am) अधियज्ञः (the *Adhiyajña*—the Indwelling Guide of the *Jīvas* Who incites them to *Yajña-Karma*). (E.P.R. 4).

E. P. R. 5. सः यः (He who) माम् एव स्मरन् (recalls Me in his mind) अन्तकाले (at the time when) कलेवरम् मुक्त्वा प्रयाति (he breathes his last), नास्ति अत्र संशयः (undoubtedly) मद्भावं याति (attains Me).

Tr. 4. “The changeable and perishable is known as ‘*Kṣara-Bhāva*’ or *Adhibhūta*. *Adhidaiva* means the Universal *Virāṭa-Puruṣa* or the Presiding Deity of the gods and of the senses. *Adhiyajña* refers to the Indwelling Guide of the *Jīvas* known as *Antaryāmi-Hṛṣikeśa* Who goads them to *Yajña-Karma* [and is a Partial Aspect of Me.]

Tr. 5. “He who recalls Me in his mind at the time when he breathes his last, undoubtedly attains Me. In other words, he who remembers Me, the Supreme Lord, possessing transcendental knowledge regarding My Name, Form, Attributes and Sports, surely attains to My Lotus Feet in the blissful realm.

*Present life resultant of
past actions*

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥

Result of deep contemplation on Lord

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥ ७ ॥

P. Ch. 6. यम्, यम्, वा, अपि, स्मरन्, भावम्, त्यजति, अन्ते, कलेवरम्, तम्, तम्, एव, एति, कौन्तेय, सदा, तद्भावभावितः ॥

P. Ch. 7. तस्मात्, सर्वेषु, कालेषु, माम्, अनुस्मर, युध्य, च, मयि, अर्पितमनोबुद्धिः, माम्, एव, एष्यसि, असंशयः ॥

E. P. R. 6. कौन्तेय (O son of Kuntī) ! [यः—Whoever] कलेवरम् त्यजति (passes away) स्मरन् यम् यम् भावम् (meditating on a particular being or thing) अन्ते (at the time of his death), एति (attains or goes forth) तम् तम् भावम् (to that being or thing) सदा तद्भावभावितः (because of his constant contemplation on the same).

E. P. R. 7. तस्मात् (So) अनुस्मर माम् (fix your mind and attention on Me) सर्वेषु कालेषु (at all times and under all circumstances) युध्य च (and fight the battle) [as a *Kṣatriya*]. मयि अर्पितमनोबुद्धिः (Consecrate your [steadied] mind and [harmonised] intelligence to Me—your Eternal Friend). असंशयः माम् एव एष्यसि (You will certainly attain to My Lotus Feet in the Blissful Realm).

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।

परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥

P. Ch. 8. अभ्यासयोगयुक्तेन, चेतसा, नान्यगामिना, परमम्, पुरुषम्, दिव्यम्, याति, पार्थ, अनुचिन्तयन् ॥

E. P. R. 8. पार्थ (O Pārtha)! [He who] अनुचिन्तयन् (constantly meditates on) दिव्यम् परमम् पुरुषम् (The Supreme Lord with all his Splendour), अभ्यासयोगयुक्तेन (with constant practice of *Yoga*) न अन्यगामिना चेतसा (and with undeviated attention) याति [मत्पदम्] (attains to) [My Lotus Feet].

Tr. 6. "Whoever passes away, meditating on a particular being or thing at the time of his death, attains or goes forth to that being or thing, because of his constant contemplation on the same. [It may be said, therefore, that the present life of a being is a resultant of the thoughts and ideas of his past life, that were predominant at the time of his death. The case of *Mahātmā* Bharata is an apt illustration].

Tr. 7. "So, fix your mind and attention on Me at all times and under all circumstances, and fight the battle, the duty of a *Kṣatriya*. Do consecrate your steadied mind and harmonized intelligence to Me, your eternal Friend, and you will certainly attain to My Lotus Feet in the blissful realm.

Tr. 8. "O Pārtha! The Supreme Lord with all His Splendour is attainable by deep contemplation and undeviated attention coupled with constant practice of *Yoga*. (You will never be subject to reversion to the perishable principle of *Kṣara*).

Mode of contemplation

कविं पुराणमनुशासितारमणोरणीयांसमनुसरेद्यः ।

सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥ ९ ॥

प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव ।

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥

P. Ch. 9. कविम्, पुराणम्, अनुशासितारम्, अणोः, अणीयांसम्, अनुसरेत्, यः, सर्वस्य, धातारम्, अचिन्त्यरूपम्, आदित्यवर्णम्, तमसः, परस्तात् ॥

P. Ch. 10. प्रयाणकाले मनसा, अचलेन, भक्त्या, युक्तः, योगबलेन, च, एव, भ्रुवोः, मध्ये, प्राणम्, आवेश्य, सम्यक्, सः, तम्, परम्, पुरुषम्, उपैति, दिव्यम् ॥

E. P. R. 9, 10. सः यः (He who) अनुसरेद्यः (constantly contemplates on) कविम् (The Supreme Lord Who is Omniscient), पुराणम् (Eternal), अनुशासितारम् (All-controlling Principle), अणोः अणीयांसम् (the Subtlest of the subtle), सर्वस्य धातारम् (The Supreme Providence), अचिन्त्यरूपम् (Eternally Adolescent Human Form inconceivable to human understanding), आदित्यवर्णम् (self-revealed like the self-luminous sun), तमसः परस्तात् (Eternal Form transcending the ever-changing gloomy and deluding sphere of nature), प्रयाणकाले (at the time of death) अचलेन मनसा (with steadied mind) भक्त्या युक्तः (and unflinching devotion) प्राणम् आवेश्य (keeping the *Prāṇa*—the vital air) सम्यक् (perfectly) भ्रुवोः

Process leading Ultimate Reality

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण प्रवक्ष्ये ॥ ११ ॥

P. Ch. 11. यत्, अक्षरम्, वेदविदः, वदन्ति, विशन्ति, यत्, यतयः, वीतरागाः, यत्, इच्छन्तः, ब्रह्मचर्यम्, चरन्ति, तत्, ते, पदम्, संग्रहेण, प्रवक्ष्ये ॥

मध्ये (in between the eyebrows) योगबलेन च एव (by the practice of *Yoga*) उपैति तम् (enables him to get at Me) दिव्यम् परम् पुरुषम् (The Self-Effulgent *Parama-Puruṣa*, the Supreme Lord). (E.P.R. 9, 10).

Tr. 9, 10. "The Supreme Lord is Omniscient, Eternal, All-Controlling Principle, Subtlest of the subtle, Supreme Providence, Eternally Adolescent Human Form—inconceivable to human understanding, Self-Revealed like the self-luminous sun. His Self-Effulgent Eternal Beautiful Human Form transcends the ever-changing gloomy and deluding sphere of nature. When death draws near, do contemplate on that *Parama-Puruṣa*, the Supreme Lord of Eternal Beautiful Form, with steadied mind and unflinching devotion, keeping the *Prāṇa* (vital air) in between the two eyebrows by the practice of *Yoga* just mentioned. [This practice of *Yoga* is the means of concentrating the attention that it may not be deviated from the Central Integer (*Para-Brahman*) owing to the sufferings and troubles at the time of death]. This practice of *Yoga* enables a *Yogin* to get at Me, the *Parama-Puruṣa*.

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

मूर्धन्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ १३ ॥

P. Ch. 12. सर्वद्वाराणि, संयम्य, मनः, हृदि, निरुध्य, च, मूर्ध्नि, आधाय, आत्मनः, प्राणम्, आस्थितः, योगधारणाम् ॥

P. Ch. 13. ओम्, इति एकाक्षरम्, ब्रह्म, व्याहरन्, माम्, अनुस्मरन्, यः, प्रयाति, त्यजन्, देहम्, सः, याति, परमाम्, गतिम् ॥

E. P. R. 11. [अहम्—I] संग्रहेण प्रवक्ष्ये ते (shall now briefly tell you) तत् पदम् (that state) यत् (which) वेदविदः (the *Pañḍitas* versed in the *Vedic* lore) वदन्ति (call) अक्षरम् (*Akṣara*—*Parama-Puruṣa*), यत् विशन्ति (in whom dwell) यतयः (the austere ascetics) वीतरागाः (detached from worldly affinities), यत् इच्छन्तः (and yearning for Whom) [ब्रह्मचारिणः—the *Brahmacārins*] चरन्ति (observe) ब्रह्मचर्यम् (the life of chastity).

E. P. R. 12, 13. सः यः (He who) संयम्य (controlling) सर्वद्वाराणि (all the senses), मनः हृदि निरुध्य च (keeping the

Tr. 11. "I shall now tell you the process as to how to attain the ultimate goal, designated *Akṣara* (*Parama-Puruṣa*) by the *Pañḍitas* versed in the *Vedic* lore, in Whom dwell the austere ascetics detached from the slightest tinge of worldly affinities and for Whom the *Brahmacārins* observe the life of chastity.

Lord attainable by unflinching devotion

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

P. Ch. 14. अनन्यचेताः, सततम्, यः, माम्, स्मरति, नित्यशः, तस्य, अहम्, सुलभः, पार्थ, नित्ययुक्तस्य, योगिनः ॥

mind steadied in the heart), आधाय प्राणम् (keeping the *Prāṇa*, the vital air) मूर्ध्नि (in between the two eye-brows) आत्मनः योगधारणाम् आस्थितः (being deeply absorbed in *Samādhi* by the practice of *Yoga*), व्याहरन् (muttering) एकाक्षरम् ब्रह्म (the *Vedic Mantra*) ओम् (Om), माम् अनु-स्मरन् (and meditating constantly on Me) याति परमाम् गतिम् (attains to My Lotus Feet in the Blissful Realm), यः देहम् त्यजन् प्रयाति (when he leaves this mortal frame). (E.P.R. 12, 13).

E. P. R. 14. पार्थ (O Pārtha—Arjuna)! अहम् (I) सुलभः (am easily accessible) तस्य योगिनः (to that *Bhakti-Yogin*) नित्ययुक्तस्य (who is ever intent on Me) स्मरति (and remembers) माम् (Me) सततम् (at all times) नित्यशः (under all circumstances) अनन्यचेताः (with single-minded and unsullied devotion).

Tr. 12-13. "By practising the above *Yoga*, he who controls the mind and the senses, keeps the *Prāṇa* (vital air) in between the two eyebrows and mutters the *Vedic Mantra* 'ॐ', 'Om', attains My Lotus Feet in the Blissful Realm, when he leaves this mortal frame.

*Unalloyed devotion frees one
from Māyik bondage*

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

P. Ch. 15. माम्, उपेत्य, पुनः, जन्म, दुःखालयम्, अशाश्वतम्,
न, नाप्नुवन्ति, महात्मानः, संसिद्धिम्, परमां गताः ॥

E. P. R. 15. माम् उपेत्य (Having attained Me), महात्मानः
(pure devotees) न नाप्नुवन्ति (are not subject to) पुनर्जन्म
(rebirth) दुःखालयम् (which is full of misery) अशाश्वतम्
(and is liable to destruction). परमां संसिद्धिम् गताः
(having attained the acme of their desires).

Tr. 14. "O Arjuna! I am easily accessible to that
Bhakti-Yogin who is ever-intent on Me and remembers
Me at all times and under all circumstances with single-
minded and unsullied devotion.

Exp. 14. "*Karma-Miśrā Bhakti* (devotion where *Karma* pre-
dominates) was dealt with while explaining *Āra*, *Jijñāsu*,
Arthārthin, and *Jñānin* till they lead to the attainment of
liberation bereft of decrepitude and death. *Yoga-Miśrā Bhakti*
has been dealt with in this chapter (*Vide Śloka* 9, 10), giving,
at intervals, some hints for the realization of pure devotion.
Now, I shall deal with unflinching devotion. O Arjuna, I am
easily accessible to those who always remember Me with single-
minded and unsullied devotion; because that devotion is free
from all ulterior motives. In other words, I am not accessible
or intelligible to those who resort to *Karma-Miśrā Bhakti*,
Jñāna-Miśrā Bhakti, or *Yoga-Miśrā Bhakti*, i.e., devotion where
Bhakti plays only a subordinate part, either to *Karma*, *Jñāna* or
Yoga.

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।

माम् उपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

P. Ch. 16. आब्रह्मभुवनात्, लोकाः, पुनः, आवर्तिनः, अर्जुन, माम्, उपेत्य, तु, कौन्तेय, पुनः, जन्म, न, विद्यते ॥

E. P. R. 16. अर्जुन (O Arjuna)! लोकाः (All the worlds) आब्रह्मभुवनात् (from *Brahmaloka* downwards) पुनः आवर्तिनः (are subject to rebirth). कौन्तेय (O Son of Kuntī)! माम् उपेत्य तु (But having taken absolute shelter in Me) [and having cling to the cult of pure *Bhakti*] पुनः जन्म न विद्यते (there is no rebirth.)

Tr. 15, "Great devotees are not subject to rebirth which is full of misery and is liable to destruction, because they have attained the acme of their desires, which is eternal service to Me, (the All-Beautiful Eternal Supreme Lord, in their unalloyed existence).

Tr. 16. "O Arjuna! All the worlds from *Brahmaloka* downwards are subject to rebirth. But O son of Kuntī! he who takes absolute shelter in Me (and clings to the cult of pure *Bhakti*) is not liable to reborn.

Exp. 15. Unadulterated, single-minded loving devotion to the Lotus Feet of the Supreme Lord Śrī Kṛṣṇa is the criterion of *Bhakti*. Setting aside all fruits of *Karma*, *Jñāna* and *Yoga*, he, who practises pure devotion with undeviated attention, attains His Lotus Feet in the long run.

Exp. 16. "All the worlds including *Brahma-Loka* are subject to the cyclic law. But, O son Kuntī, he who absolutely takes shelter in Me and clings to the cult of pure *Bhakti*, surely breaks

Brahmā's span of life elucidated

सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः ।

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

P. Ch. 17. सहस्रयुगपर्यन्तम्, अहः, यत्, ब्रह्मणः, विदुः, रात्रिम्, युगसहस्रान्ताम्, ते, अहोरात्रविदः, जनाः ॥

E. P. R. 17. ते जनाः ये (Those who) विदुः (know) यत् (that) सहस्रयुगपर्यन्तम् (thousand four-ages) ब्रह्मणः (make a day of Brahmā) युगसहस्रान्ताम् (and another thousand four-ages) ब्रह्मणः रात्रिम् (make a night of Brahmā) अहो-रात्रविदः (are the knowers of Brahmā's day and night).

Tr. 17. "Those who know that thousand four-ages make a day of *Brahmā* and another thousand four-ages make a night of *Brahmā* are the knowers of *Brahmā*'s day and night.

the round of births and deaths, *i.e.*, is not liable to be reborn. The purport of the statement that *Karma-Yogins*, *Jñāna-Yogins*, *Aṣṭāṅga-Yogins*, or *Karma-Jñāna-predominating Bhakti-Yogins* are exempted from rebirth, means that, if unsullied devotion be the ultimate end of their respective practices, they are not liable to be born again, because of their taking recourse to *Kevala Bhakti* which ensures perfect liberation from the stains of the above practices of *Karma*, *Jñāna* and *Yoga*. (Exp 16).

Exp. 17. "Thousand four-Yugas make a day of *Brahmā*, another thousand four-Yugas make a night of *Brahmā*. Three hundred and sixty such days make one year of *Brahmā*. Hundred such years make the whole span of his life. If he is steadfastly attached to the Supreme Lord Śrī Kṛṣṇa, he is liberated. When such is the case with *Brahmā*, what to speak of the *Sannyāsins* living in the *Brahma-Loka* who are also, liable to be reborn.

अव्यक्ताद्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥

P. Ch. 18. अव्यक्तात्, व्यक्तयः, सर्वाः, प्रभवन्ति, अहरागमे, रात्र्यागमे, प्रलीयन्ते, तत्र, एव, अव्यक्तसंज्ञके ॥

E. P. R. 18. अहरागमे (When the day of Brahmā dawns) [i.e. creation begins] सर्वाः (all) व्यक्तयः (beings—sentient and insentient) [including those in *Brahmaloka*] प्रभवन्ति (are made manifest) अव्यक्तात् (from the

One *Manvantara* is 1/4th part of a day of Brahmā, which is called *Kalpa*. Of the four *Yugas* called *Satya*, *Tretā*, *Dvāpara*, and *Kali*, the first is of 1728000 years, the second of 1296000 years, the third of 864000 years, and the last of 432000 years. So, all the four *Yugas* together consist of 4320000 years. A thousand of such four-*Yugas*, i.e., 4320000000 years make fourteen *Manvantaras* or one day of Brahmā; hence both day and night would be 8640000000 years or double the said number of years. One year of Brahmā will thus be of 8640000000 × 360 days = 3110400000000 years. Brahmā's lifetime being 100 years, it would come to 311040000000000 years of our calculation.

Creation takes place, when *Kalpa* begins at day, and cataclysm of the world takes place, when *Kalpa* ends at the approach of night. Fourteen *Avatāras* manifest themselves in each day of Brahmā. So, in one month of Brahmā there are 420, in one year (12 months) 5040, and in one hundred years (the lifetime of Brahmā) 504000 *Manvantara-Avatāras*.

1 *Manvantara* = $1000 \div 14 = 71\frac{3}{7}$ four *Yugas*, i.e., in every *Manvantara*, four-*Yugas* revolve $71\frac{3}{7}$ times. The present *Manvantara-Avatāra* is *Vaivasvata Manu*, the seventh *Manvantara* of the *Śveta-Varāha-Kalpa*.

The present *Kali-Yuga* is the 28th four-ages or *Yuga* of that *Manvantara*. *Jīvas* are destined to births and rebirths in each *Kalpa*, until complete liberation is attained. (Exp, 17).

Creation and cataclysm explained

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

P. Ch. 19. भूतग्रामः, सः, एव, अयम्, भूत्वा, भूत्वा, प्रलीयते, रात्र्यागमे, अवशः, पार्थ, प्रभवति, अहरागमे ॥

Causal Unmanifest Principle known as *Avyakta*) रात्र्यागमे (At the approach of the night of Brahṁā) प्रलीयन्ते (cataclysm takes place) तत्र एव अन्यत्संज्ञके (and all beings become unmanifest in that Principle called *Avyakta*). (E.P.R. 18).

E. P. R. 19. पार्थ (O Pārtha—Arjuna)! अयम् सः एव भूतग्रामः (The multitude of beings) भूत्वा भूत्वा (again and again assume shape) अहरागमे (at the dawn of the day of Brahṁā) प्रलीयते (and dissolve) रात्र्यागमे (at the

Tr. 18. “When the day of Brahṁā dawns (creation begins), all beings, sentient and insentient (including those in *Brahmaloka*), are made manifest from the Causal Unmanifest Principle known as *Avyakta*. At the approach of the night of Brahṁā cataclysm takes place and all beings become unmanifest in that Principle called *Avyakta*.

Exp. 18. “The gods, mankind, and animals within the three worlds are liable to births and deaths including those living in *Brahma-Loka*. The reason is that the creation of the world is made manifest from the causal unmanifest principle known as *Avyakta*; in other words, creation begins when the day of Brahṁā dawns and cataclysm takes place at the approach of the night of Brahṁā.

Eternal nature of Unmanifest Principle

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

P. Ch. 20. परः, तस्मात्, तु, भावः, अन्यः, अव्यक्तः, अव्यक्तात्, सनातनः, यः, सः, सर्वेषु, भूतेषु, नश्यत्सु, न, विनश्यति ॥

approach of the night of Brahmā) [पुनः—and again] प्रभवति (they come into existence) अवशः (under the influence of the law of *Karma*). (E.P.R. 19).

E. P. R. 20. सनातनः तु (But the Eternal) अव्यक्तः यः भावः (Unmanifest Principle) परः अन्यः (is beyond, more excellent than and superior to) तस्मात् अव्यक्तात् (that causal unmanifest principle known as *Avyakta*) [as mentioned in *Sloka* 18]. सर्वेषु भूतेषु नश्यत्सु [अपि] (Even when all beings and elements perish) सः (that Eternal Unmanifest Principle) न विनश्यति (is not destroyed).

Tr. 19. “Thus multitude of beings, both sentient and insentient, come into existence at the dawn of the day of Brahmā and dissolve at the approach of the night of Brahmā; they again assume shape at the approach of dawn of the day of Brahmā under the influence of the law of *Karma*.

Tr. 20. “But the Eternal Unmanifest Principle is beyond more excellent than and superior to that causal unmanifest principle known as *Avyakta* (as mentioned in *Sloka* 18). Even at the great cataclysm, that Eternal Unmanifest Principle is not destroyed.

Parama-Puruṣa explained

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

P. Ch. 21. अव्यक्तः, अक्षरः, इति, उक्तः, तम्, आहुः, परमाम्, गतिम्, यम्, प्राप्य, न, निवर्तन्ते, तत्, धाम, परमम्, मम ॥

P. Ch. 22. पुरुषः, सः, परः, पार्थ, भक्त्या, लभ्यः, तु, अनन्यया, यस्य, अन्तःस्थानि, भूतानि, येन, सर्वम्, इदम्, ततम् ॥

E. P. R. 21. अव्यक्तः (That Eternal Unmanifest Principle) इति उक्तः (is known as) अक्षरः (*Akṣara*—*Parama-Puruṣa*), तम् (Who) आहुः (is called) परमाम् गतिम् (the highest ultimate end) [of all beings—sentient and insentient]. तत् (That Eternal Unmanifest Principle) मम परमम् धाम (is My Eternal Blissful Realm), यम् प्राप्य (attaining Which) न निवर्तन्ते (*Jīvas* never return).

E. P. R. 22. पार्थ (O Pārtha)! सः परः पुरुषः (That *Parama-Puruṣa*) यस्य (in Whom) भूतानि (all beings)

Exp. 20. "The Eternal Unmanifest Principle is so very excellent and superior to the above causal unmanifest principle *Avyakta* mentioned in Śloka 18, that even at the cataclysm that External Unmanifest Principle is not destroyed, because it is Eternal. The Causal Unmanifest Principle refers to *Hiraṇyagarbha* (*Brahman*).

*Sequel of death at
Uttarāyana and Dakṣiṇāyana*

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।

प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥

P. Ch. 23. यत्र, काले, तु, अनावृत्तिम्, आवृत्तिम्, च, एव, योगिनः, प्रयाताः, यान्ति, तम्, कालम्, वक्ष्यामि, भरतर्षभ ॥

अन्तःस्थानि (exist) येन (and by Whom) इदम् सर्वम् तत्तम् (all this world is permeated and pervaded) लभ्यः तु (is attainable) अनन्यया भक्त्या (by unswerving single-minded devotion). (E.P.R. 22).

E. P. R. 23. भरतर्षभ (O Bharatarṣabha)! अहम् (I) वक्ष्यामि (shall now tell you) तम् कालम् (about the time) यत्र काले प्रयाताः (when departing from this world), योगिनः (the Yogins) यान्ति (attain) अनावृत्तिम् (final liberation) आवृत्तिम् च (or a return to Samsāra).

Tr. 21. "That Eternal Unmanifest Principle is known as *Akṣara* (*Parama-Puruṣa*), Who is the highest ultimate end of all beings, sentient and insentient. Know that Eternal Unmanifest Principle to be My Eternal Blissful Realm, from Which, when ensconced, no traveller ever returns i.e. is not born again.

Tr. 22. "That *Parama-Puruṣa*, the Presiding Deity of that Eternal Blissful Realm, is attainable by unswerving single-minded devotion. O Pārtha, all beings, sentient and insentient, exist in Him and He exists in them as *Antaryāmin* (Indwelling Guide). (He is also known as the All-Pervading *Paramātmān*).

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

P. Ch. 24. अग्निः, ज्योतिः, अहः, शुक्लः, षण्मासाः, उत्तरायणम्, तत्र, प्रयाताः, गच्छन्ति, ब्रह्म, ब्रह्मविदः, जनाः ॥

E. P. R. 24. ब्रह्मविदः जनाः (Those who are versed in the knowledge of *Brahman*) गच्छन्ति ब्रह्म (attain to *Brahman* and are never subject to rebirth), तत्र प्रयाताः (if they pass away at the time) [यत्—when there is a coincidence) of the principle of any of the presiding deities] अग्निः (of fire), ज्योतिः (of light), अहः (of auspicious day), शुक्लः (of bright fortnight) षण्मासाः उत्तरायणम् (or of the six months of the sun in the northern orbit *i.e.* the sun's passage to the north of the equator—known as *Uttarāyana*).

Tr. 23. “O Bharataśabha ! I shall now tell you about the time when departing from this world, the *Yogins* attain final liberation or further bondage.

Exp. 23. “O Bharataśabha, I will now tell you that I am easily accessible to My true devotees, but those who have not taken recourse to pure and undeviated devotion owing to their anti-devotional attitudes of *Karma*, *Jñāna*, and *Yoga*, find it very difficult to attain to My Lotus Feet, because their time of departure from this world and the paths followed by them are confined within the four walls of time and space. I shall tell you about the time when after death the soul of *Yogin* would either get freed or further bound.

Karma-Yogin bound to be reborn

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।

तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

P. Ch. 25. धूमः, रात्रिः, तथा, कृष्णः, षण्मासाः, दक्षिणायनम्, तत्र, चान्द्रमसम्, ज्योतिः, योगी, प्राप्य, निवर्तते ॥

E. P. R. 25. योगी (*Karma-Yogin*) निवर्तते (is reborn) [प्रयातः—when he passes away] तत्र (at the time when) धूमः (the deities—of the smoke), रात्रिः (of night), कृष्णः (of dark fortnight) तथा (and) षण्मासाः दक्षिणायनम् (of the six months of the sun's southern orbit) चान्द्रमसं ज्योतिः प्राप्य (and of the moon's orb—, preside).

Tr. 24. “Those who are versed in the knowledge of *Brahman* attain to *Brahman*; if they breathe their last at the time of ‘*Agni*’ and ‘*Jyotis*’ (the presiding deities of fire and light), of ‘*Ahas*’ (presiding deity of day), of ‘*Sukla*’ (the presiding deity of bright fortnight) and of ‘*Uttarāyana*’ the presiding deity of the six months of the sun passing the northern orbit, *i.e.*, the sun's passage to the north of the equator.

Exp. 24. It means that a *Yogin* attains *Brahman* and is never subject to rebirth, when there is a coincidence of any of the principles of *Agni*, *Jyotis*, *etc.*, with the cheerful disposition of the mind of a *Yogin* at the time of his death. *Uttarāyana* means the sun's passage in his northern course for six months, *viz.*, from 22nd March to 23rd September, and *Dakṣiṇāyana* means the sun's passage in his southern course for six months, *viz.*, from 24th September to 21st March.

Distinctive paths of light and darkness

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।

एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ २६ ॥

P. Ch. 26. शुक्लकृष्णे, गती, हि, एते, जगतः, शाश्वते, मते, एकया, याति, अनावृत्तिम्, अन्यया, आवर्तते, पुनः ॥

E. P. R. 26. एते हि शुक्लकृष्णे गती (These two paths of light and darkness) मते (are known) शाश्वते (as the two eternal tracks) जगतः (of the world). [योगी—A *Yogin*] याति अनावृत्तिम् (is not liable to be born again) एकया (if he passes away during the path of light *i.e.* *Uttarāyana*), आवर्तते पुनः (and is bound to be born again) अन्यया (if he breathes his last during the path of darkness *i.e.* *Dakṣiṇāyana*).

Tr. 25. “*Karma-Yogins* are reborn, when they pass away at the time when the deities—of smoke, night, dark fortnight, the six months of the sun’s southern path and the moon’s orb—preside.

Tr. 26. “The paths of light and darkness are the two eternal tracks of the world upon which the departed souls shall have to tread. A *Yogin* is not liable to be born again, if he passes away during the path of light, *i.e.* *Uttarāyana*, but he is bound to be born again if he breathes his last during the path of darkness *i.e.* *Dakṣiṇāyana*.

Exp. 25. After enjoying their heavenly pleasures for a certain period as a result of their pious deeds, *Karma-Yogins* are bound to be born again at the expiry of their virtues.

The bright six months of *Uttarāyana* are compared to the fully *Brahman*-realized state of mind of a *Yogin*, while the dark six months of the *Dakṣiṇāyana* are compared to the state of mind of a *Yogin* steeped in the gloom of nescience.

*Bhakti-Cult transcends the
above two paths*

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।

तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

P. Ch. 27. न, एते, सृती, पार्थ, जानन्, योगी, मुह्यति, कश्चन, तस्मात्, सर्वेषु, कालेषु, योगयुक्तः, भव, अर्जुन ॥

E. P. R. 27. पार्थ (O Pārtha)! कश्चन योगी (A *Bhakti-Yogin*) जानन् (knowing) एते सृती (these two eternal paths of light and darkness) न मुह्यति (is never deluded by the three qualities of *Māyā*) [and hence is not subject to birth and rebirth.] तस्मान् अर्जुन (Therefore O Arjuna)! भव (be) योगयुक्तः (a follower of the cult of pure *Bhakti*) सर्वेषु कालेषु (at all times and under all circumstances).

Tr. 27. “O Pārtha! A *Bhakti-Yogin* knowing these two eternal paths of light and darkness is never deluded by the three qualities of *Māyā*. Therefore, O Arjuna! be a follower of the cult of pure *Bhakti* at all times and under all circumstances.

Exp. 27 “The *Bhakti-Mārga*, (i.e., unsullied devotional path) transcends the above two paths of light and darkness. He who knows this distinction and takes recourse to *Bhakti-Mārga* is never deluded by the three qualities of *Māyā*, and hence, is not subject to birth and rebirth. O Arjuna! Just ponder over the troubles and tribulations that beset the other two paths, *Viz.* (i) *Jñāna* (i.e., the path of light), and (ii) *Karma* (i.e., the path of darkness) and follow the cult of pure *Bhakti* unconditionally and unreservedly at all times and under all circumstances.

वेदेषु यज्ञेषु तपःसु चैव, दानेषु यत् पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा, योगी परं स्थानमुपैति चाद्यम् ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे तारकब्रह्मयोगो नाम
अष्टमोऽध्यायः ॥

P. Ch. 28. वेदेषु, यज्ञेषु, तपःसु, च, एव, दानेषु, यत्, पुण्यफलम्, प्रदिष्टम्, अत्येति, तत्, सर्वम्, इदम्, विदित्वा, योगी, परम्, स्थानम्, उपैति, च, आद्यम् ॥

E. P. R. 28. योगी (The *Bhakti-Yogin*) विदित्वा (knowing) यत् पुण्यफलम् (the good results) प्रदिष्टम् (accruing from) वेदेषु (the study of the Vedas), यज्ञेषु (the performance of sacrifices), तपःसु (austerities) दानेषु च एव (and largesses) अत्येति (remains unconcerned in and indifferent to) तत् सर्वम् इदम् (all these), उपैति (and attains to) परम् स्थानम् (My Blissful Realm) आद्यम् (the ultimate Goal of pure devotion).

Tr. 28. “The *Bhakti-Yogin*, knowing the good results accruing from the study of the Vedas, the performance of sacrifices, austerities and largesses, remains unconcerned in and indifferent to all these and attains to My Blissful Realm, the ultimate Goal of pure devotion.

Exp. 28. “O Arjuna, if you strictly follow the *Bhakti-Mārga*, you will never be deprived of any fruits accruing from the study of the Vedas, the performances of sacrifices, austerities,

largesses and from *Karma*, *Yoga*, etc, Moreover, this *Bhakti-Mārga* will entitle you to attain to the highest ultimate end of Divine Love in My Blissful Realm, the acme of pure devotion."

Gist. This chapter describes the super-excellence of unalloyed devotion and of the attainment of the eternal realm whence, when ensconced, no traveller ever returns.

HERE ENDETH THE EIGHTH DISCOURSE

ENTITLED

TĀRAKA-BRAHMA-YOGA

QUESTIONS AND ANSWERS

CHAPTER VIII

Q. 1. What is meant by *Brahman*, *Adhyātma*, *Karma*, *Adhibhūta*, *Adhidaiva*, and *Adhiyajña*? (Ans. *Vide Śls. 3, 4*).

Q. 2. What is the result of recalling the Lord and uttering of *Pranava* at the time when one breathes his last? (Ans. *Vide Śls. 5, 13*).

Q. 3. What is the cause of attaining different bodies and different regions when one breathes one's last? (Ans. *Vide Śl. 6*).

Q. 4. To whom is God easily accessible and what is the result of God-realization? (Ans. *Vide Śls. 14, 15, 22*).

Q. 5. Who are conversant with the cyclic laws of *Brahmā's* day and night? (Ans. *Vide Śl. 17*).

Q. 6. What is the distinction between *Uttarāyana* and *Dakṣiṇāyana*? (Ans. *Vide Śls. 24, 25*).

Q. 7. Is there any alternate means or *Sādhana* for a *Shakta*? What is the acme of pure devotion? (Ans. *Vide Śl. 28*).

नवमोऽध्यायः

CHAPTER IX

RĀJA-GUHYA-YOGA

OR

THE PRINCIPLE THAT CONSTITUTES THE SUPREME SECRET

Summary:—The Lord proceeds to reveal to Arjuna the greatest secret constituting the supreme lore, the climax of all religions, which gives the clue to the acquisition of true knowledge of the self and of Godhead. Those who have no faith in Him fail to acquire it, *Śraddhā* or faith being the root of all transcendental knowledge. The Lord as the Efficient Cause manifests this universe through the agency of His *Māyik* Potency which is the Material Cause, and the *Jiva*-world from His Marginal *Jiva* Potency. So all, both sentient and insentient, are in Him, but the Lord is entirely different from and independent of them. Wonderful is His Sovereign *Yoga* Power. He is the Supporter, Indweller, and Preserver of all beings in the world. He is the Prime Cause and Stay of all that exist on earth, but He is detached from them all, just like the ether, which, though all-pervading, remains unattached to all atoms and molecules existing and moving in it. At the time of dissolution, all beings are dissolved into His *Prakṛti*, and they are released once more, when a new *Kalpa* begins again. But all these acts do not touch the Lord, as He is beyond His *Māyik Prakṛti*. The Supreme Lord retains His All-Beautiful Eternal Human Form intact despite His Descent on the mundane plane. The foolish, deluded by *Māyā*, disregard His Eternal Beautiful Adolescent Human Form, not knowing that He is the Supreme Lord of the whole universe and that He is the Lord of all lords. But his true

devotees, knowing Him as such, worship Him with pure intelligence and single-minded devotion. They incessantly sing His Name, Form, Attributes, Glorious Deeds in the association of the *Sādhus* and attain His eternal loving service in the blissful realm. The worshippers of Impersonal-*Brahman* may attain liberation or eternal life, if they cast aside their wrong conception of oneness with God or *Brahman* and betake themselves to devotion to Him as the Supreme Lord. The *Pratika* worshippers may attain to His Eternal Beautiful Form, if they forsake their henotheistic or polytheistic ideas which do not recognize the superiority of the Super-Excellent Form, Qualities and Entourage of the Supreme Lord Śrī Kṛṣṇa over all the minor gods. The knowers of the three Vedas and the drinkers of *Soma-Rasa* worshipping the Lord by sacrificial rites, enjoy celestial pleasure, on the expiry of which they are bound to come down again into the mortal world. But the Lord, out of deep attachment for and causeless mercy upon His devotees, supplies their daily necessities of life and takes all possible care for their upkeep, because they seek nothing but His devotional service to the exclusion of all other lordly boons, though voluntarily offered by Him. Those who worship the deities with faith must, of course, worship Him, but contrary to the Divine Law, because such worship instead of leading them to the attainment of the eternal bliss entangles them in mundane attachments. Whatever is offered to Him by a devotee who is self-controlled, be it a leaf, flower, fruit or water, if offered with a loving heart, is acceptable to the Lord with great pleasures as a gift of love. But he refuses to accept heaps of articles, however precious they may be, if offered by the worshippers of other gods simply out of pomp and show. The worshippers of the deities attain to them, but the worshippers of the Lord attain to Him. All oblations, all that is to be eaten and given, and all austerities to be practised, should be dedicated to Him, leaving their fruits to Him. When done in this way, all actions cease to serve as bondage. Then one becomes a real *Sannyāsin* and attains His Lotus Feet. The Lord knows no favouritism or communalism, since He is the same to all beings from the highest to the lowest. But he who loves Him ardently and whole-heartedly is loved

by Him. He, who worships Him with unflinching faith, single-minded devotion and love, is a *Sādhu*, even if he be addicted to evil habits. In the opinion of the Lord, he, who does not carp or scoff at an '*Ananya-Bhakta*' (single-minded devotee), who is not only a *Sādhu* by nature but a '*Dharmātmā*' (God-loving soul) as well, is to be reckoned as a *Sādhu*, because his attempts are well-resolved and righteous. By such conduct he will soon become a *Dharmātmā* and attain eternal bliss. Even those born of sinful wombs, women, *Vaiśyas* and *Śūdras* may attain the ultimate goal, if they worship the Supreme Lord with unsullied devotion. Then the Lord exhorts Arjuna to fix his mind on Him alone, to be always devoted to Him, perform all duties as a *Kṣatriya*, consecrating them to him, bow down to Him as His eternal servant, and be absorbed in His meditation. When he is thus unswervingly attached to Him, he shall attain Him and enter into His Blissful Realm as a devout servitor.

*Spiritual knowledge and Divine Love
as panacea for all world-evils*

श्रीभगवानुवाच

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १ ॥

P. Ch. 1. श्रीभगवान् उवाच—इदम्, तु, ते, गुह्यतमम्, प्रवक्ष्यामि, अनसूयवे, ज्ञानम्, विज्ञानसहितम्, यत्, ज्ञात्वा, मोक्ष्यसे, अशुभात् ॥

E. P. R. 1. श्रीभगवान् उवाच (The Supreme Lord said), प्रवक्ष्यामि ते “(I shall now tell you), अनसूयवे (as you are free from carping), इदम् (this) गुह्यतमम् (the most secret) विज्ञानसहितम् ज्ञानम् (Truth regarding My Transcendental

Rāja-Vidyā defined

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥

P. Ch. 2. राजविद्या, राजगुह्यम्, पवित्रम्, इदम्, उत्तमम्, प्रत्यक्षावगमम्, धर्म्यम्, सुसुखम्, कर्तुम्, अव्ययम् ॥

Knowledge and Divine Love) यत् ज्ञात्वा (knowing which) मोक्ष्यसे (you will attain freedom) अशुभात् (from all evils). (E.P.R. 1).

E. P. R. 2. इदम् (This) राजविद्या (is known as the supreme lore), राजगुह्यम् (the supreme secret) पवित्रम् (and is eternally pure and excellent). प्रत्यक्षावगमम् (It gives real knowledge of self), धर्म्यम् (is the climax of all religions), कर्तुम् सुसुखम् (is easily accessible to all) अव्ययम् (and is unchangeable and eternal).

Tr. 1. The Supreme Lord said, "O Arjuna, as you are free from carping, I will now tell you the most secret truth regarding My Transcendental Knowledge and Divine Love, knowing which you will attain freedom from all evils."

Exp. 1. "The philosophy of soul described in chapters II and III may be said to be a secret truth; the Transcendental Knowledge of the Supreme Lord based on the cult of *Bhakti*, described in chapters VII and VIII, is a greater secret, but the greatest secret, I am now going to reveal to you, is the unadulterated devotion which, if strictly followed, will enable you to transcend the three qualities of *Māyā* and realize the self in its true perspective.

Faith as root of spiritual knowledge

अश्रद्धाऽनाः पुरुषा धर्मस्यास्य परन्तप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

P. Ch. 3. अश्रद्धाऽनाः, पुरुषाः, धर्मस्य, अस्य, परन्तप, अप्राप्य, माम्, निवर्तन्ते, मृत्युसंसारवर्त्मनि ॥

E. P. R. 3. परन्तप (O Arjuna)! अश्रद्धाऽनाः पुरुषाः (Those who have no faith) [in Me] अस्य धर्मस्य (and in pure devotional love for Me) माम् अप्राप्य (fail to attain to Me) निवर्तन्ते (and come back) मृत्युसंसारवर्त्मनि (to the path of death and transmigration).

Tr. 2. “This is known as *Rāja-Vidyā* (supreme lore) or *Rāja-Guhya* (supreme secret) and is eternally pure and excellent. It gives the true knowledge of the self (*Vide Bhāg. XI, 2, 42*). It is the climax of all religions (*Vide Bhāg. IV, 31, 14*). It is easily accessible to all, (being free from the troubles of *Karma*, *Jñāna* and other mundane principles). It is unchangeable and eternal (as it transcends the three qualities of *Māyā*).

Tr. 3. “O Parantapa! Those who have no faith in Me, fail to acquire this knowledge of pure devotional love for Me and are, therefore, hurled into the vortex of endless sufferings and miseries in the world.

Exp. 3. “Faith is at the root of this transcendental knowledge; because pure devotional love which is the climax of this knowledge sprouts at first, in the form of faith in the heart of a novice in the spiritual practice.

*All beings exist in the Lord
and the Lord in all*

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

P. Ch. 4. मया, ततम्, इदम्, सर्वम्, जगत्, अव्यक्तमूर्तिना, मत्स्थानि, सर्वभूतानि, न, च, अहम्, तेषु, अवस्थितः ॥

E. P. R. 4. इदम् सर्वम् जगत् (This whole universe) ततम् (is pervaded) मया अव्यक्तमूर्तिना (by My Unmanifest Eternal Principle *i.e.* *Paramātman*). सर्वभूतानि (All beings, sentient and insentient) मत्स्थानि (exist in Me, as I am the Prime Cause of all causes). अहम् च (But I) न अवस्थितः (do not exist) तेषु (in them) [as I am entirely different from and independent of them].

Tr. 4. "This whole universe is pervaded by My Unmanifest Eternal Principle (*Paramātman*). All beings, sentient and insentient exist in Me (as I am the Prime Cause of all causes). But I do not exist in them (as I am entirely different from and independent of them).

Exp. 4. "I am the All-Pervading Transcendental Personality. All beings, sentient and insentient, exist in Me and I, as the All-Knowing *Paramātman* always exist in them, like the earth in earthen pot or gold in gold-ornaments. That this world is a transformation of My Self is entirely groundless and hence untrue. I am the Absolute Self-Effulgent Entity. This world has come into existence from My Eternal *Māyik* Potency, and the *Jīva* world from My Marginal *Jīva* Potency. So, all beings have their origin in Me, but not so rooted in them and I, inasmuch as I am entirely different from and independent of them.

*Lord as Supporter, Indweller and
Preserver of all beings*

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥

P. Ch. 5. न, च, मत्स्थानि, भूतानि, पश्य, मे, योगम्,
ऐश्वरम्, भूतभृत्, न, च, भूतस्थः, मम, आत्मा, भूतभावनः ॥

E. P. R. 5. भूतानि च (Beings) न मत्स्थानि (do not exist in My real Self). पश्य (Behold) मे (My) ऐश्वरम् (Sovereign) योगम् (Yoga Power). मम आत्मा (My Immanent Self, *Paramātmā*) भूतभृत् (is the Supporter) भूतभावनः (and Preserver of all beings in the world), न च भूतस्थः (but I do not exist in them *i.e.* I am Independent of all worldly concerns).

Tr. 5. “Beings do not exist in My Real Self. Behold My Sovereign *Yoga* Power. My Immanent Self (*Paramātmā*) is the Supporter and Preserver of all beings in the world, but I do not exist in them (*i.e.* I am Independent of all worldly concerns).

Exp. 5. “That ‘all beings exist in Me’ does not mean that they exist in My Real Self, but exist in My External *Māyik* or Cosmic Potency—a fact not at all comprehensible to human reasoning. Behold, then, and know it to be My Sovereign *Yoga* Power. I work through the agency of My *Māyik* Potency. Hence, know Me as the Supporter, Indweller, and Preserver of all beings in the world. Although I am the Prime Cause and Stay of all that exist on earth, I am really dissociated from all mundane things. My Body and Self being One and the Same, I am independent of all worldly concerns.

*Lord absolutely independent
of all objects*

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

P. Ch. 6. यथा, आकाशस्थितः, नित्यम्, वायुः, सर्वत्रगः, महान्, तथा, सर्वाणि, भूतानि, तत्स्थानि, इति, उपधारय ॥

E. P. R. 6. यथा (Just as) वायुः (air) सर्वत्रगः (is all-pervading), महान् (expansive) नित्यम् आकाशस्थितः (and ever existing in ether) [but the ether is separate from it], तथा (so) सर्वाणि भूतानि (all beings) मत्स्थानि (exist in Me) [but I do not exist in them]. उपधारय इति (Know this as true).

Tr. 6. “Just as air is all-pervading, expansive and ever existing in ether (but the ether is separate from it), so all beings exist in Me (but I do not exist in them). Know this as true.

Exp. 6. “Just as a *Jīva*, by supporting and maintaining his body exists in the body without any attachment, so also though All-Pervading, upholding and maintaining all being and elements, I do not dwell in them, because I am the Absolute and am independent of all. Such sort of analogy does not always hold good. The principle, that though All-Pervading I do not dwell in beings and elements, is a paradox beyond human conception. Still, a more comprehensive illustration approaching the truth may be given here. The ether is all-pervading in which air and other minutest particles of atoms and molecules exist and are in motion, yet it being the container is detached from them. So My *Māyik* Potency being the cause and effect of all mundane phenomena, I am always independent of them like the ether. Though all things cannot exist without Me, I can exist without them, as I am absolutely independent.

Fate of fallen souls

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥

Origin of the Universe

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥

P. Ch. 7. सर्वभूतानि, कौन्तेय, प्रकृतिम्, यान्ति, मामिकाम्, कल्पक्षये, पुनः, तानि, कल्पादौ, विसृजामि, अहम् ॥

P. Ch. 8. प्रकृतिम्, स्वाम्, अवष्टभ्य, विसृजामि, पुनः, पुनः, भूतग्रामम्, इमम्, कृत्स्नम्, अवशम्, प्रकृतेः, वशात् ॥

E. P. R. 7. कौन्तेय (O son of Kuntī)! कल्पक्षये (At the end of world's age) सर्वाणि भूतानि (all beings) यान्ति (enter into) मामिकाम् प्रकृतिम् (My *Prakṛti*), पुनः कल्पादौ (and again when a new *Kalpa* begins) [अहम्—I] विसृजामि तानि (send them forth into this world).

E. P. R. 8. [अहम्—I] विसृजामि (create) पुनः पुनः (time and again) इदम् कृत्स्नम् भूतग्रामम् (this multitude of living beings) अवशम् (that are entirely dependent on) प्रकृतेः वशात् (and goaded by My *Prakṛti*) स्वाम् प्रकृतिम् अवष्टभ्य (through the agency of My *Māyik Potency*).

Tr. 7. "O son of Kuntī, all living beings enter into My *Prakṛti* at the end of the world's age and again, when a new *Kalpa* begins, I send them forth into this world (through the agency of My *Māyik Potency*).

*Lord indifferent to all
worldly actions*

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥

P. Ch. 9. न, च, माम्, तानि, कर्माणि, निबध्नन्ति, धनञ्जय,
उदासीनवत्, आसीनम्, असक्तम्, तेषु, कर्मसु ॥

E. P. R. 9. धनञ्जय (O Dhanañjaya)! तानि कर्माणि (Those actions) मां न निबध्नन्ति (are not binding on Me) असक्तम् (Who am entirely detached from) तेषु कर्मसु (those actions) उदासीनवत् आसीनम् (remaining like an Unconcerned Witness).

Tr. 8. “(This material universe is subject to My *Māyik* creative principle). This multitude of living beings, being dependent on and goaded by my *Prakṛti*, comes into existence, time and again, by My creative principle at My Own free will, (I being the Absolute).

Tr. 9. “O Dhanañjaya! Those actions are not binding on Me Who am entirely detached from those actions and am indifference to them like an Unconcerned Witness.

Exp. 9. “But O Dhanañjaya, these actions are not binding on Me. I am entirely detached from and nonchalant to them. But I am always attached to Transcendental Bliss accruing from the Divine Sports in My Blissful Abode. The two manifested worlds, *viz.*, the *Jīva* world and the universe, emanate from My two Potencies, *viz.*, the Intermediate *Jīva* Potency and the External *Māyik* Potency which indirectly enliven or support My Eternal Bliss. My Real Self is not in any way affected by these two Potencies or their actions. What those beings and elements

*Māyā-Prakṛti, being subservient to the Lord
produces this universe*

मयाध्यक्षेण प्रकृतिः सृयते सचराचरम् ।

हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

*The foolish and the ignorant disparage
the Lord's eternal Human Form*

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

P. Ch. 10. मया, अध्यक्षेण, प्रकृतिः, सृयते, सचराचरम्, हेतुना, अनेन, कौन्तेय, जगत्, विपरिवर्तते ॥

P. Ch. 11. अवजानन्ति, माम्, मूढाः, मानुषीम्, तनुम्, आश्रितम्, परम्, भावम्, अजानन्तः, मम, भूतमहेश्वरम् ॥

E. P. R. 10. कौन्तेय (O son of Kuntī)! प्रकृतिः (My *Prakṛti*) सृयते (brings forth) सचराचरम् (all things movable and immovable in this world) मया अध्यक्षेण (under my supervision). अनेन हेतुना (It is for this reason) जगत् विपरिवर्तते (that this world again and again comes into existence).

E. P. R. 11. मूढाः (Foolish persons) अवजानन्ति (disparage) माम् (Me) आश्रितम् मानुषीम् तनुम् (as I manifest Myself in a human form), अजानन्तः (not knowing) मम परम् भावम् (that I am the Supreme Spiritual Personality) भूतमहेश्वरम् (and the Supreme Lord of the Universe).

are doing under the influence of My *Māyā* serve indirectly to give colour and beauty to My Divine Revels in the Blissful Realm. Like an unconcerned witness, I always stand aloof from and am never involved in *Māyik* affairs. (Exp. 9).

Tr. 10. "O son of Kuntī, My *Prakṛti* brings forth all things, movable and immovable, in this world, under My supervision. It is for this reason that this world comes into existence.

Tr. 11. "Foolish persons disparage Me as I manifest Myself in a human form, not knowing that I am the Supreme Spiritual Personality and the Supreme Lord of the universe.

Exp. 10. "My predominance over all the actions of *Prakṛti* is palpable, when she brings forth these sentient and insentient worlds, completely guided by My glance, and they come into existence as the perverted reflections of My Eternal Blissful Realm.

Exp. 11. "The sum and substance of My saying is that My Eternal Form is *Sat-Cit-Ānanda* (Being-intelligence-Bliss). My Potencies act under My grace, but I am independent of those actions. I condescend Myself to appear to mundane view, out of My causeless grace, through My harmonizing Potency (*Yoga-Māyā*). I am above physical nature and her laws. I am Omnipotent and Self-Effulgent. I reveal Myself when I will. The ascription of infinitesimality, finitude or fallibility to Me is due to the crippled senses of *Māyā*-ridden souls. They are quite ignorant of My Supreme Personality. My Super-Excellent Beautiful Human Form is Transcendental, Eternally Adolescent and of Medium Stature. I reveal Myself through My inconceivable *Cit* Potency (*Yoga-Māyā*). Fools suppose this Eternal Beautiful Adolescent Human Form of Mine to be mortal, subject to the influence of *Māyā* but they do not know that I am the Supreme Lord of all macrocosm and microcosm. Hence, deluded by their deceptive empiric knowledge, they impute a wrong and superficial view to My Beautiful Eternal Human Figure, Whom My devotees, endowed with pure intelligence, behold as the Embodied Personality of the principles of *Sat*, *Cit*, and *Ānanda*. Fools misinterpret, misunderstand, misconceive, and disparage My Transcendental Personality, Whom they mistake for a mundane

Causes of their anti-devotional aptitude

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।

राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

P. Ch. 12. मोघाशाः, मोघकर्माणः, मोघज्ञानाः, विचेतसः, राक्षसीम्, आसुरीम्, च, एव, प्रकृतिम्, मोहिनीम्, श्रिताः ॥

E. P. R. 12. [ते—(They) अवजानन्ति (traduce Me)] श्रिताः (under the influence of) राक्षसीम् (demoniac) आसुरीम् (fiendish) एव च मोहिनीम् (and delusive) प्रकृतिम् (temperament); [as they are men of] मोघाशाः (vain hopes), मोघकर्माणः (vain enjoyments of heavenly pleasure), मोघज्ञानाः (who are deluded by the untenable theory of Impersonal *Brahman*) विचेतसः (and whose intelligence is enshrouded by the three qualities of *Māyā*).

Tr. 12. “They traduce Me under the influence of demoniac, fiendish and delusive temperament, as they are men of vain hopes, vain enjoyments of heavenly pleasure, who are deluded by the untenable theory of Impersonal *Brahman* and whose intelligence is enshrouded by the three qualities of *Māyā*.”

human form and even go to the length of deriding Me (witness—Śiśupāla, Kamsa and others) not knowing My Supreme Spiritual Personality, and that I am beyond the limits of time and space.” (Exp. 11).

Exp. 12. “It may be asked whence is this false imputation? Then listen to Me. Fiendish in nature, demon-like in temperament, deceitful and of ignoble mind, all hopes, actions and knowledge of the wicked prove abortive and come to nought. Their attention is diverted into vain hopes of enjoying celestial.

Nature of a true devotee and his worship

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

P. Ch. 13. महात्मानः, तु, माम्, पार्थ, दैवीम्, प्रकृतिम्, आश्रिताः, भजन्ति, अनन्यमनसः, ज्ञात्वा, भूतादिम्, अव्ययम् ॥

E. P. R. 13. पार्थ (O Pārtha)! महात्मानः तु (But the high-souled saints endowed with pure intelligence) भजन्ति (worship) माम् (Me) ज्ञात्वा (as) भूतादिम् अव्ययम् (the Primeval and unchangeable Source of all beings) अनन्यमनसः (with single-minded devotion) आश्रिताः (under the guidance of) दैवीम् प्रकृतिम् (their unsullied temperament).

Tr. 13. "O Pārtha! But the high-souled saints endowed with pure intelligence worship Me as the Primeval and Unchangeable Source of all beings with single-minded devotion under the guidance of their unsullied temperament.

pleasure as the fruit of virtuous deeds. They are debarred from acquiring pure knowledge due to their abject selfish action. If they at all seek after any knowledge, their intelligence is enshrouded by the wicked and untenable theory of Impersonal-*Brahman*. They think, out of illusion, that My Eternal *Sat-Cit-Ānanda Śyāmasundara* Form is *Māyik* and hence, inferior to *Brahman*, notwithstanding my *Īśvara*-hood. Vain hopes of heavenly enjoyments and dry wisdom of Abstract-*Brahman* are the respective goals of their worship. Although purification of heart is aimed at in the beginning, taking to My worship as means, their ultimate end is perfect absorption in Impersonal-*Brahman*, with the result that the divine nature of their real self is completely enwrapped by their fiendish and demoniac temperament. (Exp. 12).

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

P. Ch. 14. सततम्, कीर्तयन्तः, माम्, यतन्तः, च, दृढव्रताः, नमस्यन्तः, च, माम्, भक्त्या, नित्ययुक्ताः, उपासते ॥

E. P. R. 14. दृढव्रताः (Determined and firm in their vow), यतन्तः च (engaging all their activities to My service), सततम् माम् कीर्तयन्तः (having recourse to incessant chanting of My Holy Name), नमस्यन्तः च भक्त्या (and submitting themselves wholly to Me with loving devotion) [ते—they] उपासते (worship) माम् (Me) नित्ययुक्ताः (always in touch with My Lotus Feet).

Tr. 14. “Determined and firm in their vow, engaging all their activities to My service, having recourse to incessant chanting on My Holy Name and submitting themselves wholly to Me with all humility and sincerity, they worship Me always in touch with My Lotus Feet.

Exp. 13. “O Pārtha, those who are blessed with pure intelligence are known as ‘*Mahātmā*’ (high-souled saints) no doubt. Naturally of devotional aptitude, they worship Me as the Primeval, Eternal, and Unchangeable Source of all beings, movable and immovable, with single-minded devotion, regardless of the transient fruits of all actions and completely indifferent to the self-destructive abstract knowledge of Impersonal-*Brahman*.

Exp. 14. “Those great souls, endowed with pure intelligence, worship Me with a loving heart by having recourse to the nine-fold methods of devotion such as hearing, chanting incessantly, meditating on My Holy Name, Form, Qualities, Glorious Deeds, and Sports in My Blissful Kingdom. Their only ambition is to

Three kinds of non-spiritual worship defined

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥

P. Ch. 15. ज्ञानयज्ञेन, च, अपि, अन्ये, यजन्तः, माम्, उपासते, एकत्वेन, पृथक्त्वेन, बहुधा, विश्वतोमुखम् ॥

E P. R. 15. अपि च अन्ये (There are some who) विश्वतोमुखम् माम् उपासते (worship Me, The Lord of the universe) ज्ञानयज्ञेन यजन्तः (with the process of *Jñāna-Yajña*) एकत्वेन (with the knowledge of oneness with Godhead) बहुधा (or with the knowledge of manifold gods) पृथक्त्वेन (differing from Viṣṇu).

Tr. 15. "There are some who worship Me—The Lord of the universe—with the process of *Jñāna-Yajña* with the knowledge of oneness with Godhead or with the knowledge of manifold gods differing from Viṣṇu.

attain the eternal service of My Beautiful Śyāmasundara Form in My Blissful Abode. Determined and firm in vow, they engage all their activities—physical, mental, social, and spiritual, to the gratification of My Spiritual Senses. They always submit themselves to Me with all humility and sincerity, so that their minds may not be alienated from Me during their sojourn in this world. Just as the poor dance attendance upon the rich to maintain themselves, so also My devotees associate with the saints for learning the devotional practices of hearing, chanting, meditation *etc.* They are always strict in the observance of their vows and they incessantly sing My Glorious Deeds in order to attain My Eternal Loving Service in the Blissful Realm. (Exp. 14).

Worship of the Lord's Universal Form

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।

मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥

पिताहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रमोँकार ऋक्साम यजुरेव च ॥ १७ ॥

P. Ch. 16. अहम्, क्रतुः, अहम्, यज्ञः, स्वधा, अहम्, अहम्, औषधम्, मन्त्रः, अहम्, अहम्, एव, आज्यम्, अहम्, अग्निः, अहम्, हुतम् ॥

P. Ch. 17. पिता, अहम्, अस्य, जगतः, माता, धाता, पितामहः, वेद्यम्, पवित्रम्, ओँकारः, ऋक्, साम, यजुः, एव, च ॥

Exp. 15. "O Arjuna, I have told you the superiority of My genuine devotees over the *Ārta*, *Jijñāsu*, *Arthārthi* and *Jñānī Bhaktas*. Now, I shall tell you of three other kinds of *Bhaktas* who are inferior to the above four. They are (i) '*Ahaṁgrahopāsaka*' (worshipper of the theory that God and the *Jīva* are one), (ii) '*Pratikopāsaka*' (worshipper of minor gods), and (iii) '*Viśvarūpopāsaka*' (worshipper of the Universal Form). Of these, the *Ahaṁgrahopāsaka* is superior to the other two. Their egoism of oneness with God is a kind of *Yajña* in which they worship Impersonal-*Brahman*. The *Pratikopāsakas* are henotheists who think that Viṣṇu and the minor gods are identical and are the different manifestations of One Undifferentiated Abstract-*Brahman* imagined to assume such forms as Rāma, Kṛṣṇa, Śiva etc., for the good of the *Sādhakas*; while the last are nature-worshippers, much worse than the other two. *Ahaṁgrahopāsana* is a kind of *Jñāna-Yajña* superior to the worship of manifold gods such as the sun, Indra etc., as My '*Vibhūtis*' known as henotheism or polytheism, because this *Upāsana* aims at One *Brahman*. It is the fools (ignorant) that worship nature as God or the Universal Form.

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९ ॥

P. Ch. 18. गतिः, भर्ता, प्रभुः, साक्षी, निवासः, शरणम्, सुहृत्, प्रभवः, प्रलयः, स्थानम्, निधानम्, बीजम्, अव्ययम् ॥

P. Ch. 19. तपामि, अहम्, अहम्, वर्षम्, निगृह्णामि, उत्सृजामि, च, अमृतम्, च, एव, मृत्युः, च, सत्, असत्, च, अहम्, अर्जुन ॥

E. P. R. 16-19. अहम् ऋतुः (I am the *Agniṣṭoma-Yajña*), अहम् यज्ञः (I am the *Vaiśvadeva Yajña*), अहम् स्वधा (I am the offering), अहम् औषधम् (I am the Medicine), अहम् मन्त्रः (I am the Incantation), अहम् आज्यम् (I am the clarified butter), अहम् अग्निः (I am the Fire), अहम् हुतम् (I am the oblation). अहम् पिता माता (I am the Father and Mother), धाता (I am the Supporter), पितामहः (the Grandfather) अस्य जगतः (of this world), वेद्यम् (I am the Knowable), पवित्रम् (I am the Holy), ओङ्कारः (I am the *Pranava*) ऋक् साम यजुः एव च (The Vedas *Rk, Sāma* and *Yajuh*). गतिः (I am the Ultimate Goal of all), भर्ता (the Preserver), प्रभुः (the Supreme Lord), साक्षी (the Witness), निवासः (Abode), शरणम् (the Refuge), सुहृत् (the Friend), प्रभवः (the Source), प्रलयः (the End), स्थानम् (the Basis), निधानम् (the Primal Cause,) अव्ययम् बीजम् (and

the Eternal Seed). अर्जुन (O Arjuna)! अहम् तपामि (I am the Heat in summer), अहम् वर्षम् उत्सृजामि (I rain forth), निगृह्णामि च (and hold up as well the rain), अहम् अमृतम् (I am Immortality), मृत्युः च एव (as well as Death), सत् असत् च (I am the Gross and Subtle as well, or Being and Non-Being). (E.P.R. 16-19).

Tr. 16-19. "O Arjuna, I am the *Śrauta-Yajña* or *Agniṣṭoma* (the name of a sacrifice), the *Smārta-Yajña* or *Vaiśvadeva* (a kind of sacrifice to the gods in general), the 'Svadhū' (offering oblations to the manes), the Medicine, the Incantation, the Ghee (clarified butter), the Fire, the Sacrifice; the Father, the Mother, the Supporter, and the Grandfather of this world; the Knowable and the Holy Sound 'Om', the Vedas, viz., the Ṛk, the Sāma, and the Yajuh; the Highest End of all, the Preserver, the Shelter, the Friend, the Creation, the Substance, the Dissolution, the Primal Cause, the Unchangeable and the Eternal; the Heat in summer; the Cold in winter, the Water pouring forth from the cloud and the Vapour drawn by the sun as the cloud. I am the Nectar (liberation from the bondage and realization of self and of Godhead), and the Death (worldliness or forgetfulness of self and of God). O Arjuna, I am the Gross and the Subtle (Being and Non-being). (Such pantheistic meditation is a kind of worship of My Universal Form. I am the Father, i.e., the Progenitor of both the individual and the aggregate worlds, the Mother for holding this universe in My Womb, and the Grandfather, for, I am the Father of Brahmā, the god of creation).

Pious deeds and their results

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्टा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान्दिवि देवभोगान् ॥

P. Ch. 20. त्रैविद्याः, माम्, सोमपाः, पूतपापाः, यज्ञैः, इष्ट्वा, स्वर्गतिम्, प्रार्थयन्ते, ते, पुण्यम्, आसाद्य, सुरेन्द्रलोकम्, अश्नन्ति, दिव्यान्, दिवि, देवभोगान् ॥

E. P. R. 20. त्रैविद्याः (The performers of fruitive action mentioned in the three Vedas) प्रार्थयन्ते (seek) स्वर्गतिम् (heavenly pleasures) यज्ञैः इष्ट्वा (by performing sacrifices), सोमपाः (by drinking the *Soma*-juice), पूतपापाः (and thus become purged of all sins). आसाद्य (After having attained) पुण्यम् सुरेन्द्रलोकम् (heaven by virtue of pious deeds), ते (they) अश्नन्ति (enjoy) दिव्यान् देवभोगान् (the celestial pleasures) दिवि (in heaven).

Tr. 20. “The performers of fruitive actions mentioned in the three Vedas, seek after heavenly pleasures by performing sacrifices (prescribed in the above Vedas), by drinking the *Soma*-juice and thus become purged of all sins. After having attained heaven by virtue of pious deeds, they enjoy the celestial pleasures in heaven.

Exp. 20. “Those that worship according to the three forms, mentioned in *Sloka* 15, may attain liberation (eternal life), if they cast aside all stains of mixed worship and betake themselves to pure devotion to Me as the Supreme Lord. The *Ahaṁgraha* worshipper may attain unalloyed devotion, if he abandons his wrong notion of oneness with God or *Brahman*. The *Pratīka* worshipper may attain My Eternal Beautiful Form

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥ २१ ॥

P. Ch. 21. ते, तम्, भुक्त्वा, स्वर्गलोकम्, विशालम्, क्षीणे, पुण्ये, मर्त्यलोकम्, विशन्ति, एवम्, त्रयीधर्मम्, अनुप्रपन्नाः, गतागतम्, कामकामाः, लभन्ते ॥

E. P. R. 21. तम् विशालम् स्वर्गलोकम् भुक्त्वा (Having fully enjoyed the celestial pleasures), ते (they) मर्त्यलोकम् विशन्ति (come down to this mundane world) क्षीणे पुण्ये (on the expiry of their merit). एवम् (Thus) कामकामाः (the fruitloving *karmins*), त्रयीधर्मम् अनुप्रपन्नाः (enraptured by the honeyed words of the three Vedas) लभन्ते (get only) गतागतम् (this going to and fro between heaven and earth).

in the association of the saints, if he forsakes his conception of henotheism or polytheism which does not recognize the worship and the superiority of the super-excellent Form, Qualities, Sports, and Realm of Viṣṇu over all other minor gods. Similarly, the worshipper of the Universal Form may worship My Transcendental Adolescent Form, if he gives up his unsteady and un-*Sāstric* worship of nature as God. But if, on the contrary, the above three classes of worshippers cherish a non-devotional attitude towards Me, the Supreme Lord, in their respective modes of worship, they are deprived of the eternal bliss, the acme of the cult of *Bhakti*. The worshippers of Impersonal-*Brahman* are engrossed in the dry polemic controversies of the illusory theory, owing to their apathy to or denial of Personal Godhead. The *Pratīka* worshippers are entangled by the bonds of actions prescribed in the above three Vedas, and being purged of sins by drinking the 'Soma' juice while performing the *Yajñas*, they long for heaven and attain heavenly enjoyment by virtue of their pious deeds. (Exp. 20).

*Special characteristics
of true devotees*

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

P. Ch. 22. अनन्याः, चिन्तयन्तः, माम्, ये, जनाः, पर्युपासते, तेषाम्, नित्याभियुक्तानाम्, योगक्षेमम्, वहामि, अहम् ॥

E. P. R. 22. अहम् (I) वहामि (supply) योगक्षेमम् (the daily necessities taking all possible care for the up-keep) तेषाम् (of those persons) नित्याभियुक्तानाम् (who are steadfastly attached to Me) ये जनाः (and who) पर्युपासते माम् (worship Me) अनन्याः (with single-minded devotion) चिन्तयन्तः (meditating constantly on My Lotus Feet).

Tr. 21. "Having enjoyed the vast celestial pleasures, they come down again to this world on the expiry of their merit. (Enthralled by the three qualities of *Māyā*), the fruitive action-mongers are enraptured by the honeyed words of the above three Vedas and are, therefore, hurled into the vortex of birth and rebirth, time and again (*Vide Bhāg. VI, 3, 25*).

Tr. 22. "I supply the daily necessities taking all possible care for the up-keep of those persons who are steadfastly attached to Me and who worship Me with single-minded devotion meditating constantly on My lotus Feet.

Exp. 22. "O Arjuna, do not think that the above fruit-seekers enjoy pleasures and that My devotees suffer pain. My devotees always think of Me with unsullied single-minded devotion. They

Worship of minor gods

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥

P. Ch. 23. ये, अपि, अन्यदेवताभक्ताः, यजन्ते, श्रद्धया, अन्विताः, ते, अपि, माम्, एव, कौन्तेय, यजन्ति, अविधिपूर्वकम् ॥

E. P. R. 23. कौन्तेय (O Son of Kuntī)! ते अपि ये (Those who) यजन्ते अन्यदेवताभक्ताः (are worshippers of other minor

accept all things that are favourable to My service and reject those that are detrimental thereto. So, they are eternally linked with Me by the tie of devotional love. They consecrate their all-in-all to Me without seeking any fruit therefrom. I supply all that is needful for them, *viz.*, their daily necessities, and take all possible care for their up-keep. The thing is that, though there is a semblance in the enjoyment of sense-objects between My devotees and the fruit-seekers, there is a gulf of difference between their respective modes of living. My devotees have surrendered everything to Me and it is My duty to bestow on them, and preserve carefully, what they are in need of. The special advantage of My devotees is that, after enjoying the sense-objects in a spirit of perfect dispassion, they are blessed with the eternal bliss, which the fruit-mongers are always deprived of. On the other hand, the *Pratīka* worshippers after enjoying their celestial pleasures come back to this world of action and again hanker after a lot of ephemeral pleasures. They know not what eternal bliss is, due to their ignorance. Though indifferent to all temporal things, I am deeply attached to My devotees and I feel delight in helping them in all possible ways. They want nothing but My favour, for which I am bound to supply their wants. They worship Me with steadfast attachment and unswerving faith, unmindful of personal comforts and necessities of life. So, they must have their requirements personally attended to by Myself. (Exp. 22).

*Kṛṣṇa as the Enjoyer and
Lord of all Yaज्ञnas*

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥

P. Ch. 24. अहम्, हि, सर्वयज्ञानाम्, भोक्ता, च, प्रभुः, एव,
च, न, तु माम्, अभिजानन्ति, तत्त्वेन, अतः, च्यवन्ति, ते ॥

gods) श्रद्धया अन्विताः (with faith) यजन्ति माम् एव (worship
Me indeed) अविधिपूर्वकम् (without prescribed rules).
(E.P.R. 23).

E. P. R. 24. हि (Because), अहम् एव (I) भोक्ता च (am the
Enjoyer) प्रभुः च (as well as the Lord) सर्वयज्ञानाम् (of all
sacrifices), ते तु (but they) न अभिजानन्ति (are quite

Tr. 23. “O Son of Kuntī! Those who are worshippers
of other minor gods with faith worship Me indeed without
prescribed rules.

Exp. 23. “In fact, I am the Supreme Lord of All-Being-
Intelligence and Bliss. There is none superior or equal to Me.
No god can exist independent of Me. I am the Transcendental
Principle of *Sat-Cit-Ānanda*. Those that worship other gods such
as the sun, Indra, etc., with a devout heart and full of faith
also worship Me, O son of Kuntī, though contrary to Divine
Law, because, they being deluded by the influence of My *Māyā*
do not know that those minor gods are the different manifesta-
tions of My *Māyik* Potency in the mundane plane and are
entirely dependent on Me. Those who worship them as such,
are law-ordained worshippers and are eligible to further
spiritual progress. But these who, knowing them to be eternal
and independent of Me, worship them without ordinance or
prescribed law, are, therefore deprived of the eternal bliss
derived only from My direct worship, as the Lord of all lords
and the God of all gods,

Results of Lord's different forms of worship

यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ २५ ॥

P. Ch. 25. यान्ति देवव्रताः देवान्, पितॄन्, यान्ति, पितृव्रताः, भूतानि, यान्ति, भूतेज्याः, यान्ति, मद्याजिनः, अपि, माम् ॥

ignorant of) तत्त्वेन माम् (the true knowledge of My Real Self), अतः (and so) [they] व्यवन्ति पुनः (fall again to the mundane plane). (E.P.R. 24.)

E. P. R. 25. देवव्रताः (The worshippers of other gods) यान्ति देवान् (go forth to them), पितृव्रताः (the worshippers of ancestors) यान्ति पितॄन् (go forth to them), भूतेज्याः (the worshippers of elements) यान्ति भूतानि (go forth to them), [while] मद्याजिनः (My worshippers) [यान्ति— (come)] माम् अपि (unto Me).

Tr. 24. “Because, I am the Enjoyer as well as the Lord of all sacrifices and because they are quite ignorant of the true knowledge of My Real Self, they degrade themselves again to the mundane plane.

Exp. 24. “I am the Enjoyer as well as the Lord of all sacrifices. Those who worship other gods, knowing them to be eternal and independent of Me, are known as *Pratīka* worshippers. They are quite ignorant of the true knowledge of My Real Self and thus deviated, they degrade themselves to the lower plane of the three dimensions, on account of their unprincipled and untenable worship. They may be endowed with bliss, provided they worship Me as the ultimate reality and the minor gods as My subordinate agents with powers delegated to function in their respective spheres.

*Lord accepts even the most humble
offering of a true devotee*

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ २६ ॥

P. Ch. 26. पत्रम्, पुष्पम्, फलम्, तोयम्, यः, मे, भक्त्या, प्रयच्छति, तत्, अहम्, भक्त्युपहृतम्, अश्नामि, प्रयतात्मनः ॥

E. P. R. 26. यः मे प्रयच्छति (Whatever is offered to Me) प्रयतात्मनः (by a devotee who is self-controlled), पत्रम् (be it leaf), पुष्पम् (flower), फलम् (fruit), तोयम् (or water), भक्त्या (with a loving and sincere heart), तत् अहम् अश्नामि (is acceptable to Me) भक्त्युपहृतम् (as a gift of love) [with great pleasure].

Tr. 25. "The worshippers of other gods, of ancestors and of the elements go forth to them respectively ; while My devotees (who worship My Eternal Transcendental Reality) come unto Me.

Tr. 26. " Whatever is offered to Me by a devotee who is self-controlled, be it leaf, flower, fruit or water, if offered with a loving and sincere heart, is acceptable to Me as a gift of love with great pleasure.

Exp. 25. "I am the Reality. The gods have no reality apart from Me. So, worshippers of other gods independent of Me attain non-real or ephemeral result of their worship. As is the worship so is the fruit. I am the Impartial Dispenser of fruits of men's actions, devotional or non-devotional (*Vide* Ch. III, 22, 23).

Exp. 26. " But I refuse to accept heaps of articles, however precious they may be, if offered by the worshippers of other gods, for the simple reason that they have no real love for Me

Karma-Misra Bhakti defined

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

P. Ch. 27. यत्, करोषि, यत्, अश्नासि, यत्, जुहोषि, ददासि, यत्, यत्, तपस्यसि, कौन्तेय, तत्, कुरुष्व, मदर्पणम् ॥

E. P. R. 27. कौन्तेय (O Son of Kuntī)! यत् करोषि (Whatever you do), यत् अश्नासि (whatever you eat), यत् जुहोषि (whatever you sacrifice), यत् ददासि (whatever you bestow as gift), यत् तपस्यसि (whatever austerity you perform), तत् मदर्पणम् कुरुष्व (consecrate them to Me).

Tr. 27. "O son of Kuntī! Whatever you do, eat, sacrifice, bestow as gift and perform as austerity, consecrate them all to Me.

and that they do so out of their pompous show and traditional faith in Me. The worship of the lesser deities, being an indirect and un-Śāstric mode of worship, is condemned by Me, inasmuch as the votaries of these demi-gods cannot approach Me, the Supreme Lord, with their imperfect knowledge of Me to Whom even a leaf, a flower, a fruit or a drop of water is acceptable as the most covetable offering, if made with loving devotion, and I readily enjoy these offerings as gifts of love (*Vide* Bhāg. X, 81, 14). (Exp. 26).

Exp. 27. In this connection *Vide* Ch. II, 47, 61; Ch. III, 9-16, 33; Ch. VIII, 7; Ch. XII, 6; Ch. XVIII, 57; and Bhāg. VII, 5, 23, 24; and XI, 2, 36, the purport of which is that none need fear the binding nature of any action, if it is done as an offering to the Supreme Lord in the Spirit of true renunciation or dispassion. "O son of Kuntī, the four classes of mixed devotees, *viz.*, *Ārta*, *Tijñāsu*, *Ārthārthin* and *Jñānin*, the three kinds of worship, *viz.*, *Ahaṁgraha*, *Pratīka* and *Viśvarūpa*, the

Niṣkāma-Karma-Yoga

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।

संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥

P. Ch. 28. शुभाशुभफलैः, एवम्, मोक्ष्यसे, कर्मबन्धनैः, संन्यासयोगयुक्तात्मा, विमुक्तः, माम्, उपैष्यसि ॥

E. P. R. 28. एवम् [कुर्वन्] (If you follow My advice), मोक्ष्यसे (you will be freed from) कर्मबन्धनैः (the bonds of action) शुभाशुभफलैः (good or bad resulting) [from fighting]. विमुक्तः (Thus liberated and harmonised), संन्यासयोगयुक्तात्मा (by being a *Sannyāsī* of *Niṣkāma-Karma-Yoga*) माम् उपैष्यसि (you shall attain Me).

Tr. 28. “Then, O Arjuna, if you follow My advice you will perfectly be a *Sannyāsī* of *Niṣkāma-Karma-Yoga*. You will be freed from the bonds of action, good or bad,

four kinds of *Yogas*, viz., *Sakāma-Karma*, *Niṣkāma-Karma*, *Jñāna* and *Aṣṭāṅga* and the true nature of pure devotion have been dealt with. Now, determine your position and duty among them. As a true hero of righteousness, you always incarnate with Me when I descend here, as a partner of My Deeds. You are neither an impartial *Śānta* nor a *Sakāma-Bhaktā* (fruit-seeker). So, you are to follow *Niṣkāma-Karma-Jñāna-Miśrā Bhakti*, i.e., devotion intermixed with action and knowledge, but without any desire for the fruits thereof. In that case, your duty will be this:—Whatever you do, eat, sacrifice, bestow, austerity or penance you perform, consecrate them to Me. In vain do the fruit-seekers offer their actions to Me (from their traditional faith) with an ulterior motive. But you are not a fruit-seeker. As a devotee, you should, therefore, perform your duties, leaving their results to Me. (Exp. 27).

*Lord—partial to His devotees, despite
His impartial nature*

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥२९॥

P. Ch. 29. समः, अहम्, सर्वभूतेषु, न, मे, द्वेष्यः, अस्ति, न, प्रियः, ये, भजन्ति, तु, माम्, भक्त्या, मयि, ते, तेषु, च, अपि, अहम्॥

E. P. R. 29. अहम् समः (I am the same) सर्वभूतेषु (to all beings) [from the highest to the lowest], [so] न मे द्वेष्यः अस्ति (I have neither foe) न प्रियः (nor friend). ते तु ये (But those who) भजन्ति माम् (worship Me) भक्त्या (with loving devotion), मयि (dwell in Me) अहम् च अपि तेषु (and I also dwell in them).

resulting from fighting. Thus liberated and harmonized by *Niṣkāma-Karma-Yoga*, you shall attain Me, i.e., realize all truths about Me (*Vide* Bhāg. IV. 14, 5). (Tr. 28).

Tr. 29. “I am the same to all beings from the highest to the lowest, so I have neither foe nor friend. But those who worship Me with loving devotion dwell in Me and I dwell in them.

Exp. 29. “Mysterious are My ways. I am the same to all beings, having neither foe nor friend. In them I dwell and they in Me, who are lovingly devoted to Me. As the Supreme Lord, I know no favouritism or communalism, as I am the Same to all beings from the highest to the lowest. But it is My special characteristic that I love them who love Me ardently and sincerely.

*Single-minded devotee to be regarded as Sādhū
despite his lapses, if any*

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

P. Ch. 30. अपि, चेत्, सुदुराचारः, भजते, माम्, अनन्यभाक्, साधुः, एव, सः, मन्तव्यः, सम्यक्, व्यवसितः, हि, सः ॥

E. P. R. 30. अपि चेत् सुदुराचारः (Though a man of evil conduct of serious nature), भजते माम् (he who worships Me) अनन्यभाक् (with unswerving faith and single-minded devotion) सः मन्तव्यः (shall be considered) साधुः एव (as a *Sādhū* i.e. a saint), हि (because) सः (he) सम्यक् व्यवसितः (is well-resolved).

Tr. 30. “ Though a man of very bad conduct, he who worships Me and Me alone with unswerving faith and single-minded devotion and love, shall be considered a *Sādhū*, i.e., a saint, because, he is well-resolved (and has resorted to the path of righteousness).

Exp. 30. Wherefore his mission of life is single-minded service of the Lord, he is to be regarded as a *Sādhū*, though there might be some foreign elements in his conduct, but they will soon be dispelled by the grace of God and by association with the *Sādhū*. The term ‘*Sudurācāra*’ should be clearly understood. Conduct that guides the life of a fallen soul is of two kinds, viz., external and internal. All conducts of life such as purity, piety, partaking of nutritious diet etc., in regard to the physical, mental, and social amelioration are said to be external or relative; while those that are conducive to the realization of self and of Godhead are said to be internal or unmixed function of self proper. In conditioned state, an inevitable relation exists between the external and the internal

conduct of life. The external conduct cannot be ignored, even when the unalloyed devotional service forms an integral part of a man's life. All kinds of ills, wrong predilections, prejudices and doubts vanish, as soon as pure devotion is awakened in the heart. Relishing love for Śrī Kṛṣṇa increases in proportion as the affinity for mundane relativities decreases. Unless and until this canker of worldly affinity is fully eradicated from the heart, evil conduct is apt to commit its forcible entry into frail humanity; but it is soon curbed down by the loving aptitude for Śrī Kṛṣṇa. The activities of the devotees of the higher order are really praiseworthy and wholesome in all respects. But, if perchance, any evil conduct of serious type such as adultery, larceny or malice to which a true devotee is always averse, be found to creep in the life of a *Sādhu*, it will, ere long, be destroyed by the purifying influence of *Bhakti*. Irreligious conduct in eating and drinking coupled with other habits may characterize a man's life prior to his initiation by the *Sat-Guru*, but that is no reason why he should not be taken into account as a *Sādhu*, when he worships the Supreme Lord with undeviated mind and soul. Even a moral leper may turn into a saint, provided he steadfastly follows the path of pure *Bhakti* and craves the mercy of the Supreme Lord Śrī Kṛṣṇa and His ardent devotees to get rid of those evils.

Another interpretation

“He who does not look to the irreligious conduct or bad habits of an ‘*Ananya-Bhakta*’ (i.e., a *Bhakta* who worships Śrī Kṛṣṇa with unsullied single-minded devotion), is to be reckoned as a *Sādhu*, because his attempts are well-resolved and righteous. It is by such properly resolved righteous conduct, that a *Sādhu* will soon become a *Dharmātmā* (God-loving soul) and attain eternal bliss as mentioned in the next *Śloka* 31. The expression (साधुरेव स मन्तव्यः) does not refer to an *Ananya-Bhakta*, but to him who does not carp or scoff at an *Ananya-Bhakta* who is not only a *Sādhu* by nature but a *Dharmātmā* as well. This interpretation of Śrīla Thākura Bhaktivinoda gives us the clue that harmonizes the trend of systematic argument connecting both the *Ślokas* 30 and 31. Exp. 30).

*Lapses vanish by the influence
of pure devotion*

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥

P. Ch. 31. क्षिप्रम्, भवति, धर्मात्मा, शश्वत्, शान्तिम्, निगच्छति, कौन्तेय, प्रतिजानीहि, न, मे, भक्तः, प्रणश्यति ॥

E. P. R. 31. कौन्तेय (O Son of Kuntī)! [मे भक्तः (My devotee)] भवति क्षिप्रम् (will soon become) धर्मात्मा (a God-loving soul) निगच्छति (and will attain) शश्वत् शान्तिम् (eternal bliss). [कौन्तेय—(O Arjuna!)] प्रतिजानीहि (Proclaim the promise) मे भक्तः (that My devotee) न प्रणश्यति (is not doomed to destruction).

Tr. 31. “O Son of Kuntī! My devotee will soon become a God-loving soul and will attain eternal bliss. O Arjuna! proclaim the promise that My devotee is not doomed to destruction.

Exp. 31. “O Son of Kuntī, know you for certain that My *Bhakta* of unswerving devotion is never doomed to destruction. Some blemishes or accidental foreign dirts may temporarily defile his character, in the incipient stage, but they will, ere long, be dissipated by the force of his immaculate devotional temperament. He will soon, as a result of his leading a pure devotional life, attain eternal bliss which a *Karmīn* or a *Jñānīn* can hardly obtain in his pious or stoic indifferent life. O Son of Kuntī, proclaim the promise as thou art a *Bhakta*, that My devotee is not doomed to destruction even after death; because thy promise is more strictly observed than that of Mine.

*Kṛṣṇa is no respecter of
worldly acquisitions*

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ ३२ ॥

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥

P. Ch. 32. माम्, हि, पार्थ, व्यपाश्रित्य, ये, अपि, स्युः, पाप-
योनयः, स्त्रियः, वैश्याः, तथा, शूद्राः, ते, अपि, यान्ति, पराम् गतिम्॥

P. Ch. 33. किम्, पुनः, ब्राह्मणाः, पुण्याः, भक्ताः, राजर्षयः,
तथा, अनित्यम्, असुखम्, लोकम्, इमम्, प्राप्य, भजस्व, माम् ॥

E. P. R. 32, 33. पार्थ (O Pārtha)! ते अपि ये (Persons
who) माम् हि व्यपाश्रित्य (take absolute shelter in Me
alone), पापयोनयः स्युः (though born of sinful wombs)
[such as] स्त्रियः (women), वैश्याः (*Vaiśyas*) शूद्राः (and
Śūdras) यान्ति (attain) पराम् गतिम् (the supreme goal)
[by their single-minded devotion], किम् पुनः (not to
mention) पुण्याः ब्राह्मणाः (the holy *Brāhmanas*) तथा भक्ताः
राजर्षयः (and the pious *Kṣatriya*-princes with devo-
tion). [अतः—(Hence) O Arjuna!] प्राप्य इमम् लोकम्
(Having been born in this world) अनित्यम् (which is
transient), असुखम् (and devoid of real happiness), माम्
भजस्व (do thou worship Me) [with unsullied devotion].

Tr. 32. “O Pārtha, persons that take absolute shelter in Me alone, though they be born of sinful wombs (such as the *Mlecchas* or the *Yavanas*), women, including the harlots, *Vaiśyas*, and *Śūdras* (including even the outcasts, the untouchables), attain the supreme goal by their single-minded devotion, *i.e.*, a true devotee is not confined to a particular caste, creed, colour, sect or community.

Tr. 33. “There can be no shadow of doubt about the fact that even the holy *Brāhmaṇas* and the pious *Kṣatriya*-princes shall become *Bhaktas* by observing the sacred rules of conduct based on the cult of *Bhakti*. Hence, O Arjuna! do thou worship Me with unsullied devotion so long as you are a pilgrim in this world which is transient and changeable, and devoid of real happiness.

Exp. 32. “A free soul is a transcendental entity belonging to the kingdom of God, but during his bondage in the *Māyuk* world, he may gain the ultimate end, if he worships Me with unsullied devotion, whatever caste or creed, sect or community he may belong to (*Vide* Bhāg. II, 4, 18; II, 7, 46, and III, 33, 7).

Exp. 33. “Even when persons of low origin are entitled to lead a life of pure devotion and even when their contaminated sinful rules of life cannot be a barrier to their spiritual uplift with the advent of the light of divine *Bhakti* which dispels the gloom of all sinful propensities, then, there can be no shadow of doubt about the fact that the sacred rules of conduct based on the cult of *Bhakti* and observed by the holy *Brāhmaṇas* and the Supreme saints (pious *Kṣatriyas*) will, in no time, strike at the root of all evils accruing from actions, good or bad, done by them, either in this life or the previous. Hence, O Arjuna, do thou worship Me, ever and anon, with unsullied devotion, so long as you are a pilgrim in this sinful world which is transient and changeable, and devoid of real felicity.

*Lord insists on Arjuna to worship Him
with single-minded devotion*

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥ ३४ ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे राजगुह्ययोगो नाम
नवमोऽध्यायः ॥

P. Ch. 34. मन्मनाः, भव, मद्भक्तः, मद्याजी, माम्, नमस्कुरु, माम्, एव, एष्यसि, युक्त्वा, एवम्, आत्मानम्, मत्परायणः ॥

E. P. R. 34. [O Arjuna!] मन्मनाः भव (Fix thou thy mind on Me alone), मद्भक्तः [भव] (be thou always devoted to Me), मद्याजी [भव] (perform thy duties consecrating them to Me), माम् नमस्कुरु (bow down thy head always before Me), मत्परायणः (and be thou absorbed in My meditation). युक्त्वा आत्मानम् एव (When thou art thus unswervingly attached to Me alone) माम् एव एष्यसि (thou shalt attain Me and enter into My blissful realm as a devout servitor).

Tr. 34. "Fix thou, O Arjuna, thy mind on Me alone, be thou always devoted unto Me, perform thou thy duties as a matter of sacrifice for Me, bow down thy head always before Me and be thou absorbed in My meditation. When thou art thus unswervingly attached to Me alone, thou shalt attain Me and enter into My Blissful Realm as a devout servitor, (after performing all kinds of duties as a *Kṣatriya* in this mundane plane)."

Gist. The sum and substance of this chapter is that pure devotion is the means of attaining Divine Love, the ultimate end ; that pure self, free from the bondage of the three qualities, is fit to practise pure devotion ; and that Śrī Kṛṣṇa, the Supreme Lord of All-Beauty, Truth and Harmony is the Only Object of worship of all the *Jīvas*. So long as this fundamental principle remains hidden to the ken of the fallen souls, they are apt to betake themselves to other means, not conducive to the eternal spiritual health of their self proper and are, therefore, bound to suffer misery. A neophyte may be found to possess some un-*Śāstric* rules of conduct, but he will soon be relieved of them in the process of his spiritual purification. He is to be regarded as a *Sādhu*, being superior to a *Karmīn*, *Mānīn* or *Yogīn*. A *Bhaktā* does never meet destruction. He wants nothing but Divine Love for which he devotes all his attention and energy.

HERE ENDETH THE NINTH DISCOURSE

ENTITLED

RĀJA-GUHYA-YOGA

QUESTIONS AND ANSWERS

CHAPTER IX

Q. 1. What is meant by *Vijñāna*? What is *Vijñāna-cum-Jñāna*? (Ans. *Vide Śl. 1*).

Q. 2. What is the distinction between *Rāja-Vidyā* and *Rāja-Guhya-Yoga*? (Ans. *Vide Śl. 2*).

Q. 3. What is the cause of constant births and deaths in *Prakṛti*? (Ans. *Vide Śl. 10*).

Q. 4. What deride the Lord and why? (Ans. *Vide Śls. 11, 12*).

Q. 5. What is real nature of a true devotee? (Ans. *Vide Śls. 13, 14*).

Q. 6. What are the majestic qualities of the Lord? (Ans. *Vide Śls. 16-19*).

Q. 7. What is the final end of those who follow the injunctions as laid down in three Vedas? (Ans. *Vide Śls. 20; 21*).

Q. 8. What is meant by *Yoga* and *Ksema*? What are the special characteristics of true devotees whom God supplies all that is needful for a devotee? (Ans. *Vide Śl. 22*).

Q. 9. What is the nature of worship of the worshippers of gods and what is the ultimate end? (Ans. *Vide Śls. 23, 25*).

Q. 10. What is the easy access to *Bhakti-Yoga*, and what is acceptable by the Supreme Lord? (Ans. *Vide Śl. 26*).

Q. 11. What is *Karma-Miśrā Bhakti* as offered to God? (Ans. *Vide Śl. 27*).

Q. 12. Is there any favouritism or communalism in the Supreme Lord? (Ans. *Vide Śl. 29*).

Q. 13. How is a single-minded devotee to be regarded, although he is a man of very ill-conduct? Is there any fall of a true devotee of the Lord? (Ans. *Vide Śls. 30, 31*).

Q. 14. Are the untouchables, women, *Vaiśyas* and *Śūdras* entitled to eternal good and what are the means which entitle them to attain eternal good? (Ans. *Vide Śl. 32*).

Q. 15. What are the tangible means leading to pure devotion and what are their results? (Ans. *Vide Śl. 34*).

दशमोऽध्यायः

CHAPTER X

VIBHŪTI-YOGA

OR

THE PRINCIPLE OF THE DIVINE EXTENSIONS

Summary :—The Supreme Lord goes on to say that He is the Primeval Origin of all the gods and the great sages of yore, who do not know the Divine Nature of His Descents and Deeds enacted during His Descent in Human Form on the mundane plane. He who knows Him as the One Unborn, Beginningless and the Fountainhead of all that exist and realizes the transcendental nature of His Eternal Beautiful Human Form and His superiority over His two other Aspects, *viz.*, *Paramātmān* and *Brahman*, is released from all *Māyik* delusions and is purged of all sins by His grace. All the mental conditions, *viz.*, intelligence, non-delusion, forbearance, truth etc., originate from Him. The seven ancient sages, the four *Brahmacārins*, and the fourteen *Manus* were all born of *Brahmā* who came of Him, and the human race has sprung from their progeny. Those who worship the Lord with firm faith and unadulterated devotion, knowing Him to be the Fountainhead of all, and that everything evolves from Him, are called *Pandītas*, *i.e.*, persons enlightened in transcendental knowledge. The characteristic features of *Ananya-Bhaktas* have been mentioned in the *Catuh-Śloka-Gītā* (Ślokas 8-11) which is the nucleus of the whole *Gītā*. The Supreme Lord then proceeds to mention His *Vibhūtis* or Divine Extensions which pervade the whole universe. He is the *Viṣṇu* of the *Ādityas*, the Sun of the luminous objects, *Kapila* of the *Siddhas*, *Prahlāda* of all the *Daityas*, *Paraśurāma* of the wielders of all weapons. *Vāsudeva*

of the Viṣṇis and Dhanañjaya of the Pāṇḍavas. He is the Beginning, the Middle and the End of all. He is the Science that deals with God, *Jīva* and Matter and their inter-relationship. In other words, whatever object is conspicuous by virtue of its grandeur, glory, might, sublimity or beauty is a manifestation of His Divine Splendour. The Supreme Lord concludes by saying that He remains ever pervading in and through the whole universe as *Paramātmān*, His Partial Aspect, and that, therefore, all the worlds, spiritual and mundane, mutually and severally related to Him, cannot exist independent of Him.

Lord's description of His Divine Extensions

श्रीभगवानुवाच

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १ ॥

P. Ch. 1. श्रीभगवान् उवाच—भूयः, एव, महाबाहो, शृणु, मे, परमम्, वचः, यत्, ते, अहम्, प्रीयमाणाय, वक्ष्यामि, हित-
काम्यया ॥

E. P. R. 1. श्रीभगवान् उवाच (The Supreme Lord said), महाबाहो “(O Mighty-armed)! शृणु (Listen) भूयः एव (again) मे परमम् वचः (to My Supreme Words), यत् (Which) अहम् (I) ते वक्ष्यामि (am now going to tell you) हितकाम्यया (for your good), प्रीयमाणाय (as you are My beloved).

Tr. 1. The Supreme Lord said, “O Mighty-armed (Arjuna!) Listen again to My Supreme Words Which I am now going to tell you for your good, as you are My beloved,

*Inconceivable nature of Lord's
Descent and Deeds*

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥

P. Ch. 2. न, मे, विदुः, सुरगणाः, प्रभवम्, न, महर्षयः, अहम्, आदिः, हि, देवानाम्, महर्षीणाम्, च, सर्वशः ॥

E. P. R. 2. न सुरगणाः (Neither the gods) महर्षयः (nor the great sages of yore) विदुः (know) मे प्रभवम् (the Divine Nature of My Descent), हि (since) अहम् (I am) आदिः (the Primeval Cause) देवानाम् (of the gods) महर्षीणाम् च (as well as of the great sages) सर्वशः (in all respects *i. e.* as their Originator and Stimulator).

Tr. 2. "I am the Primeval Cause of all the gods and the great sages of yore and they know not the Divine Nature of My Deeds (enacted during My Descent in Human Form on the mundane plane).

Exp. 2. "The reason is that the gods or the sages vainly try to unravel the mystery of My origin, Descents and Deeds on the strength of their own sense-experience or empiric knowledge, with the result that in spite of their strenuous efforts of mundane reasonings, they fail to transcend the limits of time and space and at last arrive at an imperfect negative principle which they call Impersonal Abstract-*Brahman*, void of all attributes and actions. But My Ultimate Transcendental Reality is far beyond such dry wisdom born of extramundane conception. I am the Absolute Personality, I always manifest My Eternal Beautiful Human Form through the agency of My Inconceivable Internal Cit Potency known as *Yoga-Māyā*. I am the Fountainhead of all immaculate Essential Qualities. I am the

Real knowledge of Godhead destroys all sins

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

P. Ch. 3. यः, माम्, अजम्, अनादिम्, च, वेत्ति, लोकमहेश्वरम्, असंमूढः, सः, मर्त्येषु, सर्वपापैः, प्रमुच्यते ॥

E. P. R. 3. सः यः (He who) वेत्ति माम् (knows Me) अजम् (as One Unborn), अनादिम् (Beginningless), लोकमहेश्वरम् च (as the Supreme Lord of this universe) असंमूढः (is

Embodiment of All-Being-Intelligence and Bliss. *Paramātmān* or *Īśvara* is My Partial Immanent Aspect manifested on the mundane plane as the Indwelling Guide of the universe, and *Brahman* is the imperfect attributeless Negative Aspect of My Eternal Beautiful Form, not intelligible to limited human understanding which is deluded by My *Aparā* or *Māyik Prakṛti*. Both these Aspects, viz., *Paramātmān* and *Brahman*, are My respective analytic and synthetic Manifestations in the phenomenal world. Occasionally, when I manifest My Eternal Beautiful Form on the mundane plane through the agency of My *Yoga-Māyā*, these intelligent citizens of heaven and sages of old, deluded by My *Māyik* Potency, fail to conceive the glory of My Eternal Inconceivable Power, wrongly think of My Eternal Beautiful Descent in Human Form as mortal and seek after self-absorption with the abstract undifferentiated Impersonal-*Brahman* as the ultimate end of human existence. But My devotees are not empiricists. They know fully well that human reasoning with all its minutest discriminations and introspection is quite incompetent to comprehend the inconceivable Absolute Truth (Myself). They, therefore, take absolute shelter in Me and engage themselves whole-heartedly in the cultivation of pure *Bhakti*. Out of My infinite kindness, I offer them pure intelligence which enables them to realize My Transcendental Beautiful Human Form in their unalloyed existence. (Exp. 2).

*Kṛṣṇa being the Prime Cause is independent
of all limited human qualities*

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४ ॥

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥

P. Ch. 4. बुद्धिः, ज्ञानम्, असंमोहः, क्षमा, सत्यम्, दमः, शमः,
सुखम्, दुःखम्, भवः, अभावः, भयम्, च, अभयम्, एव, च ॥

P. Ch. 5. अहिंसा, समता, तुष्टिः, तपः, दानम्, यशः, अयशः,
भवन्ति, भावाः, भूतानाम्, मत्तः, एव, पृथग्विधाः ॥

free from all *Māyik* delusion) मर्त्येषु (among mankind)
प्रमुच्यते सर्वपापैः (and is purged of all kinds of sins) [by
My Causeless Grace]. (E. P. R. 3.)

E. P. R. 4, 5. बुद्धिः (Intelligence), ज्ञानम् (discriminative
knowledge), असंमोहः (non-delusion), क्षमा (forbearance),
सत्यम् (truth), दमः (control of internal senses), शमः

Tr. 3. "He who knows Me as the One Unborn,
Beginningless and the Supreme Lord of this world (and
realizes the Transcendental and the Primordial Nature of
My Eternal Beautiful Śyāmasundara Form and His
Superiority over the other two Aspects of *Paramātmān*
and *Brahman*), is freed from all *Māyik* delusion and is
purged of all kinds of sins, (by My Causeless Grace).

(control of external senses), सुखम् दुःखम् (weal and woe), भवः अभावः (birth and death), भयम् (fear), अभयम् (courage), अहिंसा (harmlessness), समता (composure), तुष्टिः (contentment), तपः (austerity), दानम् (charity), यशः (fame), अयशः (obloquy), पृथग्विधाः भावाः (all these diverse qualities) भूतानाम् (of human beings) मत्तः एव भवन्ति (originate from Me). (E. P. R. 4, 5).

Tr. 4-5. “Intelligence, discriminative knowledge, non-delusion, forbearance, truth, control of internal and external senses, weal and woe, birth and death, fear and courage, harmlessness, composure, contentment, austerity, charity, fame, obloquy—all these diverse qualities of human beings originate from Me.

Exp. 4-5. “Even persons well versed in *Śāstric* lore do not know Me, despite their keen intellect; because, introspective intelligence which can discern the inner meaning, discriminative knowledge which can distinguish between self and non-self, non-delusion, forbearance, truth, control of internal and external senses, weal and woe, birth and death, fear, courage, harmlessness, composure, contentment, austerity, charity, fame and obloquy—all these are human qualities and hence limited. Although I am the Prime Cause of all these qualities, I am quite distinct from them. Nothing remains to be unknown when the doctrine of inconceivable simultaneous distinction and non-distinction (the principle of *Acintya-Bheda-bheda*) is known. Just as the Substratum or the Omnipotent Principle and His Attributes are non-distinct and yet distinct from them, so also I, Who am the Lord of all Potencies and of the sentient and insentient phenomenal world emanated from those Potencies, am simultaneously non-distinct and yet distinct from them.

Kṛṣṇa as origin of ancient Rsis and Manus

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥

*Knowledge of Lord's Divine Extensions
is devotion*

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।

सोऽविकल्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥

P. Ch. 6. महर्षयः, सप्त, पूर्वे, चत्वारः, मनवः, तथा, मद्भावाः, मानसाः, जाताः, येषाम्, लोके, इमाः, प्रजाः ॥

P. Ch. 7. एताम्, विभूतिम्, योगम्, च, मम, यः, वेत्ति, तत्त्वतः, सः, अविकल्पेन, योगेन, युज्यते, न, अत्र, संशयः ॥

E. P. R. 6. सप्त महर्षयः (The seven sages), पूर्वे चत्वारः (the four *Brahmacārins*), तथा मनवः (and the fourteen *Manus*—born of *Svayambhū*) मद्भावाः (where all endowed with My Manifestive Potency) मानसाः जाताः (and born of *Hiranyagarbha*-*Brahmā* who came of Me). लोके (The human race in this world) येषाम् इमाः प्रजाः (has been multiplied with their progeny and disciples).

E. P. R. 7. सः यः (He who) वेत्ति तत्त्वतः (is truly acquainted with) मम एताम् विभूतिम् योगम् च (the knowledge of My Divine Extensions), युज्यते न अत्र संशयः (is undoubtedly harmonised) अविकल्पेन योगेन (by *Avikalpa Yoga*, i.e. *Yoga* which is surely calculated to attain Me).

Catuh-Ślokī-Gītā—Śls. 8-11.

*Loving devotion to the Absolute Person with
pure intelligence destroys nescience—the
keynote of all Lord's teachings*

अह सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥

P. Ch. 8. अहम्, सर्वस्य, प्रभवः, मत्तः, सर्वम्, प्रवर्तते, इति, मत्वा, भजन्ते, माम्, बुधाः, भावसमन्विताः ॥

E. P. R. 8. अहम् सर्वस्य प्रभवः (I am the Fountainhead of all that exists on earth), सर्वम् मत्तः प्रवर्तते (everything—spiritual and mundane—evolves from Me alone). इति मत्वा (Those who know this truth) माम् भजन्ते (worship Me) भावसमन्विताः (with unadulterated devotional love) बुधाः (are known as *Pāṇḍitas i. e.*, persons enlightened with transcendental knowledge).

Tr 6. “The seven sages, *viz.*, Marīci, Atri and others, the four *Brahmacārins*, *viz.*, Sanaka, Sanātana and others and the fourteen *Manus*, born of Svayambhū,—were all born of *Hiraṇyagarbha*-Brahmā who came of Me. This human race has been multiplied with their progeny and disciples.

Tr. 7. “He who is truly acquainted with the knowledge of My Real Self, (the climax of all philosophical Truths) with the knowledge of My Sovereign Powers and the principle of devotion, (the climax of all philosophy of action), is undoubtedly harmonized by *Avikalpa-Yoga*, *i. e.*, a *Yoga* which is surely calculated to attain Me.

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥

P. Ch. 9. मच्चित्ताः, मद्गतप्राणाः, बोधयन्तः, परस्परम्, कथयन्तः, च, माम्, नित्यम्, तुष्यन्ति, च, रमन्ति, च ॥

E. P. R. 9. मच्चित्ताः (With minds fixed on Me), मद्गतप्राणाः (and with lives consecrated to Me) [ते—My devotees fully absorbed in Me] परस्परम् बोधयन्तः (meet together and enlighten one another) [as to the nature of My Real Self] तुष्यन्ति (and contribute to one another spiritual progress with intense satisfaction) रमन्ति च (and everlasting delight) कथयन्तः च माम् नित्यम् (by means of ever-blissful discourses on My Glorious Attributes and Deeds).

Tr. 8. “I am the Fountainhead of all that exist on earth, and everything, spiritual and mundane, evolves from Me alone. Those who know this truth and worship Me with unadulterated devotion are known as *Panditas*, i.e., persons, enlightened in transcendental knowledge, (while those who are ignorant of the above truth are known as *Apanḍitas* or the illusioned).

Tr. 9. “With minds forever fixed on Me, with lives consecrated to Me, My *Ananya-Bhaktas*, i.e., devotees fully absorbed in Me, meet together, enlighten one another as to the nature of My Real Self and contribute to one another spiritual progress and everlasting delight by means of the ever-blissful discourses on My glorious Attributes and Deeds.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
 ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥
 तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
 नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

P. Ch. 10. तेषाम्, सततयुक्तानाम्, भजताम्, प्रीतिपूर्वकम्,
 ददामि, बुद्धियोगम्, तम्, येन, माम्, उपयान्ति, ते ॥

P. Ch. 11. तेषाम्, एव, अनुकम्पार्थम्, अहम्, अज्ञानजम्,
 तमः, नाशयामि, आत्मभावस्थः, ज्ञानदीपेन, भास्वता ॥

E. P. R. 10. तेषाम् भजताम् (Those who worship Me)
 प्रीतिपूर्वकम् (with a loving heart), सततयुक्तानाम् (ever intent
 on communion with Me), ददामि तम् बुद्धियोगम् (are en-
 dowed with such pure intelligence) येन ते माम् उपयान्ति
 (as enables them to attain to My Blissful Realm).

E. P. R. 11. अनुकम्पार्थम् (Out of My causeless mercy),
 अहम् (I), आत्मभावस्थः (the Indwelling Guide), नाशयामि
 (dispel) तमः (the gloom) अज्ञानजम् (born of ignorance)
 तेषाम् (from their minds) ज्ञानदीपेन (with the lamp of pure
 knowledge), भास्वता (ever illuminating their heart
 bright).

Exp. 9. "In the incipient stage of *Śravaṇa* and *Kīrtana*, a
Sādhaka enjoys initial bliss of *Bhakti*, but in the perfect stage,
 intoxicated with Divine Love, an Absolute-realized soul enjoys
 spiritual communion with beloved *Śrī Kṛṣṇa* in consortherhood
 accessible only to *Rāga-Mārga* (*Vide* Ch. IX, 14).

Tr. 10. “Those who worship Me with a loving heart, and are ever intent on communion with Me, are endowed with such unmixed love born of pure intelligence as enables them to attain to My Blissful Realm.

Tr. 11. “(Such loyal devotees can never be ignorant). Out of My causeless mercy, I, the Indwelling Guide, dispel the gloom of ignorance from their minds with the lamp of pure knowledge, ever illuminating their heart bright.

Exp. 10. “I am the Bestower of transcendental knowledge with which an *Ananya-Bhakta* is enabled to get at Me and My Blissful Kingdom.

Exp. 11. “Some wrongly think that those who follow the monistic principle of ‘not this’ and ‘not that’ are truly wise, and that those who follow the cult of *Bhakti* are debarred from acquiring real knowledge. But, O Arjuna, this principle does not hold good, because, knowledge about the Absolute Truth cannot be acquired by limited human sense-experience, however well-reasoned or well-informed it may be, but it depends entirely on My Grace. By virtue of My Inconceivable Power, a human being with limited knowledge can easily acquire transcendental knowledge regarding Myself. I enlighten the hearts of those who are My ardent and loyal devotees, as *Caitya-Guru* (Indwelling Preceptor), with the ever-burning Lamp of Divine Knowledge and out of My causeless infinite mercy on them. I, as an *Antaryāmin* (Knower of their hearts) completely destroy the gloom of ignorance acquired by their coming in contact with the outside world. Hence, spiritual enlightenment or transcendental knowledge regarding Myself which is the birthright of every *Jīva*, is attainable by the cultivation of pure *Bhakti* and not by polemic discussions. The above four *Ślokas* known as *Catuh-Śloki-Gītā* constitute the quintessence of the tenets of the *Gītā*, which removes all afflictions born of ignorance from the minds of the *Jīvas*.

*Arjuna's request for description
of His Divine Extensions*

अर्जुन उवाच

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥

P. Ch. 12. अर्जुन उवाच—परम्, ब्रह्म, परम्, धाम, पवित्रम्, परमम्, भवान्, पुरुषम्, शाश्वतम्, दिव्यम्, आदिदेवम्, अजम्, विभुम् ॥

P. Ch. 13. आहुः, त्वाम्, ऋषयः, सर्वे, देवर्षिः, नारदः, तथा, असितः, देवलः, व्यासः, स्वयम्, च, एव, ब्रवीषि, मे ॥

E. P. R. 12, 13. अर्जुनः उवाच (Arjuna said), सर्वे ऋषयः “(All saints) देवर्षिः नारदः (such as Nārada—the divine sage), असितः (Asita), देवलः (Devala), व्यासः (and Vyāsa) त्वाम् च आहुः (have all declared Thee), स्वयम् च एव ब्रवीषि (and Thou also thus declarest that), भवान् (Thou art) परमम् ब्रह्म (the Lord Supreme), परम् धाम (the Abode Supreme), परमम् पवित्रम् (the Holiest of the holy), शाश्वतम् (Eternal), दिव्यम् (Transcendental), आदिदेवम् (the Primeval God of gods), पुरुषम् अजम् विभुम् (the Divine Human Form, yet Unborn and Sublime).

Tr. 12, 13. Arjuna said, “O Lord! All saints, such as the divine sage Nārada, Asita, Devala and Vyāsa, and now Thy Divinity, have all declared that Thou art the

सर्वमेतद्वत्तं मन्ये यन्मां वदसि केशव ।

न हि ते भगवन् व्यक्तिं विदुर्देवा न दानवाः ॥ १४ ॥

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।

भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

P. Ch. 14. सर्वम्, एतत्, ऋतम्, मन्ये, यत्, माम्, वदसि, केशव, न, हि, ते, भगवन्, व्यक्तिम्, विदुः, देवाः, न, दानवाः ॥

P. Ch. 15. स्वयम्, एव, आत्मना, आत्मानम्, वेत्थ, त्वम्, पुरुषोत्तम, भूतभावन, भूतेश, देवदेव, जगत्पते ॥

E. P. R. 14. केशव (O Keśava)! सर्वम् यत् माम् वदसि (All that Thou tellest me), मन्ये (I do believe) एतत् ऋतम् (as true). हि (And), भगवन् (O Supreme Lord)! न देवाः (neither the gods), न दानवाः (nor the demons) ते व्यक्तिम् विदुः (can comprehend Thy Divine Emanations).

E. P. R. 15. पुरुषोत्तम (O Puruṣottama)! भूतभावन (The Source of all beings), भूतेश (the Lord of all elements), देवदेव (the Lord of all lords), जगत्पते (the Lord of the Universe)! त्वम् (Thou) स्वयम् एव (Thyself) आत्मानम् वेत्थ (knowest Thyself) आत्मना (through the agency of Thy *Cit* Potency).

Lord Supreme, the Abode Supreme, the Holiest of the holy, the Embodiment of Eternal Transcendental Bliss-Intelligence, the Primeval God of gods, the Eternal Divine Human Form yet Unborn and Sublime. (Tr. 12, 13).

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।

याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६ ॥

P. Ch. 16. वक्तुम्, अर्हसि, अशेषेण, दिव्याः, हि, आत्मविभूतयः, याभिः, विभूतिभिः, लोकान्, इमान्, त्वम्, व्याप्य, तिष्ठसि॥

E. P. R. 16. वक्तुम् अर्हसि (Thou art alone competent to describe) दिव्याः हि आत्मविभूतयः (Thy Sublime Manifestations) अशेषेण (without reserve), याभिः विभूतिभिः (with Which) त्वम् (Thou) तिष्ठसि (dost remain) व्याप्य (pervading) इमान् लोकान् (all the universe).

Tr. 14. "O Keśava, all that Thou tellest me, I do believe as true. But, O Supreme Lord, neither the gods nor the demons can comprehend Thee or Thy Divine Emanations (*Vide* Ch. X, 2).

Tr. 15. O Puruṣottama! The Source of all beings, the Lord of all elements, the Lord of all lords, the Lord of the Universe! Thou Thyself knowest Thyself through the agency of Thy *Cit* Potency.

Tr. 16. "Thou alone art competent to describe Thy Sublime Manifestations without reserve, with Which Thou dost remain pervading all the universe.

Exp. 15. "Yet through the agency of Thy *Cit* Potency dost Thou know Thyself, as the Source of all beings, as the Lord of the lords, as the Lord of the gods as well as of the *Jīvas*, and as the Sovereign Ruler of the universe. That a Transcendental Reality, eternally existing before creation begins, can manifest Itself in the creation by His inconceivable Divine Potency, is beyond the ken of human or even superhuman conception. He only knows Thee whom Thou makest know.

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
 केषु केषु च भावेषु चिन्त्योऽसि भगवन् मया ॥ १७ ॥
 विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
 भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १८ ॥

P. Ch. 17. कथम्, विद्याम्, अहम्, योगिन्, त्वाम्, सदा, परिचिन्तयन्, केषु, केषु, च, भावेषु, चिन्त्यः, असि, भगवन्, मया ॥

P. Ch. 18. विस्तरेण, आत्मनः, योगम्, विभूतिम्, च, जनार्दन, भूयः, कथय, तृप्तिः, हि, शृण्वतः, न, अस्ति, मे, अमृतम् ॥

E. P. R. 17. योगिन् “(O Mighty Lord of *Yoga*)! भगवन् (O Supreme Lord)! कथम् अहम् विद्याम् (How shall I know) त्वाम् (Thee) सदा परिचिन्तयन् (by constant contemplation)? केषु केषु च भावेषु (What are Thy different Aspects) मया चिन्त्यः असि (in Which I am to meditate on Thee)?

E. P. R. 18. जनार्दन (O Janārdana)! भूयः कथय (Be pleased to tell me again) विस्तरेण (in full detail) आत्मनः योगम् विभूतिम् च (Thy *Yoga* and Glorious Manifestation). तृप्तिः हि न अस्ति (Satiety does not come) मे (to me) शृण्वतः अमृतम् (while hearing Thy nectarine Words of Glory).”

Tr. 17. “O Mighty Lord of *Yoga*, how shall I know Thee by constant contemplation? What are Thy different Aspects in Which I am to meditate on Thee?

Exp. 16. “I am really happy to realize, by Thy Divine Grace, the Transcendental Beautiful Human Form manifest before my eyes. But then, deign to tell me, without reserve, Thy Divine Glories or Sublime Manifestations by which Thou dost remain pervading all the universe.

Lord describes His Divine Extensions

श्रीभगवानुवाच

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥

P. Ch. 19. श्रीभगवान् उवाच—हन्त, ते, कथयिष्यामि, दिव्याः, हि, आत्मविभूतयः, प्राधान्यतः, कुरुश्रेष्ठ, न, अस्ति, अन्तः, विस्तरस्य, मे ॥

P. Ch. 20. अहम्, आत्मा, गुडाकेश, सर्वभूताशयस्थितः, अहम्, आदिः, च, मध्यम्, च, भूतानाम्, अन्तः, एव, च ॥

E. P. R. 19. श्रीभगवान् उवाच (The Supreme Lord said), कुरुश्रेष्ठ ‘(O best of Kurus)! हन्त (Blessed be thou). ते कथयिष्यामि हि (I will tell thee) प्राधान्यतः दिव्याः आत्मविभूतयः (My most Prominent Divine Extensions). नास्ति अन्तः (There is no end) मे विस्तरस्य (of all the Glories I possess).

E. P. R. 20. गुडाकेशः (O Guḍākeśa—conqueror of sleep)! अहम् आत्मा (I am the Soul), सर्वभूताशयस्थितः (The

Tr. 18. “O Janārdana, be pleased to tell me again in full detail Thy *Yoga* and Glory. Never can satiety come while hearing Thy nectarine Words of Glory. (The more I hear Thy ambrosial words, the more my thirst for hearing them increases).”

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।

मरीचिर्मरुतामसि नक्षत्राणामहं शशी ॥ २१ ॥

वेदानां सामवेदोऽसि देवानामसि वासवः ।

इन्द्रियाणां मनश्चासि भूतानामसि चेतना ॥ २२ ॥

P. Ch. 21. आदित्यानाम्, अहम्, विष्णुः, ज्योतिषाम्, रविः, अंशुमान्, मरीचिः, मरुताम्, असि, नक्षत्राणाम्, अहम्, शशी ॥

P. Ch. 22. वेदानाम्, सामवेदः, असि, देवानाम्, असि, वासवः, इन्द्रियाणाम्, मनः, च, असि, भूतानाम्, असि, चेतना ॥

Indwelling Monitor—*Paramātmān* of the whole universe), अहम् आदिः च (I am the Beginning), मध्यम् च (the Middle) अन्तः एव च (as well as the End) भूतानाम् (of all beings). (E.P.R. 20).

Tr. 19. The Supreme Lord said, “O best of Kurus, blessed be thou, I will tell thee My Prominent Divine Extensions. There is no end to all the Glories I possess. (Only Those that are most prominent amongst Them are referred to).

Tr. 20. O Guḍākeśa (conqueror of sleep, *Vide* Ch. I, 24)! I am the Soul—the Indwelling Monitor (*Paramātmān*) of the whole universe, I am the Beginning, the Middle, as well as the End of all beings.

N.B.—The *Ślokas* from 20 to 41 comprise the Divine Extensions of the Lord.

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।

वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३ ॥

P. Ch. 23. रुद्राणाम्, शङ्करः, च, अस्मि, वित्तेशः, यक्षरक्षसाम्, वसूनाम्, पावकः, च, अस्मि, मेरुः, शिखरिणाम्, अहम् ॥

E. P. R. 21. आदित्यानाम् (Of the twelve *Ādityas*) अहम् विष्णुः (I am Viṣṇu), ज्योतिषाम् (of the luminaries) अंशुमान् रविः (I am the radiant Sun), मरुताम् (of the *Maruts*) मरीचिः अस्मि (I am Marici), नक्षत्राणाम् (of the asterisms) अहम् शशी (I am the Moon).

E. P. R. 22. वेदानाम् (Of the Vedas) सामवेदः अस्मि (I am the Sāma-Veda), देवानाम् (of the gods) वासवः अस्मि (I am Vāsava—Indra), इन्द्रियाणाम् (of all senses) मनः च अस्मि (I am the Mind), भूतानाम् (of living beings) चेतना अस्मि (I am the Intelligence).

Tr. 21. “Of the twelve *Ādityas* (*viz.*, Dhātā, Mitra, Aryamā, Rudra, Varuṇa, Sūrya, Bhaga, Vivasvān, Pūṣā, Savitā, Tvaṣṭā, and Viṣṇu or Upendra), I am Viṣṇu ; of the luminaries, I am the radiant Sun ; of the *Maruts* (gods of wind), I am Marici ; of the asterisms, I am the Moon.

Tr. 22. “Of the Vedas, I am the Sāma-Veda ; of the gods, I am Indra ; of all senses, I am the Mind ; of living beings, I am the Intelligence (or ‘*Cetanā*’ that can take the initiative).

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।

सेनानीनामहं स्कन्दः सरसामसि सागरः ॥ २४ ॥

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।

यज्ञानां जपयज्ञोऽसि स्थावराणां हिमालयः ॥ २५ ॥

P. Ch. 24. पुरोधसाम्, च, मुख्यम्, माम्, विद्धि, पार्थ, बृहस्पतिम्, सेनानीनाम्, अहम्, स्कन्दः, सरसाम्, असि, सागरः ॥

P. Ch. 25. महर्षीणाम्, भृगुः, अहम्, गिराम्, असि, एकम्, अक्षरम्, यज्ञानाम्, जपयज्ञः, असि, स्थावराणाम्, हिमालयः ॥

E. P. R. 23. रुद्राणाम् (Of *Rudras*) शङ्करः च असि (I am Śaṅkara), यक्षरक्षसाम् (of the *Yakṣas* and *Rākṣasas*) वित्तेशः (I am the Kubera), वसूनाम् (of the eight *Vasus*) पावकः च असि (I am the Pāvaka), शिखरिणाम् (of the mountains) अहम् सुमेरुः (I am the Sumeru).

E. P. R. 24. पार्थ (O Pārtha) ! पुरोधसाम् (Of the priests) विद्धि माम् (know Me) मुख्यम् बृहस्पतिम् (as the Chief Priest, Brhaspati by name), सेनानीनाम् (of marshals) अहम् स्कन्दः

Tr. 23. "Of *Rudras*, I am Śaṅkara—(the *Rudras* are eleven in number, viz., Aja, Ekapāda, Ahibradhna, Virūpākṣa, Sureśvara, Jayanta, Bahurūpa, Tryambaka, Aparājita, Vaivasvata, and Śaṅkara); of the *Yakṣas* (demigods attending Kubera) and *Rākṣasas* (demons), I am Kubera; of the eight *Vasus* (viz., Apa, Dhruva, Soma, Dhara, Anila, Pāvaka, Pratyūṣa, and Prabhāsa), I am Pāvaka; of the mountains, I am the Sumeru.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

P. Ch. 26. अश्वत्थः, सर्ववृक्षाणाम्, देवर्षीणाम्, च, नारदः, गन्धर्वाणाम्, चित्ररथः, सिद्धानाम्, कपिलः, मुनिः ॥

(I am Skanda—Kārtikeya), सरसाम् (of all lakes) सागरः अस्मि (I am the Ocean wide). (E.P.R. 24).

E. P. R. 25. महर्षीणाम् (Of *Maharṣis*—the great sages) भृगुः अहम् (I am Bhṛgu), गिराम् (of all words) एकम् अक्षरम् अस्मि (I am the syllable 'Om') यज्ञानाम् (of sacrifices) जपयज्ञः अस्मि (I am the *Japa-Yajña* or the *Nāma-Yajña*), स्थावराणाम् (of stable things) हिमालयः (I am the *Himālayas*).

E. P. R. 26. सर्ववृक्षाणाम् (Of all trees) अश्वत्थः (I am the *Aśvattha*), देवर्षीणाम् च (of the godly *Rṣis*) नारदः (I am Nārada), गन्धर्वाणाम् (of the *Gandharvas*) चित्ररथः (I am Citraratha), सिद्धानाम् (of the *Siddhas*) कपिलः मुनिः (I am the sage Kapila).

Tr. 24. "As chief of the priests, know Me, O Pārtha, as Brhaspati; of marshals, I am Kārtikeya; of all lakes, I am the Ocean wide.

Tr. 25. "Of *Maharṣis* (great sages), I am Bhṛgu; of all words, I am the syllable 'Om' 'ॐ'; of sacrifices, I am the *Japa-Yajña* or the *Nāma-Yajña*; of stable things, I am the *Himālayas*.

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।

ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ २७ ॥

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।

प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ २८ ॥

P. Ch. 27. उच्चैःश्रवसम्, अश्वानाम्, विद्धि, माम्, अमृतोद्भवम्, ऐरावतम्, गजेन्द्राणाम्, नराणाम्, च, नराधिपम् ॥

P. Ch. 28. आयुधानाम्, अहम्, वज्रम्, धेनूनाम्, अस्मि, कामधुक्, प्रजनः, च, अस्मि, कन्दर्पः, सर्पाणाम्, अस्मि, वासुकिः ॥

E. P. R. 27. अश्वानाम् (Of horses) विद्धि माम् (know me) उच्चैःश्रवसम् (as Uccaiḥśravas), गजेन्द्राणाम् (of elephants) ऐरावतम् [know Me] (as Airāvata); अमृतोद्भवम् (both came out of churning the ocean) [by the gods and demons]. नराणाम् (Of mankind) विद्धि माम् (know Me) नराधिपम् (as the King).

Tr. 26. “Of trees, I am the *Aśvattha* (*figus religiosa*); of spiritual *Rṣis*, I am *Nārada*; of *Gandharvas*, I am *Citraratha* by name; of *Siddhas*, I am the sage *Kapila* (the Son of the sage *Kardama*).

Tr. 27. “Of horses, know Me as *Uccaiḥśravas*; of elephants, know Me as *Airāvata*; both the horse and the elephant came out of churning the ocean (by the gods and demons in days of yore); I am the King among mankind.

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।

पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ २९ ॥

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।

मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३० ॥

P. Ch. 29. अनन्तः, च, अस्मि, नागानाम्, वरुणः, यादसाम्, अहम्, पितृणाम्, अर्यमा, च, अस्मि, यमः, संयमताम्, अहम् ॥

P. Ch. 30. प्रह्लादः, च, अस्मि, दैत्यानाम्, कालः, कलयताम्, अहम्, मृगाणाम्, च, मृगेन्द्रः, अहम्, वैनतेयः, च, पक्षिणाम् ॥

E. P. R. 28. आयुधानाम् (Of weapons) अहम् वज्रम् (I am the thunderbolt), धेनूनाम् (of the cows) कामधुक् अस्मि (I am Kāmadhenu—the Divine wish-yielding cow) अस्मि (I am) कन्दर्पः (the Cupid), प्रजनः च (source of all creations), सर्पाणाम् (of serpents) अस्मि (I am) वासुकिः (Vāsuki—the Serpent-King) [that upholds the universe].

E. P. R. 29. नागानाम् (Of the *Nāgas*) अस्मि (I am) अनन्तः (Ananta, Śeṣa-deva) यादसाम् (of ocean-dwellers) अहम् (I am) वरुणः (Varuṇa), पितृणाम् (of ancestors) अस्मि (I am) अर्यमा (Aryamā), संयमताम् (of dispensers of justice) अहम् (I am) यमः (Yama).

Tr. 28. “Of weapons, I am the Thunderbolt ; of cows, I am the Kāmadhenu (the divine wish-yielding cow) ; I am the Cupid. source of all creations ; of serpents, I am

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
 झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ ३१ ॥
 सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
 अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥

P. Ch. 31. पवनः, पवताम्, अस्मि, रामः, शस्त्रभृताम्, अहम्, झषाणाम्, मकरः, च, अस्मि, स्रोतसाम्, अस्मि, जाह्नवी ॥

P. Ch. 32. सर्गाणाम्, आदिः, अन्तः, च, मध्यम्, च, एव, अहम्, अर्जुन, अध्यात्मविद्या, विद्यानाम्, वादः, प्रवदताम्, अहम् ॥

E. P. R. 30. दैत्यानाम् (Of the demons) अस्मि (I am) प्रह्लादः (Prahlaḍa), कल्यताम् (of the calculators) अहम् (I am) कालः (Time), मृगाणाम् च (of the brutes) अहम् (I am) मृगेन्द्रः (the forest King—Lion), पक्षिणाम् (of winged tribes) वैनतेयः च (I am Garuḍa—son of Vinatā).

E. P. R. 31. पवताम् (Of the speedy or purifiers) अस्मि (I am) पवनः (the Wind), शस्त्रभृताम् (of armed warriors) अहम् (I am) रामः (Paraśurāma), झषाणाम् (of aquatic animals) मकरः च अस्मि (I am Makara), स्रोतसाम् (of rivers) जाह्नवी (I am the Ganges).

Tr. 29. “Of the *Nāgas* (a class of demi-gods with human face and serpent’s tail), I am Ananta Seṣa-deva; of ocean-dwellers, I am Varuṇa; of ancestors, I am Aryamā; of dispensers of Justice, I am Yama.

Tr. 30. “Of demons, know Me as Prahlaḍa; of calculators, I am Time; of brutes, I am the forest King (Lion); of winged-tribes, I am Garuḍa (Son of Vinatā).

अक्षराणामकारोऽसि द्वन्द्वः सामासिकस्य च ।

अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ ३३ ॥

P. Ch. 33. अक्षराणाम्, अकारः, अस्मि, द्वन्द्वः, सामासिकस्य, च, अहम्, एव, अक्षयः, कालः, धाता, अहम्, विश्वतोमुखः ॥

E. P. R. 32. अर्जुन (O Arjuna)! अहम् आदिः (I am the Source), मध्यम् (the Middle), अन्तः च (and the Terminal) सर्गाणाम् (of all creations); विद्यानाम् (of all sciences) अध्यात्म-विद्या (I am the Science of soul), प्रवदताम् (of passage of words) अहम् वादः (I am the Principle that asserts Truth).

E. P. R. 33. अक्षराणाम् (Of the letters of the alphabet) अकारः असि (I am 'A', the First Vowel), सामासिकस्य च (of compound words) द्वन्द्वः (I am the Dual-Compound), [संहर्तृणाम्—of the destructive agents] अहम् अक्षयः कालः (I am the eternal Mahākāla-Rudra who destroys every thing), [स्रष्टृणाम्—of the creative agents] अहम् विश्वतोमुखः धाता (I am Four-faced Brahmā who creates every thing).

Tr. 31. “Of the speedy or purifiers, I am the Wind ; of armed-warriors, I am Paraśurāma; of aquatic animals, I am Makara (a fabulous marine animal); of rivers, I am the Ganges.

Tr. 32. “O Arjuna, I am the Source, the Middle, and the Terminal of all creations ; of all sciences, I am the Science of soul, i.e., the Science that deals with God, soul, and matter and their inter-relation ; of passage of words or arguments pro and con, I am the Principle that asserts Truth.

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।

कीर्तिः श्रीर्वाक् च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ ३४ ॥

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।

मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ ३५ ॥

P. Ch. 34. मृत्युः, सर्वहरः, च, अहम्, उद्भवः, च, भविष्यताम्, कीर्तिः, श्रीः, वाक्, च, नारीणाम्, स्मृतिः, मेधा, धृतिः, क्षमा ॥

P. Ch. 35. बृहत्, साम, तथा, साम्नाम्, गायत्री, छन्दसाम्, अहम्, मासानाम्, मार्गशीर्षः, अहम्, ऋतूनाम्, कुसुमाकरः ॥

E. P. R. 34. सर्वहरः (Of the slayer of memory) अहम् मृत्युः च (I am the All-Seizer Death). भविष्यताम् (Of all that is to come) अहम् उद्भवः (I am the Source), नारीणाम् (among the feminine qualities) अहम् (I am) कीर्तिः (Fame), श्रीः (Fortune or Beauty), वाक् (Speech), स्मृतिः (Memory), मेधा (Intelligence), धृतिः (Constancy), क्षमा च (and forbearance), [I am also *Mūrti* etc., the consorts of Dharma].

E. P. R. 35. साम्नाम् (Of hymns) तथा बृहत् साम (I am the Great Sāman), छन्दसाम् (of the metres) अहम् गायत्री (I am the *Gāyatrī*), मासानाम् (of months) मार्गशीर्षः अहम् (I am *Mārgaśīrṣa*), ऋतूनाम् (of seasons) कुसुमाकरः (I am the Spring or Flowery one).

Tr. 33. "Of the letters of the alphabet, I am 'A', the First Vowel; of compound words, I am the Dual-Compound; of the destructive agents, I am the Mahākāla-Rudra; of the creative agents, I am the Vidhātā or Brahmā.

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ ३६ ॥

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७ ॥

P. Ch. 36. द्यूतम्, छलयताम्, अस्मि, तेजः, तेजस्विनाम्, अहम्, जयः, अस्मि, व्यवसायः, अस्मि, सत्त्वम्, सत्त्ववताम्, अहम् ॥

P. Ch. 37. वृष्णीनाम्, वासुदेवः, अस्मि, पाण्डवानाम्, धनञ्जयः, मुनीनाम्, अपि, अहम्, व्यासः, कवीनाम्, उशना, कविः॥

E. P. R. 36. छलयताम् (Of the cheats) अस्मि द्यूतम् (I am the Gambling), तेजस्विनाम् (among the glorious) अहम् तेजः (I am the Glory) [उद्योगिनाम्—among the enterprising and persevering] अहम् जयः व्यवसायः च (I am Success as well as Firm Resolve), सत्त्ववताम् (of the strong) अहम् सत्त्वम् (I am Strength).

Tr. 34. “Of seizers by force, I am the All-Seizer Death; I am the Source of all that is to come. Among the feminine qualities, I am Fame, Fortune or Beauty, Speech (Transcendental Word), Memory, Intelligence, Constancy, and Forbearance. (I am all these and also Mūrti etc., the consorts of Dharma).”

Tr. 35. “Of hymns, I am the great Sāman; of metres, I am the *Gāyatrī* (the metre in which the *Gāyatrī*—the sacred *Mantra* incumbent on all *Brāhmaṇas* to mutter at least thrice a day is couched); of months I am *Agrahāyana* (corresponding to November and December); of seasons, I am the Spring or Flowery one.

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।

मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३८ ॥

P. Ch. 38. दण्डः, दमयताम्, अस्मि, नीतिः, अस्मि, जिगीषताम्, मौनम्, च, एव, अस्मि, गुह्यानाम्, ज्ञानम्, ज्ञानवताम्, अहम् ॥

E. P. R. 37. वृष्णीनाम् (Among the Vṛṣṇis) अहम् वासुदेवः (I am Vāsudeva or Saṅkarṣaṇa-Baladeva)—पाण्डवानाम् (among the Pāṇḍavas) धनञ्जयः (I am Dhanañjaya, *i.e.*, Arjuna), मुनीनाम् (of sages) व्यासः अहम् (I am Vyāsa), कवीनाम् (of poets) उशना (Uśanā—the Bard).

E. P. R. 38. दमयताम् (Of the rulers) अस्मि दण्डः (I am the Sceptre), जिगीषताम् (of those who seek to conquer) नीतिः अस्मि (I am the Policy), गुह्यानाम् (of secrets) मौनम् च एव अस्मि (I am Reticence), ज्ञानवताम् (of the wise or of the knowers) ज्ञानम् (I am Wisdom or Knowledge).

Tr. 36. “Of the cheats, I am the Gambling ; among the glorious, I am the Glory ; among the enterprising and persevering, I am Success and Firm Resolve ; of the strong, I am Strength.

Tr. 37. “Among the Vṛṣṇis, I am Vāsudeva or Saṅkarṣaṇa (Baladeva) ; among the Pāṇḍavas, I am Dhanañjaya (Arjuna) ; of sages, I am Vyāsa ; of poets, I am Uśanā, the Bard (*i.e.*, Śukrācārya, the priest of the demons).

Tr. 38. “I am the Sceptre of the rulers ; I am the Policy of those who seek to conquer ; of secrets, I am Reticence, *i.e.*, I am the Mystery of the mysterious ; I am Wisdom of the wise or Knowledge of the knowers.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
 न तदस्ति विना यत् स्यान्मया भूतं चराचरम् ॥ ३९ ॥
 नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।
 एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥

P. Ch. 39. यत्, च, अपि, सर्वभूतानाम्, बीजम्, तत्, अहम्, अर्जुन, न, तत्, अस्ति, विना, यत्, स्यात्, मया, भूतम्, चराचरम्॥

P. Ch. 40. न, अन्तः, अस्ति, मम, दिव्यानाम्, विभूतीनाम्, परन्तप, एषः, तु, उद्देशतः, प्रोक्तः, विभूतेः, विस्तरः, मया ॥

E. P. R. 39. अर्जुन (O Arjuna)! अहम् तत् बीजम् (I am the Seed) यत् च अपि सर्वभूतानाम् (of all things and beings). चराचरम् भूतम् न तत् अस्ति (There is nothing moving or inert) यत् स्यात् मया विना (which is independent of Me).

E. P. R. 40. परन्तप (O Parantapa)! अन्तः न अस्ति (There is no end to) मम दिव्यानाम् विभूतीनाम् (My Divine Extensions). मया प्रोक्तः (I have told you) उद्देशतः तु (in brief) विभूतेः एष विस्तरः (of My vast Divine Glories).

Tr. 39. "Know Me, O Arjuna, as the Seed of all things. Nothing moving or inert can exist bereft or independent of Me.

Tr. 40. "O Parantapa (tormentor of foes), there is no end to My Divine Extensions. I have thus given you an indication of My vast Divine Glories.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशसंभवम् ॥ ४१ ॥

*Paramātmā—Lord's Partial Immanent Aspect
in the universe*

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२ ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे विभूतियोगो नाम
दशमोऽध्यायः ॥

P. Ch. 41. यत्, यत्, विभूतिमत्, सत्त्वम्, श्रीमत्, ऊर्जितम्,
एव, वा, तत्, तत्, एव, अवगच्छ, त्वम्, मम, तेजोऽशसंभवम् ॥

P. Ch. 42. अथवा, बहुना, एतेन, किम्, ज्ञातेन, तव, अर्जुन,
विष्टभ्य, अहम्, इदम्, कृत्स्नम्, एकांशेन, स्थितः, जगत् ॥

E. P. R. 41. त्वम् अवगच्छ (Know thou) यत् यत् तत् तत्
विभूतिमत् (whatever is conspicuous by virtue of its
grandeur), श्रीमत् (beauty or loveliness), ऊर्जितम् (glory,
might or sublimity) मम् तेजोऽशसंभवम् (has its origin in
a fragment of My Divine Splendour).

E. P. R. 42. अर्जुन (O Arjuna)! अथवा (In short) किम्
(what need is there) तव ज्ञातेन (of your knowing) एतेन
बहुना (all these in details). अहम् स्थितः (I ever exist)
विष्टभ्य (pervading in and through) इदम् कृत्स्नम् जगत् (this

entire universe) एकंशेन (by My Partial Aspect known as Puruṣa—*Antaryamin* of *Prakṛti*).

Tr. 41. “Know, O Arjuna, that whatever object is conspicuous by virtue of its grandeur, glory, might, sublimity, beauty or loveliness, has its origin in a fragment of My Divine Splendour.

Tr. 42. “In short what need is there of your knowing all these in details, O Arjuna? (Do well remember that), supporting this entire universe I ever exist pervading in and through by My Partial Aspect known as Puruṣa—*Antaryamin* of *Prakṛti*.

Exp. 42. “I am the only Spiritual Reality worshipped by My devotees in the spiritual realm emanating from My *Cit* Potency. I am the Indwelling Monitor of all *Jivas* emanating from My *Jiva* Potency. Hence, all the worlds, spiritual and mundane, are mutually and severally related to Me and, therefore, cannot exist independent of Me.”

Gist. The sum and substance of this chapter is that the Supreme Lord Śrī Kṛṣṇa, being the Cause of all causes, is the Only Object of worship; that *Brahman*, *Paramātmā* and other gods and objects, conspicuous by their grandeur, power or loveliness, are but fragments of His Divine Extensions; and that the super-excellence of the Divine Loveliness of His Eternal Beautiful Śyāmasundara Form over His Divine Extensions in any sphere, mundane or spiritual, should never be lost sight of. The highest form of worship and its *summum bonum* are mentioned in the quartette (Śloka 8-11) known as *Catuḥ-Śloki Gītā*.

HERE ENDETH THE TENTH DISCOURSE

ENTITLED

VIBHŪTI-YOGA

QUESTIONS AND ANSWERS

CHAPTER X

Q. 1. Who is purged of all kinds of sins and delusions ?
(Ans. *Vide Śl. 3.*)

Q. 2. What is the result of acquiring the knowledge of the Lord's sovereign powers and *Avikalpa-Yoga* ?
(Ans. *Vide Śl. 7.*)

Q. 3. What is the *Catur-Śloka Gītā* ? (Ans. *Vide Śls. 8-11.*)

Q. 4. What are the characteristic features of an *Ananya-Bhakta* ? (Ans. *Vide Śl. 9.*)

Q. 5. Who is endowed with pure intelligence by God ?
(Ans. *Vide Śl. 10.*)

Q. 6. What are the divine extensions of the Lord ?
(Ans. *Vide Śls. 20-41.*)

Q. 7. What is the cause of origin of these divine extensions ? (Ans. *Vide Śl. 41.*)

Q. 8. What is the ultimate end of those divine extensions ? (Ans. *Vide Śl. 42.*)

एकादशोऽध्यायः

CHAPTER XI

VIŚVA-RŪPA-DARŚANA-YOGA

OR

A GLANCE OF THE UNIVERSAL FORM OF THE SUPREME LORD

Summary :—The *Virāḍ-Rūpa* or the Universal Form of the Lord is described in this chapter. The Lord with Eyes, Ears, Faces, Arms and Feet everywhere, shows His All-Pervading Universal Form. Arjuna beholds that all beings emanating from the Lord enter into His destructive mouth and are completely absorbed in Him. He sees neither the beginning, nor the middle, nor the end of the *Virāḍ* Form of the Supreme Lord. He was exceedingly frightened to see Bhīṣma, Droṇa, Karṇa and all the other brave warriors enter the mouth of His *Viśva-Rūpa* and being smashed to pieces between His terrible jaws. So, he entreats the Lord to give up this frightful *Virāḍ* Form and assume the more agreeable Human Form. Thereupon, the Lord consoles him by showing him at first His Four-Armed, and then His Two-Armed Beautiful Human Form, at which even the gods like Brahmā and Śiva covet to have a glance. No amount of the study of the Vedas, performance of sacrifices, charity or austerity is of any avail to behold that All-Attractive Human Form. But he who worships Him with single-minded devotion, bears no malice against anybody and has transcended the opposites of the world, is enabled to realize His All-Beautiful Eternal Human Śyāmasundara Form in His Blissful Realm.

*Spiritual knowledge dispels
Arjuna's delusion*

अर्जुन उवाच

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।

यच्चयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥

P. Ch. 1. अर्जुनः उवाच—मदनुग्रहाय, परमम्, गुह्यम्, अध्यात्म-संज्ञितम्, यत्, त्वया, उक्तम्, वचः, तेन, मोहः, अयम्, विगतः, मम ॥

E. P. R. 1. अर्जुनः उवाच (Arjuna said), मम अयम् मोहः “(The veil of my ignorance) विगतः (is now withdrawn) तेन यत् त्वया उक्तम् वचः (by hearing from Thy Holy Lips) परमम् गुह्यम् (the great secret truth) अध्यात्मसंज्ञितम् (about the transcendental knowledge) मदनुग्रहाय (spoken out of compassion for me).

Tr. 1. Arjuna said, “O Lord! The veil of my ignorance is now withdrawn after hearing the great and secret truth about the transcendental knowledge from Thy Holy Lips, spoken out of compassion for me.

Exp. 1. “Quite ignorant of Thy inconceivable spiritual knowledge, I was steeped in the gloom of a negative line of thought regarding transcendental Truth. But, by Thy grace, my delusion has been dispelled, and I have now clearly understood that Thou art the Supreme Lord Śrī Kṛṣṇa, the Eternal Self-Revealed Beautiful Śyāmasundara Form and that *Viśva-Rūpa* is Thy Universal Manifestation.

*Arjuna desires to see the
Lord's Universal Form*

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।

त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २ ॥

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥

P. Ch. 2. भवाप्ययौ, हि, भूतानाम्, श्रुतौ, विस्तरशः, मया, त्वत्तः, कमलपत्राक्ष, माहात्म्यम्, अपि, च, अव्ययम् ॥

P. Ch. 3. एवम्, एतत्, यथा, आत्थ, त्वम्, आत्मानम्, परमेश्वर, द्रष्टुम्, इच्छामि, ते, रूपम्, ऐश्वरम्, पुरुषोत्तम ॥

E. P. R. 2. कमलपत्राक्ष (O Lotus-eyed)! भवाप्ययौ (The creation and destruction) भूतानाम् (of all living beings) अव्ययम् माहात्म्यम् अपि च (and the super-excellence of the Transcendental Glory) [of Thy Eternal Beautiful Form] त्वत्तः (Which Thou hast described to me) श्रुतौ (have been heard) मया (by me) विस्तरशः (in detail).

E. P. R. 3. परमेश्वर (O Lord Supreme)! यथा त्वम् आत्मानम् आत्थ (As Thou dost describe Thyself) एतत् एवम् (is so indeed). पुरुषोत्तम (O Best of beings)! [Still] द्रष्टुम् इच्छामि (may I have the vision) ते ऐश्वरम् रूपम् (of Thy Lordly Form—*Viśva-Rūpa*)?

Tr. 2. "O Lotus-Eyed, the creation and destruction of all living beings and the super-excellence of the

*Jīva's incompetency to
visualize that Form*

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥

P. Ch. 4. मन्यसे, यदि, तत्, शक्यम्, मया, द्रष्टुम्, इति, प्रभो, योगेश्वरः, ततः, मे, त्वम्, दर्शय, आत्मानम्, अव्ययम् ॥

E. P. R. 4. प्रभो (O Lord)! यदि (If) मन्यसे (Thou deemest) शक्यम् मया (me fit) द्रष्टुम् (to visualise) तत् (that Universal Form), ततः (then) योगेश्वर (O Lord of Yoga)! त्वम् दर्शय मे (be Thou merciful to show me) आत्मानम् अव्ययम् (Thy Glorious Lordly Form)."

transcendental glory of Thy Eternal Beautiful Form which Thou hast described in detail, (in Ch. X), have been heard and understood by me (by Thy grace). (Tr. 2).

Tr. 3. "O Best of beings, O Lord Supreme, Thou art so, even as Thou dost describe Thyself, may I have the vision of Thy Lordly Form, *Viśva-Rūpa*, (which is Immanent in the manifest world)?

Tr. 4. "If Thou deemest me fit to visualize that Universal Form, then, O my Lord Supreme, be Thou merciful to show me Thy Glorious Lordly Form."

Exp. 4. "O Lord of Yoga, a *Jīva*, being an atomic spiritual part of the All-Pervading Soul (*Paramātmā*), is quite incompetent to comprehend the glory of the Supreme Lord. As a *Jīva*, I am eligible to have a vision of Thy Eternal Form, but have no power to comprehend the glory of Thy Lordly Universal Form, incomprehensible to human understanding. But Thou art my Lord and the Lord of Yoga."

*Lord assents to show His Form and
bestows divine vision
on Arjuna*

श्रीभगवानुवाच

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥
पश्यादित्यान् वसून् रुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥

P. Ch. 5. श्रीभगवान् उवाच—पश्य, मे, पार्थ, रूपाणि, शतशः, अथ, सहस्रशः, नानाविधानि, दिव्यानि, नानावर्णाकृतीनि, च ॥

P. Ch. 6. पश्य, आदित्यान्, वसून्, रुद्रान्, अश्विनौ, मरुतः, तथा, बहूनि, अदृष्टपूर्वाणि, पश्य, आश्चर्याणि, भारत ॥

E. P. R. 5. श्रीभगवान् उवाच (The Supreme Lord said), पश्य “(Behold), पार्थ (O Pārtha)! मे रूपाणि (My Forms) शतशः (by hundreds), अथ सहस्रशः (and by thousands), नानाविधानि (diverse), दिव्यानि (Divine), नानावर्णाकृतीनि च (and of manifold colours and shapes).

E. P. R. 6. पश्य (Behold), भारत (O Bhārata)! आदित्यान् (The Ādityas), वसून् (the Vasus); रुद्रान् (the Rudras), अश्विनौ (the twin Āśvins), तथा मरुतः (and the Maruts). पश्य (Behold too), बहूनि (the many) आश्चर्याणि (marvels) अदृष्टपूर्वाणि (that have never seen before).

इहैकस्थं जगत् कृत्स्नं पश्याद्य सचराचरम् ।
 मम देहे गुडाकेश यत्तद्व्यदृष्टुमिच्छसि ॥ ७ ॥
 न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
 दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

P. Ch. 7. इह, एकस्थम्, जगत्, कृत्स्नम्, पश्य, अद्य, सचराचरम्, मम, देहे, गुडाकेश, यत्, च, अन्यत्, द्रष्टुम्, इच्छसि ॥

P. Ch. 8. न, तु, माम्, शक्यसे, द्रष्टुम्, अनेन, एव, स्वचक्षुषा, दिव्यम्, ददामि, ते चक्षुः, पश्य, मे, योगम्, ऐश्वरम् ॥

E. P. R. 7. पश्य (Behold thou) गुडाकेश (O Guḍākeśa)! कृत्स्नम् जगत् (the entire universe) सचराचरम् (of things that are both movable and immovable), एकस्थम् (here) इह मम देहे (within My Body) यत् च अन्यत् द्रष्टुम् इच्छसि (with whatever else thou desirest to behold).

E. P. R. 8. न तु शक्यसे (Thou canst not) द्रष्टुम् (behold) [O Pārtha]! माम् (My Glorious Form) अनेन एव स्वचक्षुषा (with thy human eyes). ददामि (I therefore grant) ते (thee) दिव्यम् चक्षुः (divine vision); पश्य मे योगम् ऐश्वरम् (behold My Sovereign Yoga)."

Tr. 5. The Supreme Lord said, "Behold, O Pārtha, Forms of Mine, by hundreds and thousands, diverse, divine, and of many colours and shapes.

Tr. 6. "Behold, O Bhārata, the *Ādityas*, the *Vasus*, the *Rudras*, the twin *Aśvins*, the *Maruts*. Behold, too, the marvels that have never been seen before.

*Saṅjaya describes the Lord's
Universal Form*

सञ्जय उवाच

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥

P. Ch. 9. सञ्जयः उवाच—एवम्, उक्त्वा, ततः, राजन्, महायोगेश्वरः, हरिः, दर्शयामास, पार्थाय, परमम्, रूपम्, ऐश्वरम्॥

Tr. 7. “Behold thou, O Guḍākeśa, the entire universe of things that are both movable and immovable, within My Body, with whatever else thou desirest to behold.

Tr. 8. “But thou canst not behold, O Pārtha, My Glorious Form with thy human eyes ; I, therefore, grant thee divine vision ; behold My Sovereign *Yoga*.”

Exp. 8. The Lord assumed His Universal Form, giving Arjuna power to behold the form beforehand. Arjuna, being a devotee, beholds the Transcendental Beautiful Form of Śrī Kṛṣṇa with his spiritual eyes. But the Universal Form of the Lord is related to the cosmic world and need not, therefore, be seen with spiritual eyes. The material eyes are also incompetent to behold the Universal Form of the Lord. The divine vision was, therefore, granted to Arjuna which enabled him to visualize the whole universe divided into several parts but held together in a unit. An eye which is neither material nor spiritual but having an intuitive quality of ratiocination is a qualified eye. Those who are endowed with such eyes feel more delight in beholding the Sublime Lordly Form (*Viśva-Rūpa*) than in beholding the Transcendental Beautiful Form of Śrī Kṛṣṇa, because of the dormancy of their spiritual eyes.

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।

सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

P. Ch. 10. अनेकवक्त्र-नयनम्, अनेकाद्भुत-दर्शनम्, अनेकदिव्या-भरणम्, दिव्यानेकोद्यतायुधम् ॥

P. Ch. 11. दिव्य-माल्याम्बर-धरम्, दिव्य-गन्धानुलेपनम्, सर्वा-श्चर्यमयम्, देवम्, अनन्तम्, विश्वतोमुखम् ॥

E. P. R. 9-11. सञ्जयः उवाच (Sañjaya said to Dhṛtarāṣṭra), राजन् “(O King)! ततः एवम् उक्त्वा (Having thus spoken), हरिः (Śrī Hari), महायोगेश्वरः (the Lord of Supreme Yoga) दर्शयामास (showed) परमम् ऐश्वर्यम् रूपम् (His Lordly Form) पार्थाय (to Pārtha), अद्भुतदर्शनम् (Form—Which is unprecedented and unique), अनेकवक्त्रनयनम् (with many mouths and eyes) अनेकदिव्याभरणम् (with many divine ornaments) दिव्यानेकोद्यतायुधम् (and with many godly weapons uplifted), दिव्यमाल्याम्बरधरम् (Form—with divine wreaths and clad in gorgeous garments), दिव्यगन्धानुलेपनम् (and with sweet-scented divine perfumes, anointed all over His Body), सर्वाश्चर्यमयम् (all wonderful), देवम् (resplendent), अनन्तम् (infinite) विश्वतो-मुखम् (and with faces all the world over).

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ १२ ॥

तत्रैकस्थं जगत् कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥

P. Ch. 12. दिवि, सूर्यसहस्रस्य, भवेत्, युगपत्, उत्थिता, यदि, भाः, सदृशी, सा, स्यात्, भासः, तस्य, महात्मनः ॥

P. Ch. 13. तत्र, एकस्थम्, जगत्, कृत्स्नम्, प्रविभक्तम्, अनेकधा, अपश्यत्, देवदेवस्य, शरीरे, पाण्डवः, तदा ॥

E. P. R. 12. यदि (If) सूर्यसहस्रस्य (a thousand suns) भवेत् युगपत् उत्थिता (burst forth at a time) दिवि (in the azure blue), सा भाः (that over-dazzling light) स्यात् सदृशी (may resemble) [to some extent] भासः (the Effulgence) तस्य महात्मनः (of that Mighty Form, *Viśva-Rūpa*).

Tr. 9-11. Sañjaya said to Dhṛtarāṣṭra:—"Having thus spoken, O King! Hari, the Lord of *Yoga* Supreme, showed His Lordly Form to Pārtha, which is unprecedented and unique, with many mouths and eyes, with many marvellous visions, with many divine ornaments and with many godly weapons uplifted, with wreaths divine and clad in gorgeous garments and with sweet-scented divine perfumes anointed all over His Body, all wonderful and resplendent, infinite and with faces all the world over.

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

P. Ch. 14. ततः, सः, विस्मयाविष्टः, हृष्टरोमा, धनञ्जयः, प्रणम्य, शिरसा, देवम्, कृताञ्जलिः, अभाषत ॥

E. P. R. 13. तदा पाण्डवः (Then Arjuna) अपश्यत् (beheld) कृत्स्नम् जगत् (the entire universe) अनेकधा प्रविभक्तम् (divided into many parts) एकस्थम् (but strung together) शरीरे (in the Divine Form) देवदेवस्य (of that God of all gods).

E. P. R. 14. ततः (Then) धनञ्जयः (Arjuna) विस्मयाविष्टः (was filled with awe and admiration), हृष्टरोमा (his hairs stood on ends in ecstasy), सः प्रणम्य शिरसा देवम् (he bowed down before the Lord) कृताञ्जलिः (and with folded hands) अभाषत (thus addressed).

Tr. 12. "Now, if a thousand suns burst forth at a time in the azure blue, that over-dazzling light may, to some extent, resemble the Effulgence of that Mighty Form, *Viśva-Rūpa*.

Tr. 13. "Then, Arjuna beheld the entire universe divided into many parts, but strung together in the Divine Form of that God of all gods.

Tr. 14. "Then, Dhanañjaya (conqueror of wealth) was filled with sudden awe and admiration, his hairs stood on end in ecstasy, he bowed down before the Lord and with folded hands thus addressed."

*Arjuna's vision and description of
the Lord's Universal Form*

अर्जुन उवाच

पश्यामि देवांस्तव देव देहे सर्वास्तथा भूतविशेषसङ्घान् ।
ब्रह्माणमीशं कमलासनस्थमृषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥
अनेकबाहुदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥

P. Ch. 15. अर्जुनः उवाच—पश्यामि, देवान्, तव, देव, देहे, सर्वान्, तथा, भूतविशेषसङ्घान्, ब्रह्माणम्, ईशम्, कमलासनस्थम्, ऋषीन्, च, सर्वान्, उरगान्, च, दिव्यान् ॥

P. Ch. 16. अनेक-बाहु-उदर-वक्त्र-नेत्रम्, पश्यामि, त्वाम्, सर्वतः, अनन्तरूपम्, न, अन्तम्, न, मध्यम्, न, पुनः, तव, आदिम्, पश्यामि, विश्वेश्वर, विश्वरूप ॥

E. P. R. 15. अर्जुनः उवाच (Arjuna said), देव “(O Lord)! तव देहे (Within Thy Divine Form) पश्यामि (I behold) सर्वान् (all) देवान् (the gods of heaven), भूतविशेषसङ्घान् तथा (the assembly of all living beings), ईशम् (Śiva), ब्रह्माणम् (Brahmā) कमलासनस्थम् (seated on lotus-flower), सर्वान् दिव्यान् (all the godly) ऋषीन् (Rṣis) उरगान् च (and the Serpent-Kings).

Tr. 15. Arjuna said, “O Lord, within Thy Divine Form, I behold the heavenly gods of various grades, the assembly of all living beings, the Lord Brahmā seated on lotus-flower, Śiva, and all the godly Rṣis and the Serpent-Kings.

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्तादीप्तानलार्कद्युतिप्रमेयम् ॥ १७ ॥

P. Ch. 17. किरीटिनम्, गदिनम्, चक्रिणम्, च, तेजोराशिम, सर्वतः, दीप्तिमन्तम्, पश्यामि, त्वाम्, दुर्निरीक्ष्यम्, समन्तात्, दीप्तानलार्क-द्युतिम्, अप्रमेयम् ॥

E. P. R. 16. विश्वेश्वर (O Viśveśvara—The Lord of the universe), विश्वरूप (O *Viśva-Rūpa*—Universal Form)! पश्यामि (I behold) सर्वतः अनन्तरूपम् त्वाम् (Thy All-Pervading Divine Endless Form) अनेकबाहूदरवक्त्रनेत्रम् (with innumerable arms, stomachs, mouths and eyes). पुनः (And) पश्यामि (I behold) त्व (Thee) न आदिम् (with no beginning), न मध्यम् (middle), न अन्तम् (or end).

E. P. R. 17. समन्तात् त्वाम् पश्यामि (I behold Thy All-pervading Divine Form) तेजोराशिम (shining as a mass of great splendour), किरीटिनम् (with diadem), गदिनम् (mace), चक्रिणम् च (and discus), सर्वतः दीप्तिमन्तम् (All-Resplendent) दीप्तानलार्कद्युतिम् (blazing as fire and bright as the radiant sun) अप्रमेयम् (immeasurable) दुर्निरीक्ष्यम् (and hard to behold).

Tr. 16. “O Viśveśvara (Lord of the universe), O *Viśva-Rūpa* (Universal Form), I behold Thy All-Pervading Divine Frame with innumerable arms, stomachs, mouths and eyes. I find, O Thou of Endless Forms, no beginning, middle or end of Thee.

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।

त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥

P. Ch. 18. त्वम्, अक्षरम्, परमम्, वेदितव्यम्, त्वम्, अस्य, विश्वस्य, परम्, निधानम्, त्वम्, अव्ययः, शाश्वत-धर्म-गोप्ता, सनातनः, त्वम्, पुरुषः, मतः, मे ॥

E. P. R. 18. मे मतः (I believe), त्वम् (Thou art) अक्षरम् (Immortal) परमम् (Supreme Being) वेदितव्यम् (worthy to be known). त्वम् (Thou art) परम् निधानम् (the great Receptacle) अस्य विश्वस्य (of this universe). त्वम् अव्ययः (Thou art Unchangeable), शाश्वतधर्मगोप्ता (the Prop of Eternal Religion). त्वम् (Thou art) सनातनः पुरुषः (the Supreme Being).

Tr. 17. "I behold Thy All-Pervading Divine Form shining as a mass of great splendour with diadem, mace and discus, blazing as fire, bright as the radiant sun, immeasurable and hard to behold.

Tr. 18. "I believe Thou art Immortal, the Supreme Being worthy to be known, the great Receptacle of the universe; Thou art Unchangeable, the Prop of Eternal Religion; Thou art the Supreme Being as well.

Exp. 17. "Thy Resplendent Form Whose splendour surpasses the effulgence of a thousand suns placed together has filled the earth, sky and space intervening them and having countless gaping mouths with sharp gnawing teeth, I behold Thee with awe.

अनादिमध्यान्तमनन्तवीर्यमनन्तबाहुं शशिसूर्यनेत्रम् ।
 पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥
 द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
 दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥

P. Ch. 19. अनादि-मध्य-अन्तम्, अनन्तवीर्यम्, अनन्तबाहुम्, शशिसूर्यनेत्रम्, पश्यामि, त्वाम्, दीप्त-हुताश-वक्त्रम्, स्वतेजसा, विश्वम्, इदम्, तपन्तम् ॥

P. Ch. 20. द्यावापृथिव्योः, इदम्, अन्तरम्, हि, व्याप्तम्, त्वया, एकेन, दिशः, च, सर्वाः, दृष्ट्वा, अद्भुतम्, रूपम्, उग्रम्, तव, इदम्, लोकत्रयम्, प्रव्यथितम्, महात्मन् ॥

E. P. R. 19. पश्यामि (I behold) अनादिमध्यान्तम् (Thou hast no beginning, middle or end); अनन्तवीर्यम् (Thou art Force Infinite) अनन्तबाहुम् (with countless arms), शशिसूर्यनेत्रम् (with the sun and moon as Thy Glorious Eyes); [पश्यामि—I behold] त्वाम् दीप्तहुताशवक्त्रम् (Thy face as burning fire) तपन्तम् (illuminating) इदम् विश्वम् (this universe) स्वतेजसा (by Thy Own Effulgence).

E. P. R. 20. द्यावापृथिव्योः (The earth, the heavens) इदम् अन्तरम् (and the middle sphere) व्याप्तम् (are all pervaded) त्वया एकेन हि (by Thee alone). त्वया दिशः च (Thou hast occupied all quarters of the universe). महात्मन् (O Lord Supreme)! लोकत्रयम् (The three worlds) प्रव्यथितम् (get

अमी हि त्वां सुरसङ्घा विशन्ति
 केचिद्धीताः प्राञ्जलयो गृणन्ति ।
 स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः
 स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥

P. Ch. 21. अमी, हि, त्वाम्, सुरसङ्घाः, विशन्ति, केचित्, भीताः, प्राञ्जलयः, गृणन्ति, स्वस्ति, इति, उक्त्वा, महर्षि-सिद्ध-सङ्घाः, स्तुवन्ति, त्वाम्, स्तुतिभिः, पुष्कलाभिः ॥

uneasy) तव इदम् अद्भुतम् उग्रम् रूपम् इष्ट्वा (seeing Thy wonderful awe-inspiring Form). (E.P.R. 20).

E. P. R. 21. अमी हि (These) सुरसङ्घाः (hosts of gods) विशन्ति (enter) त्वाम् (Thy Divine Form). केचित् (Some) भीताः (struck with awe) गृणन्ति प्राञ्जलयः (join their palms in prayer). महर्षिसिद्धसङ्घाः (Bands of *Maharṣis* and *Siddhas*) स्वस्ति इति उक्त्वा (hail Thee with *Svasti*) स्तुवन्ति (chanting hymns) पुष्कलाभिः स्तुतिभिः (and singing excellent songs in praise of Thee).

Tr. 19. “Thou hast no beginning, middle or end ; Thou art Force Infinite with countless arms, with the sun and the moon for Thy Glorious Eyes. I behold Thy Face as burning fire, illuminating this universe by Thy Own Effulgence.

Tr. 20. “The earth, the heavens and the middle sphere are all pervaded by Thee alone. Thou hast occupied all quarters of the universe. O Lord Supreme, the three worlds shake before Thy awe-inspiring Form.

रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
 गन्धर्वयक्षासुरसिद्धसङ्घा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥
 रूपं महत् बहुवक्त्रनेत्रं महाबाहो बहुबाहूरुपादम् ।
 बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ २३ ॥

P. Ch. 22. रुद्र-आदित्याः, वसवः, ये, च, साध्याः, विश्वे, अश्विनौ, मरुतः, च, उष्मपाः, च, गन्धर्व-यक्ष-असुर-सिद्ध-सङ्घाः, वीक्षन्ते, त्वाम्, विस्मिताः, च, एव, सर्वे ॥

P. Ch. 23. रूपम्, महत्, ते, बहु-वक्त्र-नेत्रम्, महाबाहो, बहु-बाहु-ऊरु-पादम्, बहु-उदरम्, बहु-दंष्ट्रा-करालम्, दृष्ट्वा, लोकाः, प्रव्यथिताः, तथा, अहम् ॥

E. P. R. 22 रुद्रादित्याः (The Rudras, the Ādityas) वसवः (the Vasus) ये च साध्याः (the Sādhyas), विश्वे (the Viśva-Devas), अश्विनौ (the twin Āśvinikumāras), मरुतः (the Maruts) उष्मपाः (Uṣmapas—Manes) गन्धर्वयक्षासुरसिद्धसङ्घाः च (and the Gandharvas, Yakṣas, demons, the assembly of Siddhas) सर्वे (all) विस्मिताः च एव (are wonder-struck) वीक्षन्ते त्वाम् (beholding Thy Lordly Form—Viśva-Rūpa).

E. P. R. 23. महाबाहो (O Mighty-Armed)! लोकाः (The people of the world) तथा अहम् (and I as well) प्रव्यथिताः

Tr. 21. “These hosts of gods enter Thy Divine Frame, some struck with awe join their palms. Bands of *Maharṣis* and *Siddhas* hail Thee with ‘*Svasti*’ (Amen), chanting hymns and singing excellent songs in praise of Thee.

नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो ॥

P. Ch. 24. नभःस्पृशम्, दीप्तम्, अनेक-वर्णम्, व्यात्त-आननम्, दीप्त-विशाल-नेत्रम्, दृष्ट्वा, हि, त्वाम्, प्रव्यथित-अन्तरात्मा, धृतिम्, न, विन्दामि, शमम्, च, विष्णो ॥

(are awe-stricken) दृष्ट्वा (to behold) ते महत् रूपम् (Thy Tremendous Form) बहुमूलेनेत्रम् (with countless mouths and eyes), बहुबाहुरूपादम् (and innumerable arms, thighs and feet), बहुदरम् (vast bosoms) बहुदंष्ट्राकरालम् (and the terrific jaws set with dreadful teeth). (E.P.R. 23).

E. P. R. 24. विष्णो (O Lord)! प्रव्यथितान्तरात्मा (My heart fails) धृतिम् न विन्दामि (I am losing my steadiness), शमम् च (also peace of mind) हि दृष्ट्वा (to behold) त्वम् दीप्तम् अनेकवर्णम् (Thee splendid and multi-coloured) व्यात्ताननम् (with wide open mouths), नभःस्पृशम् (and extending up to heavens), दीप्तविशालनेत्रम् (and with Thy radiant and extensive eyes).

Tr. 22. The *Rudras*, the *Ādityas*, the *Vasus*, the *Sādhyas*, the *Viśvadevas*, the twin *Aśvinīkumāras*, the *Maruts*, the *Uśmapas* (Manes), the *Gandharvas*, the *Yakṣas*, the demons, and the assembly of *Siddhas*,—all are wonder-struck in beholding Thy Lordly Form, *Viśva-Rūpa*.

Tr. 23. 'O Mighty-Armed, the people of the world and I as well are awe-stricken to behold Thy Tremendous Form with countless mouths, numberless eyes, innumerable arms, thighs and feet, vast bosoms, and the terrific jaws set with dreadful teeth.

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ।
 दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥ २५
 अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसङ्घैः ।
 भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्रदीयैरपि योधमुख्यैः ॥ २६

P. Ch. 25. दंष्ट्रा-करालानि, च, ते, मुखानि, दृष्ट्वा, एव, काल-
 अनल-सन्निभानि, दिशः, न, जाने, न, लभे, च, शर्म, प्रसीद, देवेश,
 जगन्निवास ॥

P. Ch. 26. अमी, च, त्वाम्, धृतराष्ट्रस्य, पुत्राः, सर्वे, सह, एव,
 अवनि-पाल-सङ्घैः, भीष्मः, द्रोणः, सूत-पुत्रः, तथा, असौ, सह,
 अस्सदीयैः, अपि, योध-मुख्यैः ॥

E. P. R. 25. दिशः न जाने (Bewildered and befogged)
 दृष्ट्वा एव (to behold) ते मुखानि (Thy Faces) दंष्ट्राकरालानि च
 (with terrible upstanding teeth and dreadful jaws)
 कालानलसन्निभानि (like the universal conflagration at the
 break up of the world) न लभे च शर्म (I know not where
 to find peace). प्रसीद (Be Thou merciful on me),
 देवेश (O Lord of the gods), जगन्निवास (Refuge of the
 universe).

Tr. 24. "O Lord, my body quakes, my heart fails and
 I find no peace to behold Thee splendid and multi-
 coloured, with wide-opened mouths, and extending up to
 heavens, and with Thy radiant and extensive eyes.

Tr. 25. "Bewildered and befogged to behold Thy awe-
 inspiring Faces with terrible upstanding teeth and awful

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

P. Ch. 27. वक्त्राणि, ते, त्वरमाणाः, विशन्ति, दंष्ट्रा-करालानि, भयानकानि, केचित्, विलग्नाः, दशन-अन्तरेषु, संदृश्यन्ते, चूर्णितैः, उत्तमाङ्गैः ॥

E. P. R. 26-27. अमी च धृतराष्ट्रस्य पुत्राः सर्वे (All these sons of Dhṛtarāṣṭra), सर्वैः अग्निपालसङ्घैः एव (the multitude of all the kings), भीष्मः द्रोणः तथा असौ सूतपुत्रः (Bhīṣma, Droṇa, Karna—the son of Sūta) अस्मदीयैः योधमुख्यैः अपि सह (with all the warriors on our side too) त्वरमाणाः विशन्ति (are rushing into) त्वाम्, ते भयानकानि दंष्ट्राकरालानि वक्त्राणि (Thy frightful Mouths with terrible teeth). केचित् संदृश्यन्ते विलग्नाः (Some are seen caught) दशनान्तरेषु (betwixt Thy teeth) चूर्णितैः उत्तमाङ्गैः (and their heads crushed).

jaws like the universal conflagration at the break-up of the world, I know not where to find shelter or peace. Be Thou merciful on me, O Lord, Refuge of the universe. (Tr. 25).

Tr. 26-27. “The sons of Dhṛtarāṣṭra present here, the multitude of all these kings, Bhīṣma, Droṇa, Karna, and all the warriors on our side are rushing frightful into Thy mouths with terrible teeth. (By coming into contact with these dreadful teeth), some are seen caught betwixt the teeth and their heads crushed,

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।

तथा तवामी नरलोकवीरा विशन्ति वक्त्राप्यभिविज्वलन्ति ॥ २८

यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः ।

तथैव नाशाय विशन्ति लोकास्तवापि वक्त्राणि समृद्धवेगाः ॥ २९

P. Ch. 28. यथा, नदीनाम्, बहवः, अम्बु-वेगाः, समुद्रम्, एव, अभिमुखाः, द्रवन्ति, तथा, तव, अमी, नर-लोक-वीराः, विशन्ति, वक्त्राणि, अभिविज्वलन्ति ॥

P. Ch. 29. यथा, प्रदीप्तम्, ज्वलनम्, पतङ्गाः, विशन्ति, नाशाय, समृद्ध-वेगाः, तथा, एव, नाशाय, विशन्ति, लोकाः, तव, अपि, वक्त्राणि, समृद्धवेगाः ॥

E. P. R. 28. यथा (Just as) बहवः अम्बुवेगाः (flowing currents) नदीनाम् (of rivers) द्रवन्ति (impetuously rush) अभिमुखाः समुद्रम् एव (into the wide ocean), तथा (so) अमी नरलोकवीराः (these gallant heroes as well as these lords of earth) विशन्ति (fling themselves) तव अभिविज्वलन्ति वक्त्राणि (into Thy blazing Mouth).

E. P. R. 29. यथा (Just as) पतङ्गाः (the moths) समृद्धवेगाः (with quickened speed) विशन्ति (rush forth) प्रदीप्तम् (into a blazing) ज्वलनम् (fire) नाशाय (to die), तथा (so) लोकाः (these mighty warriors) विशन्ति (enter into) तव वक्त्राणि अपि (Thy terrific Mouths) समृद्धवेगाः (in hot haste perforce) नाशाय (to perish therein).

लेलिह्यसे ग्रसमानः समन्ताल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।

तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥

P. Ch. 30. लेलिह्यसे, ग्रसमानः, समन्तात्, लोकान्, समग्रान्, वदनैः, ज्वलद्भिः, तेजोभिः, आपूर्य, जगत्, समग्रम्, भासः, तव, उग्राः, प्रतपन्ति, विष्णो ॥

E. P. R. 30. विष्णो (O Viṣṇu! the Lord of the universe), समन्तात् (On every side) लेलिह्यसे (licking up) समग्रान् लोकान् (multitudes of men) [with fiery tongues], ग्रसमानः (Thou art swallowing them outright) ज्वलद्भिः वदनैः (with Thy flaming Mouths). तव (Thy) उग्राः (dreadful) भासः (splendour) आपूर्य (having filled) समग्रम् जगत् (all the worlds) तेजोभिः (with blazing rays) प्रतपन्ति (is afflicting them).

Tr. 28. "Just as flowing rivers impetuously rush into the wide ocean, so these gallant heroes as well as these lords of earth fling themselves into Thy blazing Mouths.

Tr. 29. "Just as the moths, with quickened speed, rush forth into a blazing fire to die, so these mighty warriors enter into Thy terrific Mouths, in haste, perforce, to perish therein.

Tr. 30. "O Lord of the universe, on every side, licking up multitudes of men (with fiery tongues), Thou art swallowing them outright with Thy flaming Mouths. Thy splendour has filled all the worlds with blazing rays and burning fire.

*Arjuna invokes the Lord to explain
His Universal Form and Deeds*

आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥

P. Ch. 31. आख्याहि, मे, कः, भवान्, उग्ररूपः, नमः, अस्तु, ते, देववर, प्रसीद, विज्ञातुम्, इच्छामि, भवन्तम्, आद्यम्, न, हि, प्रजानामि, तव, प्रवृत्तिम् ॥

E. P. R. 31. देववर (O Lord Supreme)! आख्याहि मे (Tell me) उग्ररूपः भवान् कः (Who art Thou with this Terrific Form)? नमः अस्तु ते (I bow down my head to Thee). प्रसीद (Have mercy on me). विज्ञातुम् इच्छामि (I wish to know) आद्यम् भवन्तम् (Thy Super Human Nature) हि (as) न प्रजानामि (I know not) तव प्रवृत्तिम् (Thy Inner Self).

Tr. 31. "O Lord tell me Who art Thou with this awful Form? I bow to Thee, have mercy on me, O Lord, I wish to know Thy Superhuman Nature, as I know not Thy Inner Self.

Purport 26-31. Arjuna, brave as he was, was frightened out of his wits at the sight of the *Viśva-Rūpa* of the Lord. He saw Bhīṣma, Droṇa, Karṇa and all other warriors of the two contending armies rushing headlong into His gaping mouths with sharp gnawing teeth and are being pounded to dust. He noticed also several others with their heads smashed to pieces in the space between pairs of teeth. He saw myriads of fiery tongues in those mouths licking away worlds after worlds, but could not make out all that really meant. He then rallied his spirits with great difficulty and with folded hands begged the Lord to explain His Universal Form and His actions.

*Kṛṣṇa, the Sole Cause, insists on Arjuna
being the apparent cause
of this destruction*

श्रीभगवानुवाच

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः॥

P Ch. 32. श्रीभगवान् उवाच—कालः, अस्मि, लोक-क्षयकृत्, प्रवृद्धः, लोकान्, समाहर्तुम्, इह, प्रवृत्तः, ऋते, अपि, त्वाम्, न, भविष्यन्ति, सर्वे, ये, अवस्थिताः, प्रत्यनीकेषु, योधाः ॥

E. P. R. 32. श्रीभगवान् उवाच (The Supreme Lord said), “[अहम्—I] प्रवृद्धः कालः अस्मि (am the Dreadful Time) लोकक्षयकृत् (that wrecks the world). प्रवृत्तः (I have manifested Myself in this Form) लोकान् समाहर्तुम् (to destroy this enormous multitudes of men) इह (in this battle). त्वाम् ऋते अपि (Even without thy agency) न योधाः (none of the warriors) ये सर्वे प्रत्यनीकेषु अवस्थिताः (that are present in the hostile ranks) भविष्यन्ति (shall survive).

Tr. 32. The Supreme Lord said, “O Arjuna, I am the Dreadful Time that wrecks the world and which is made manifest to destroy these enormous multitudes of men. Even without thy agency none of the warriors present in the hostile ranks shall survive.

Exp. 32. The Lord said that He had assumed the Form of Time for the purpose of destruction and in this work He was the Author and not Arjuna who was but an instrument in His Hands.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
 मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥
 द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यान्पि योधवीरान् ।
 मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान् ॥

P. Ch. 33. तस्मात्, त्वम्, उत्तिष्ठ, यशः, लभस्व, जित्वा, शत्रून्, भुङ्क्ष्व, राज्यम्, समृद्धम्, मया, एव, एते, निहताः, पूर्वम्, एव, निमित्तमात्रम्, भव, सव्यसाचिन् ॥

P. Ch. 34. द्रोणम्, च, भीष्मम्, च, जयद्रथम्, च, कर्णम्, तथा, अन्यान्, अपि, योधवीरान्, मया, हतान्, त्वम्, जहि, मा, व्यथिष्ठाः, युध्यस्व, जेतासि, रणे, सपत्नान् ॥

E. P. R. 33. तस्मात् (Therefore) त्वम् (you—O Arjuna)! उत्तिष्ठ (arise) लभस्व (and win) यशः (renown). जित्वा (Conquer) शत्रून् (thy enemies) भुङ्क्ष्व (and enjoy) राज्यम् (the kingdom) समृद्धम् (in prosperity). मया एव (By Me) एते (they are) पूर्वम् एव (already) निहताः (slain). सव्यसाचिन् (O *Savyasācin* Arjuna—shooter of arrows with both hands)! भव (Be thou) निमित्तमात्रम् (but the apparent cause of this destruction).

Tr. 33. “Therefore, O Arjuna, arise and win renown, conquer thy enemies and enjoy the kingdom in prosperity (as the result of victory). By Me they are already slain. O *Savyasācin* (shooter of arrows with both hands), be thou but the apparent cause of this destruction.

Arjuna's submission to the Lord

सञ्जय उवाच

एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी ।

नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥३५॥

P. Ch. 35. सञ्जयः उवाच—एतत्, श्रुत्वा, वचनम्, केशवस्य, कृत-अञ्जलिः, वेपमानः, किरीटी, नमः, कृत्वा, भूयः, एव, आह, कृष्णम्, सगद्गदम्, भीतभीतः, प्रणम्य ॥

E. P. R. 34. द्रोणम् च (Droṇa) भीष्मम् च (Bhīṣma), जयद्रथम् च (Jayadratha) कर्णम् (Karna) तथा (and) अन्यान् अपि (all other) योधवीरान् (great warriors) हतान् (are already slain) मया (by Me); त्वम् (you) जहि (kill them now). मा व्यथिष्ठाः (Shake off your cowardice). युध्यस्व (Fight thy foes out). जेतासि (Thou shalt crush) सपत्नान् (thy enemies) रणे (in battle)."

E. P. R. 35. सञ्जयः उवाच (Sañjaya said), [O King Dhṛtarāṣṭra]! श्रुत्वा (Having heard) एतत् वचनम् (these words) केशवस्य (of Keśava), किरीटी (Arjuna), वेपमानः (trembling with fear), कृताञ्जलिः (with folded hands), नमस्कृत्वा (bowing down) भूयः प्रणम्य (time and again) भीतभीतः (with great fear) आह (thus began to address) कृष्णम् (Kṛṣṇa) सगद्गदम् (in broken accents)."

Tr. 34. "Droṇa, Bhīṣma, Jayadratha, Karna and all other great warriors are already slain by Me; kill them now, shake off your unmanly cowardice in battle. Fight thy foes out. Thou shalt surely crush thy rivals."

Arjuna sings the glories of the Lord

अर्जुन उवाच

स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।

रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥

P. Ch. 36. अर्जुनः उवाच—स्थाने, हृषीकेश, तव, प्रकीर्त्या, जगत्, प्रहृष्यति, अनुरज्यते, च, रक्षांसि, भीतानि, दिशः, द्रवन्ति, सर्वे, नमस्यन्ति, च, सिद्धसङ्घाः ॥

E. P. R. 36. अर्जुनः उवाच (Arjuna said), हृषीकेश “(O Hṛṣīkeśa)! स्थाने (Rightly) जगत् (the world) प्रहृष्यति (rejoices in) अनुरज्यते च (and is attracted by) तव प्रकीर्त्या (Thy Glory). रक्षांसि (The demons) द्रवन्ति (fly) दिशः (in all quarters) भीतानि (in fear) सर्वे च (and the hosts) सिद्धसङ्घाः (of *Siddhas*) नमस्यन्ति (make obeisances to Thee.)

Tr. 35. Sañjaya said, “O King Dhṛtarāṣṭra! Having heard these words of Keśava, Arjuna, still trembling with fear, with folded hands, bowing down, time and again, thus began to address Kṛṣṇa in broken accents.”

Tr. 36. Arjuna said, “O Hṛṣīkeśa, the world rightly rejoices in Thy Glory. The demons fly in all quarters in fear and the hosts of *Siddhas* make obeisances to Thee.

N. B.—The underlying principle is this:—A Superior Will directs and regulates the eventuation of even the most trifling incidents in the huge divine plan of the universe and Arjuna must harmonize his will with that of Divine, knowing that there is no action in the world independent of the Divine Will. He should get credit only by killing the foes who have already got up the scaffold of Time, whom no executioner will spare now.

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।

अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम् ।

वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥

P. Ch. 37. कस्मात्, च, ते, न, नमेरन्, महात्मन्, गरीयसे, ब्रह्मणः, अपि, आदिकर्त्रे, अनन्त, देवेश, जगन्निवास, त्वम्, अक्षरम्, सत्, असत्, तत्परम्, यत् ॥

P. Ch. 38. त्वम्, आदिदेवः, पुरुषः, पुराणः, त्वम्, अस्य, विश्वस्य, परम्, निधानम्, वेत्ता, असि, वेद्यम्, च, परम्, च, धाम, त्वया, ततम्, विश्वम्, अनन्तरूप ॥

E. P. R. 37. महात्मन् (O Lord)! कस्मात् च (Why) ते न नमेरन् (should they not worship) [त्वाम्—Thee] आदिकर्त्रे (the Primordial Cause) गरीयसे (greater than) ब्रह्मणः अपि (even Brahmā's own self). त्वम् अनन्त (O Thou the Eternal)! देवेश (The God of all gods), जगन्निवास (the Refuge of the worlds), अक्षरम् (the Infallible) यत् सत् असत् तत्परम् (Since, Thou art One—transcending all gross and subtle truths).

E. P. R. 38. अनन्तरूप (O Thou Endless Form)! त्वम् (Thou) आदिदेवः (art the Primal) पुराणः पुरुषः (and the most Ancient *Puruṣa*). त्वम् (Thou art) परम् निधानम् (the final Abode) अस्य विश्वस्य (of this universe). वेत्ता असि (Thou art the Knower) वेद्यम् (as well as the Knowable), परम् च धाम (Thou art the Blissful Realm), त्वया (Thou) विश्वम् ततम् (hast pervaded this universe).

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥

P. Ch. 39. वायुः, यमः, अग्निः, वरुणः, शशाङ्कः, प्रजापतिः, त्वम्, प्रपितामहः, च, नमः, नमः, ते, अस्तु, सहस्रकृत्वः, पुनः, च, भूयः, अपि, नमः, नमः, ते ॥

E. P. R. 39. त्वम् वायुः (Thou art *Vāyu*—God of air), यमः (*Yama*—God of death), अग्निः (*Agni*—God of fire), वरुणः (*Varuṇa*—God of water), शशाङ्कः (Moon), प्रजापतिः (Lord of creation), प्रपितामहः च (The Great-Grand-sire—*Brahmā*). अस्तु नमः नमः ते (Hail to Thee) सहस्रकृत्वः (a thousand times) नमः नमः ते (Hail unto Thee) पुनः च भूयः अपि (again and again).

Tr. 37. “O Lord, why should they not worship Thee, greater than even *Brahmā*, O Thou, the God of all gods *i.e.*, how could they act otherwise, O the Primordial Cause, the Refuge of the worlds, the Eternal, Infallible, the One transcending all gross and subtle truths.

Tr. 38. “Thou art the Primal *Puruṣa*, the most ancient Man, Thou art the Final Abode of all that lives, Thou art the Knower and the Known, Thou art the Blissful Realm, (Thou art *Nirguṇa*, Transcendental), O Thou Endless Form, Thou hast pervaded this universe.

Tr. 39. “Thou art *Vāyu* (God of air), *Yama* (God of death), *Agni* (God of fire), *Varuṇa* (God of water), *Śaśāṅka* (God of Moon), *Prajāpati* (Lord of creation), and *Prapitāmaha* (Great-Grandsire—*Brahmā*). Hail to Thee, a thousand times, Hail unto Thee, again and again.

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।
 अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४०
 सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।
 अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वापि ॥ ४१ ॥
 यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।
 एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥

P. Ch. 40. नमः, पुरस्तात्, अथ, पृष्ठतः, ते, नमः, अस्तु, ते, सर्वतः, एव, सर्व, अनन्त-वीर्य-अमित-विक्रमः, त्वम्, सर्वम्, समाप्नोषि, ततः, असि, सर्वः ॥

P. Ch. 41. सखा, इति, मत्वा, प्रसभम्, यत्, उक्तम्, हे कृष्ण, हे यादव, हे सखा, इति, अजानता, महिमानम्, तव, इदम्, मया, प्रमादात्, प्रणयेन, वा, अपि ॥

P. Ch. 42. यत्, च, अवहासार्थम्, असत्कृतः, असि, विहार-शय्या-आसन-भोजनेषु, एकः, अथवा, अपि, अच्युत, तत्समक्षम्, तत्, क्षामये, त्वाम्, अहम्, अप्रमेयम् ॥

E. P. R. 40. नमः ते (Hail unto Thee) पुरतः (in front) अथ (and) पृष्ठतः (behind). नमः अस्तु (I bow down my head) सर्वं (O Lord Who is everything) सर्वतः एव (on every side) ते (to Thee). त्वम् (Thou art) अनन्तवीर्यामित-विक्रमः (Power boundless and strength immeasurable). त्वम् (Thou) समाप्नोषि (dost pervade and permeate) सर्वम् (all). ततः (Hence) असि (Thou art) सर्वः (All in all).

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥

P. Ch. 43. पिता, असि, लोकस्य, चराचरस्य, त्वम्, अस्य, पूज्यः, च गुरुः, गरीयान्, न, त्वत्-समः, अस्ति, अभ्यधिकः, कुतः, अन्यः, लोकत्रये, अपि, अप्रतिम-प्रभाव ॥

E. P. R. 41, 42. अजानता (Unmindful of) त्व (Thy) महिमानम् (Glory) इदम् च (as well as Thy Universal Form), प्रमादात् (out of carelessness) वा अपि (or of) प्रणयेन (friendliness); यत् (if) मत्वा (in deeming) सखा इति (Thee as a friend) उक्तम् प्रसभम् (I addressed Thee freely as) हे कृष्ण ‘(O Kṛṣṇa!)’ हे यादव ‘(O Yādava!)’ हे सखे ‘(O Dear!)’ इति (etc); अच्युत (O Acyuta)! अवहासार्थम् (if in jesting) असत्कृतः असि (I showed irreverence to Thee) विहारशय्यासनभोजनेषु (at play, rest, sitting and at meals) एकः (either alone) अथवा (or) तत्समक्षम् (in the midst of friends), तत् क्षामये अहम् (I beg forgiveness) त्वाम् अप्रमेयम् (of Thee O Lord! Thou Limitless).

Tr. 40. “I prostrate, O Lord, in front, behind, on every side to Thee. Thou art Power boundless. Thou art Strength immeasurable. Thou holdest all, and hence Thou art All in all.

Tr. 41, 42. “If in deeming Thee but as a friend, I addressed Thee—“Kṛṣṇa”, “Yādava” “Dear”,—unmindful of Thy universal Glory; and careless in my love for Thee, if in jesting, I showed irreverence to Thee at play, at rest, sitting and at meals, either alone or in the midst of friends, forgive me, O Lord, Thou Limitless.

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥

P. Ch. 44. तस्मात्, प्रणम्य, प्रणिधाय, कायम्, प्रसादये, त्वाम्, अहम्, ईशम्, ईड्यम्, पिता, इव, पुत्रस्य, सखा, इव, सख्युः, प्रियः, प्रियाय, अर्हसि, देव, सोढुम् ॥

E. P. R. 43. अप्रतिमप्रभाव (O Power Boundless and Immeasurable)! त्वम् असि (Thou art) पिता (the Father) लोकस्य (of all the worlds) चराचरस्य (movable and immovable), पूज्यः (Thou art adorable), गुरुः गरीयान् च (and superior to *Guru's* Self). न त्वत्समः अन्यः अस्ति (There is none equal) लोकत्रये अपि (in all the three worlds) कुतः (not to speak of) अभ्यधिकः (any superior to Thee).

E. P. R. 44. देव (O Lord)! अहम् (I) तस्मात् (therefore) कायम् प्रणिधाय प्रणम्य (offer my prostrated obeisances) त्वाम् (to Thee), ईशम् ईड्यम् (the Lord Supreme) प्रसादये (and implore Thy blessings). सोढुम् अर्हसि (Bear with my wrongs) पिता इव पुत्रस्य (as the father does his son's), सखा इव सख्युः (as the friend does his friend's), प्रियः प्रियाय (and as a lover does those of his beloved).

Tr. 43. "Thou art the Father of all the worlds, movable and immovable, Thou art adorable and Superior to *Guru's* Self. There is none equal or superior unto Thee. Thy power is known to be boundless in all the three worlds.

*Arjuna beholds the four-armed
Form of Kṛṣṇa*

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥ ४५ ॥

P. Ch. 45. अदृष्टपूर्वम्, हृषितः, अस्मि, दृष्ट्वा, भयेन, च, प्रव्यथितम्, मनः, मे, तत्, एव, मे, दर्शय, देव, रूपम्, प्रसीद, देवेश, जगन्निवास ॥

E. P. R. 45. दृष्ट्वा (Seeing) [ते रूपम्—Thy Universal Form] अदृष्टपूर्वम् (Which was never seen before) हृषितः अस्मि (my hairs stand on end), मे मनः च (my mind) भयेन प्रव्यथितम् (frightened out of wits). [Hence] देव (O Lord)! मे दर्शय (show me) तत् एव रूपम् (Thy Four-armed Form). प्रसीद (Have mercy on me), देवेश (O God of gods)! जगन्निवास (O the Receptacle of the worlds)!

Tr. 44. "Thou art, in reality, the Lord Supreme. I, therefore, offer my prostrated obeisances to Thee and implore Thy blessings. Forgive me as the father does his son, as a friend does his friend, and as a lover does his beloved.

Tr. 45. "Here did I see *Viśva-Rūpa* Which none had ever seen before. My hairs stand on end and I am frightened out of wits, (because, this Thy Lordly Form

Exp. 44. "The thing is, Thou art spiritually related to all unalloyed souls in the eternal service of servanthood, friendship, parenthood, and consortherhood. Thou art pleased to accept such friendly services from the *Jīva* as Thy eternal servitors in those relationships.

किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

P. Ch. 46. किरीटिनम्, गदिनम्, चक्रहस्तम्, इच्छामि, त्वाम्, द्रष्टुम्, अहम्, तथा, एव, तेन, एव, रूपेण, चतुर्भुजेन, सहस्रबाहो, भव, विश्वमूर्ते ॥

E. P. R. 46. अहम् (I) द्रष्टुम् इच्छामि (would fain behold) तथैव (Thy Four-Armed Form as before) किरीटिनम् (with crown on head), गदिनम् (with mace) चक्रहस्तम् (and discus in hands). सहस्रबाहो (O Thousand-Armed)! विश्वमूर्ते (O Universal Form)! भव एव (Assume again) तेन चतुर्भुजेन रूपेण (Thy Vāsudeva Form).

gives no delight either to the eyes or to the mind of Thy devotees). Hence, show me, O Lord, Thy Normal (Four-Armed) Form. Have mercy on me, O God of gods, O the Receptacle of the worlds! (Tr. 45).

Tr. 46. "Now I would fain behold Thy Four-Armed Form as before, with crown on head, mace and discus in hands, (from which this Thy *Vīśva-Rūpa* is made manifest in the cosmic region). O Thousand-Armed, O Universal Form, assume again Thy Four-Armed Vāsudeva Form."

N.B.—It is to be noted that while beholding the Lordly Form of Vāsudeva (Devakī's Son), Arjuna did not see the ever-charming Human Form of Kṛṣṇa, the Fountainhead of all Transcendental Forms, though keeping very close to Him, due to the deluding influence of *Yoga-Māyā*, the *Līlā* Potency of Kṛṣṇa.

*Lord on His beautiful four-armed
Human Form transcending
empiric knowledge and vision*

श्रीभगवानुवाच

मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

P. Ch. 47. श्रीभगवान् उवाच—मया, प्रसन्नेन, तव, अर्जुन, इदम्, रूपम्, परम्, दर्शितम्, आत्म-योगात्, तेजोमयम्, विश्वम्, अनन्तम्, आद्यम्, यत्, मे, त्वत्, अन्येन, न, दृष्टपूर्वम्॥

E. P. R. 47. श्रीभगवान् उवाच (The Supreme Lord said), अर्जुन “(O Arjuna)! मया प्रसन्नेन (By My Grace) तव दर्शितम् (thou hast seen) इदम् (this) तेजोमयम् (Self-Effulgent), विश्वम् (All-Pervading), अनन्तम् (Endless) आद्यम् (Primal), परम् (Superhuman) रूपम् (Form) आत्मयोगात् (made manifest through the agency of My *Yoga-Māyā* on this mundane plane), यत् (Which) न त्वत् अन्येन दृष्टपूर्वम् (none has seen before thee).

Tr. 47. The Supreme Lord said, “O Arjuna, thou hast seen this Superhuman Immanent Form made manifest in this mundane plane, by My Grace. None has seen

Exp. 46. “O Lord, I have now clearly understood that of all Thy manifested or unmanifested forms, Thy Two-Armed *Saccidānanda-Kṛṣṇa*-Form of *Vraja* is the most Beautiful and hence most Attractive. The Four-Armed *Vāsudeva* Form of *Vaikuṇṭha* is the Majestic Aspect of this Two-Armed ever-charming Beautiful Form. When creation begins, this *Virāt* or *Viśva-Rūpa* emanates from the *Vāsudeva*-Form of *Vaikuṇṭha*.”

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः ।

एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥

P. Ch. 48. न, वेद-यज्ञ-अध्ययनैः, न, दानैः, न, च, क्रियाभिः, न, तपोभिः, उग्रैः, एवम्, रूपः, शक्यः, अहम्, नृलोके, द्रष्टुम्, त्वत्, अन्येन, कुरुप्रवीर ॥

E. P. R. 48. कुरुप्रवीर (O greatest hero among the Kurus)! न वेदयज्ञाध्ययनैः (No amount of *Vedic* lore, sacrifice, study of the scriptures), न दानैः (nor of largesses), न च क्रियाभिः (nor of works), न उग्रैः तपोभिः (nor of even severe austerities), शक्यः (is enabled) द्रष्टुम् (to visualise) अहम् एवरूपः (This Universal Form of Mine) नृलोके (manifested on this mundane plane) त्वत् अन्येन (except thyself).

before thee this radiant, glorious and limitless Form. (My Transcendental Beautiful Human Form is beyond empiric knowledge and mundane vision). (Tr. 47).

Tr. 48. “O *Kurupravīra* (greatest hero among the Kurus)! No amount of *Vedic* lore, *Yajña* (sacrifice), largesses, works, or even severe austerities, can win the vision of this Form of Mine manifested in this mundane plane (from My Reality), Which thou, and none else hast seen.

Exp. 48. “It is god-like men that can have a glance of this *Viśva-Rūpa* with their intuitive eyes and mind. The worldlings steeped in ignorance have no access to this Form. But My devotees, who have transcended the bounds of intuition and ignorance and are not content with this *Viśva-Rūpa*, always long for My Transcendental Beautiful Human Form.

*Lord shows Arjuna His beautiful two-armed
Human Form—Arjuna soothed*

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्गमेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

सञ्जय उवाच

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

P. Ch. 49. मा, ते, व्यथा, मा, च, विमूढभावः, दृष्ट्वा, रूपम्, घोरम्, ईदृक्, मम, इदम्, व्यपेतभीः, प्रीतमनाः, पुनः, त्वम्, तत्, एव, मे, रूपम्, इदम्, प्रपश्य ॥

P. Ch. 50. सञ्जय उवाच—इति, अर्जुनम्, वासुदेवः, तथा, उक्त्वा, स्वकम्, रूपम्, दर्शयामास, भूयः, आश्वासयामास, च, भीतम्, एनम्, भूत्वा, पुनः, सौम्यवपुः, महात्मा ॥

E. P. R. 49. मा ते व्यथा (Be not therefore afraid of) मा च विमूढभावः (or bewildered at) दृष्ट्वा (seeing) मम (My) ईदृक् इदम् (this) घोरम् (terrible) रूपम् (Form) [thou hast seen]. व्यपेतभीः (Cast away fear) प्रीतमनाः (and let thy heart rejoice) त्वम् प्रपश्य पुनः (and behold again) इदम् (this) तत् एव रूपम् (My Eternal Beautiful Human Form)."

E. P. R. 50. सञ्जयः उवाच (Sañjaya said), "[O King!] इति तथा उक्त्वा (Having thus said) अर्जुनम् (to Arjuna), वासुदेवः (the Supreme Lord Kṛṣṇa) दर्शयामास (showed him) भूयः (again) स्वकम् रूपम् (His normal Four-Armed Human Form), पुनः च (and then) महात्मा (the Lord)

अर्जुन उवाच

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

P. Ch. 51. अर्जुनः उवाच—दृष्ट्वा, इदम्, मानुषम्, रूपम्, तव, सौम्यम्, जनार्दन, इदानीम्, अस्मि, संवृत्तः, सचेताः, प्रकृतिम्, गतः ॥

आश्वासयामास (consoled) भीतम् एनम् (terrified Arjuna) भूत्वा (by assuming) सौम्यवपुः (The Gentle Mien of His Two-Armed Beautiful Human Form, Kṛṣṇa).” (E. P. R. 50).

E. P. R. 51. अर्जुनः उवाच (Arjuna said), जनार्दन “(O Janārdana—Slayer of people’s sin)! इदम् दृष्ट्वा (Beholding this) तव (Thy) सौम्यम् (Gentle) मानुषम् रूपम् (Human Form) संवृत्तः अस्मि (I am) इदानीम् (now) सचेतः (collected once again) प्रकृतिम् गतः (and restored to my devotional self).”

Tr. 49. “Be not, therefore, afraid of or bewildered at this terrible Form thou hast seen. Cast away fear and let thy heart rejoice and behold again this Eternal Normal and Beautiful Human Form.”

Tr. 50. Sañjaya said, “O King, having thus said to Arjuna, the Supreme Lord Vāsudeva showed him His Normal Four-Armed Human Form first, and then consoled the terrified Arjuna by assuming the gentle Mien of His Two-Armed Beautiful Human Form, Kṛṣṇa.”

Exp. 49. “The ignorant think too high of My *Viśva-Rūpa*. Pray, you never mind this. My devotees love My Beautiful *Saccidānanda* Human Form. They have nothing to do with this *Viśva-Rūpa*. Thou art My friend and accessory to My Deeds. Thou shouldst rejoice at My Beautiful Transcendental Human Form.”

*Lord's two-armed Syāmasundara Form
inconceivable even to gods
and unapproachable by
Vedic performances*
श्रीभगवानुवाच

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥

P. Ch. 52. श्रीभगवान् उवाच—सुदुर्दर्शम्, इदम्, रूपम्, दृष्टवान्, असि, यत्, मम, देवाः, अपि, अस्य, रूपस्य, नित्यम्, दर्शन-काङ्क्षिणः ॥

E. P. R. 52. श्रीभगवान् उवाच (The Supreme Lord said), यत् इदम् (This veritable) रूपम् (Eternal Beautiful Human Form) मम (of Mine) दृष्टवान् असि [त्वम्] (thou hast seen), सुदुर्दर्शम् (is scarcely visible to any one). देवाः अपि (Even the gods like Brahmā, Śiva and others) नित्यम् (ever) दर्शनकाङ्क्षिणः (long for the sight) अस्य रूपस्य (of this All-Attractive Beautiful Human Form).

Tr. 51. Arjuna said, “O Janārdana (Slayer of people’s sins), beholding this Thy gentle Human Form, I am collected once again and restored to my devotional self.”

Tr. 52. The Supreme Lord said, “This veritable Eternal Beautiful Human Form of Mine thou hast seen is scarcely visible to any. Even the gods like Brahmā, Śiva and others, ever long for the sight of this All-Attractive Beautiful Human Form.

Exp. 52. “Although this Human Form is visible to many, still this Form is imperceptible because of My Transcendental

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवंविधो द्रष्टुं दृष्टवानसि यन्मम ॥ ५३ ॥

P. Ch. 53. न, अहम्, वेदैः, न, तपसा, न, दानेन, न, च, इज्यया, शक्यः, एवंविधः, द्रष्टुम्, दृष्टवान्, असि, यत्, मम ॥

E. P. R. 53. न वेदैः (No amount of the study of the Vedas), न तपसा (no performance of austerities), न दानेन (no gifts), न च इज्यया (nor any sacrifices) शक्यः (are competent enough) द्रष्टुम् अहम् (to behold Me in)

Nature. The reason is this:—Three different kinds of observers observe this My *Saccidānanda-Kṛṣṇa-Mūrti* from three different angles of vision, viz., (a) *Vidvat-Pratīti* or pure conception based on transcendental knowledge; (b) *Avidvat-Pratīti* or conception based on empiric knowledge, and (c) *Yauktika-Pratīti* or conception based on dry reason. Deluded by *Avidvat-Pratīti*, ignorant people like to behold this My Universal Manifestation (*Vīśva-Rūpa*) with awe and reverence, not being cognizant of My Eternal Beautiful human Form. The gods and the *Jñānins*, being proud of their dry reasoning, consider this My Universal Form as unreal and mundane and are, therefore, prone to conceive either this My *Vīśva-Rūpa* or the supermundane undifferentiated Abstract-*Brahman* as the eternal principle and declare My Eternal Beautiful Human Form as a means of worship for the temporary well-being of the *Sādhakas*. But by virtue of *Vidvat-Pratīti*, My devotees visualize with their spiritual eyes My Eternal Beautiful Human Form as the veritable *Saccidānanda-Vigraha*. Such practical realization hardly falls to the lot of gods, of whom *Brahmā* and *Śiva* are My true devotees and as such they eagerly long for this All-Attractive Eternal Beautiful Human Form to behold. As a true devotee in friendship, you have really understood, by My Grace the super-excellence of My Eternal Beautiful Human Form over My *Vīśva-Rūpa*. (Exp. 52).

*Single-minded devotion as the only means
to realize His All-Attractive
Śyāmasundara Human Form*

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ५४ ॥

P. Ch. 54. भक्त्या, तु, अनन्यया, शक्यः, अहम्, एवंविधः, अर्जुन, ज्ञातुम्, द्रष्टुम्, च, तत्त्वेन, प्रवेष्टुम्, च, परन्तप ॥

एवंविधः मम (this My Eternal Beautiful Human Form) यत् (as the one) दृष्टवान् असि (thou hast seen) [by virtue of thy transcendental knowledge.] (E.P.R. 53.)

E. P. R. 54. अर्जुन (O Arjuna)! परन्तप (O Parantapa—Tormentor of foes)! अनन्यया भक्त्या तु (It is only by singleminded devotion) एवंविधः अहम् (that this My Eternal Beautiful Human form) शक्यः (can be truly perceived), द्रष्टुम् (observed), तत्त्वेन ज्ञातुम् (and actually realised). प्रवेष्टुम् च (The true devotees alone can enter into My Blissful Realm).

Tr. 53. “No amount of the study of the Vedas, performances of austerities, gifts or sacrifices is of any avail in beholding this My Eternal Beautiful Human Form as the One thou hast seen (on the score of thy *Vidvat-Pratīti*, i.e., transcendental knowledge).

Tr. 54. “O Arjuna, O Parantapa (tormentor of foes)! It is only by single-minded devotion that this My Eternal Beautiful Human Form can be truly perceived, observed and actually realized. The true devotees alone can enter into My Blissful Realm.

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शनयोगो नाम
एकादशोऽध्यायः ॥

P. Ch. 55. मत्कर्मकृत्, मत्परमः, मद्भक्तः, सङ्ग-वर्जितः, निर्वैरः, सर्वभूतेषु, यः, सः, माम्, एति, पाण्डव ॥

E. P. R. 55. पाण्डव (O Pāṇḍava)! सः यः (He who) मत्कर्म-
कृत् (does all actions for My sake), मत्परमः (is always
intent on Me), मद्भक्तः (cultivate pure *Bhakti* in all his
affairs—secular and spiritual), सङ्गवर्जितः (abjures evil
company by all means), सर्वभूतेषु निर्वैरः (and is always
compassionate to all beings) [irrespective of caste,
creed or colour) माम् एति (attains to my All-Attractive
Human Form Śrī Kṛṣṇa).

Tr. 55. “O Pāṇḍava! He, who does all actions for
My sake, (refrains from the fruits of his actions), looks
upon Me as the only supreme goal, cultivates pure *Bhakti*
in all affairs of the world, abjures evil company by all
means and is always compassionate to all beings, (irres-
pective of caste, creed or colour), attains to My All-
Attractive Human Form Śrī Kṛṣṇa.”

Exp. 55. The Lord said that His All-Beautiful Human Form,
Śrī Kṛṣṇa, Whom the gods ever covet to behold, is beyond
the ken of mortal vision, but he who worships Him with

single-minded devotion, bears no malice against anybody, and has transcended the opposites of the world, can realize and behold in its unalloyed existence His All-Beautiful Human Form in His Blissful Realm, with his spiritual eyes opened by the Divine Master with the spike of the eye-salve of transcendental knowledge.

Gist. The sum and substance of this chapter is that *Viśva-Rūpa* and *Vāsudeva-Rūpa* are the respective Divine Manifestations of the Supreme Lord Śrī Kṛṣṇa—the former being His Universal Form and the latter His Lordly Human Form manifested on the mundane plane for establishing ‘*Sanātana-Dharma*’ (eternal religion—*Vide* Ch. IV. 7).

HERE ENDETH THE ELEVENTH DISCOURSE

ENTITLED

VIŚVA-RŪPA-DARŚANA-YOGA

QUESTIONS AND ANSWERS

CHAPTER XI

Q. 1. Is the divine Form of the Lord visible to material eyes? Is there any necessity of acquiring divine knowledge? (Ans. *Vide Śl.* 8).

Q. 2. In whom does the whole universe exist? (Ans. *Vide Śl.* 13).

Q. 3. What is the real nature of the Universal Form of the Supreme Lord? (Ans. *Vide Śls.* 15-31).

Q. 4. What happened to Arjuna when he visualized the universal Form of the Lord? (Ans. *Vide Śl.* 24).

Q. 5. Can a *Jiva* be the creator, preserver and the destroyer of the world? (Ans. *Vide Śl.* 33)

Q. 6. Why is Śrī Kṛṣṇa, Lord of all lords and the cause of all causes? (Ans. *Vide Śl.* 38-40).

Q. 7. Can divine extension augment divine love? (Ans. *Vide Śls.* 41, 44).

Q. 8. What is the real Form of the Supreme Lord Śrī Kṛṣṇa Himself? And what is the effect upon Arjuna at the sight of that real Form? (Ans. *Vide Śl.* 51).

Q. 9. What is the real means to have a glimpse of the Supreme Lord and to be acquainted with His divine principle? (Ans. *Vide Śl.* 54).

Q. 10. Can the Lotus Feet of the Supreme Lord be accessible to the worshippers of other minor gods who are desirous of *Dharma*, *Artha*, *Kāma*, and *Mokṣa*? (Ans. *Vide Śl.* 53).

द्वादशोऽध्यायः

CHAPTER XII

BHAKTI-YOGA

OR

THE PRINCIPLE OF DEVOTION

Summary:—This chapter begins with a question as to the difference between the worship of the *Akṣara* or the Undefinable Impersonal-*Brahman* and that of the Absolute Person. The Lord replies that they are the best devotees, who, fixing their minds upon Him, meditate on Him with concentrated attention and devotional faith. Those who, with restrained senses, meditate on the Unchangeable, Undefinable, and Unthinkable Impersonal-*Brahman*, may attain the Lord but this path is beset with troubles and difficulties far greater than those of the devotees, as they have to go through an ordeal of severe austerities. The Lord delivers from the ocean of unending cycles of births and deaths those who, dedicating all their actions to Him and meditating on Him, worship Him with devotional faith. The Lord teaches Arjuna to fix his mind and concentrate his will on Him. If he fails to concentrate his mind on Him firmly and steadfastly, then let him endeavour to realize Him by constant retraction of the mind from worldly affairs. If this too is not feasible, let him dedicate all his actions to Him and perform such devotional practices as hearing, chanting etc., for His worship. If, however, he is not able to do even this, let him renounce the desire for the fruits of his actions, try to gain control over the self, and practise *Niṣkāma-Karma-Yoga*, consecrating the fruits of his actions to the Supreme Lord. Then the Lord mentions the qualities of those who are His *Śānta-Bhaktas*. A *Śānta-Bhakta* is one who does not hate anybody;

he is friendly and compassionate to all; he is humble, and indifferent to mundane opposites; he is wholly harmonized, firm and devoted, calm and collected, satisfied with whatever comes of its own accord, and is above home affinities. Such a *Bhakta* is very dear to the Lord.

*Who is better—devotee or Niskāma-
Karma-Yogin?*

अर्जुन उवाच

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

P. Ch. 1. अर्जुनः उवाच—एवम्, सतत-युक्ताः, ये, भक्ताः, त्वाम्, पर्युपासते, ये, च, अपि, अक्षरम्, अव्यक्तम्, तेषाम्, के, योगवित्तमाः ॥

E. P. R. 1. अर्जुनः उवाच (Arjuna said), “[O. Lord] तेषाम् के (who among the *Yogins*) योगवित्तमाः (are the better), [whether] ये भक्ताः (those devotees that) पर्युपासते (worship) त्वाम् (Thee) एवम् सततयुक्ताः (with such abiding faith) [or] ये च (those *i.e.*, impersonalists) [that seek] अक्षरम् अव्यक्तम् (the Unchangeable and Undefinable *Brahman*)?”

Tr. 1. Arjuna said, “O Lord, who among the *Yogins*, whether those devotees that worship Thee with abiding faith of those (impersonalists) that seek the Unchangeable and Undefinable *Brahman*, are the better?”

Exp. 1. There are two kinds of *Yogins*, *viz.*, (a) those that worship the Lord with ever-harmonized mind, subjecting the physical, mental and social functions to unalloyed devotion to

Who is the best of Yogins?

श्रीभगवानुवाच

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

P. Ch. 2. श्रीभगवान् उवाच—मयि, आवेश्य, मनः, ये, माम्, नित्ययुक्ताः, उपासते, श्रद्धया, परया, उपेताः, ते, मे, युक्ततमाः, मताः ॥

E. P. R. 2. श्रीभगवान् उवाच (The Supreme Lord said), ते ये “(Those who) उपासते (worship) माम् (Me) मनः मयि आवेश्य (with their minds intent on Me), नित्ययुक्ताः (ever harmonized) उपेताः (and attuned) परया श्रद्धया (with supreme faith), युक्ततमाः (are the best of *Yogins*). मे मताः (It is My view point).

Tr. 2. The Supreme Lord said, “Those who worship Me with their minds intent on Me, ever harmonized and attuned with supreme faith are the best of *Yogins*. It is My view point.

the Absolute Person Śrī Kṛṣṇa, and (b) those that follow the Unmanifest Formless principle of the Lord as the end of those secular functions with *Niṣkāma-Karma-Yoga* as the means. Now, Arjuna wanted to know which of them are the better *Yogins*. (Exp. 1).

Exp. 2. The best *Yogin* is a true devotee who renders eternal service to the Supreme Lord with *Nirguṇa* (transcendental) faith. Hence, *Bhakti*, being *Nirguṇa* is superior to *Karma*, *Jñāna*, *Tapas* and *Yoga* practices that are more or less confined within the bounds of the three qualities of *Māyā*. So, a single-minded devotee stands foremost among the *Yogins*.

*Worship of the Lord's Nameless, Unmanifest,
Impersonal Form beset with
manifold difficulties*

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

P. Ch. 3. ये, तु, अक्षरम्, अनिर्देश्यम्, अव्यक्तम्, पर्युपासते, सर्वत्र-गम्, अचिन्त्यम्, च, कूटस्थम्, अचलम्, ध्रुवम् ॥

P. Ch. 4. संनियम्य, इन्द्रिय-ग्रामम्, सर्वत्र, सम-बुद्धयः, ते, प्राप्नुवन्ति, माम्, एव, सर्व-भूत-हिते, रताः ॥

E. P. R. 3, 4. ते ये (Those who) पर्युपासते (worship) माम् (Me) अक्षरम् (as Abstract Brahman), अनिर्देश्यम् (The Nameless), अव्यक्तम् (Unmanifest), सर्वत्रगम् (All-Pervading), अचिन्त्यम् (Unthinkable), कूटस्थम् (Unchangeable), अचलम् ध्रुवम् (Eternal One), इन्द्रियग्रामम् संनियम्य (keeping the senses under control), सर्वत्र समबुद्धयः (with a calm and tranquil vision), सर्वभूतहिते रताः (engaged in the well-being of all beings), माम् एव प्राप्नुवन्ति (no doubt attain Me) [but with the greatest difficulty.]

Tr. 3, 4. "Yet those that worship Me as the Abstract Brahman, the Nameless, Unmanifest, All-Pervading, Unthinkable, Unchangeable, and Eternal One, keeping the senses under control, with a calm and tranquil vision engaged in the well-being of all beings, no doubt attain

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर्दुःखं देहवद्भिः प्राप्यते ॥ ५ ॥

P. Ch. 5. क्लेशः, अधिकतरः, तेषाम्, अव्यक्त-आसक्त-चेतसाम्, अव्यक्ता, हि गतिः, दुःखम्, देहवद्भिः, प्राप्यते ॥

E. P. R. 5. तेषाम् अव्यक्त-आसक्त-चेतसाम् (The worshippers of the Nameless, Unmanifest, Abstract *Brahman*) क्लेशः अधिकतरः (Shall have to experience a lot of difficulties and troubles). हि (For), अव्यक्ता गतिः (Abstract *Brahman* as the ultimate goal) प्राप्यते (is attained) दुःखम् (with the greatest possible difficulty) देहवद्भिः (by the embodied souls).

Me, (but with the greatest possible difficulty. As there is no other object of worship than Myself, whichever path they may pursue to attain the ultimate goal, they will surely come to Me). (Tr. 3, 4).

Tr. 5. “The worshippers of the Nameless, Unmanifest, Abstract *Brahman* shall have to experience great difficulties. For, Abstract *Brahman* as the ultimate goal is attained with the greatest possible difficulty by the embodied souls.

Exp. 5. But the worshippers of the Nameless Unmanifest Abstract *Brahman* shall have to experience a lot of difficulties and troubles, greater than those of the worshippers of the Manifest Absolute Person, as the path leading to the former is beset with obstacles for the embodied souls. The difference between a *Jñāna-Yogin* and a *Bhakti-Yogin* is that the means adopted by the *Bhaktas*, viz., chanting the Name of the Lord with complete self-surrender is identical with the End Who is Godhead Himself, whereas the negative means, viz., ‘not-this’

*Consecration of all actions with their fruits to
and deep contemplation on Him
ensure salvation*

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

or 'not-that' *Brahman*, adopted by the *Jñānins* to attain the Nameless Unmanifest Absolute is a source of troubles and is beset with dangers and difficulties. *Brahmā* says to Śrī Kṛṣṇa "O Lord! The labour of those who, setting aside *Bhakti*, the source of all well-being, toil for mere dry gnosticism, ends in fruitless trouble like the toil of those who thrash empty husks of corn (*Vide* Bhāg. X, 14, 4)." So, striving after oneness with *Brahman*, without the cultivation of *Bhakti*, is a painful drudgery, ending in no faith in the ultimate reality without Whose realization all kinds of *Sādhana* at the outset must prove a miserable failure in the long run. *Brahmā* continues, "O Lotus-Eyed! Intelligence cannot be pure without devotion to Thee. Those who, with their impure mind, pretend to think that they have been freed, are, after having approached almost near liberation with severe austerities, hurled down again to this region of relativities for want of devotion to Thee (*Vide* Bhāg. X, 2, 32)." The *Jīvas* are eternal spiritual entities. If they pretend to merge themselves in the Nameless Unmanifest Absolute, the idea is simply suicidal, as oneness of the infinitesimals with the Infinite Absolute is absurd. Contemplation on an Undefined Abstract-*Brahman* for an embodied soul either as means or as end, results in a sorrowful wreck. In reality, a *Jīva* is *Anu-Cetana* or an atomic spiritual entity in essence. Hence, to think of its identity with the Nameless Unmanifest Infinite Absolute is self-contradictory and sorrow-ending. So, *Bhakti-Yoga* is a practice of eternal bliss both as means as well as end. *Jñāna-Yoga* apart from *Bhakti-Yoga* always produces evil as it ends in dry gnosticism. Hence, the worship of the Impersonal, Inert, All-Pervading, Unmanifest, Undefined Principle is misleading and destructive, as it does not stand to *Śāstric* reason (*Vide* Bhāg. IV, 22, 39, 40). (Exp. 5).

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

P. Ch. 6. ये, तु, सर्वाणि, कर्माणि, मयि, संन्यस्यः, मत्पराः, अनन्येन, एव, योगेन, माम्, ध्यायन्तः, उपासते ॥

P. Ch. 7. तेषाम्, अहम्, समुद्धर्ता, मृत्यु-संसार-सागरात्, भवामि, न, चिरात्, पार्थ, मयि, आवेशित-चेतसाम् ॥

E. P. R. 6, 7. तेषाम् ये तु (Those who) संन्यस्य (consecrate) सर्वाणि कर्माणि (all their actions) मयि (to Me), मत्पराः (ever bent on Me alone) मयि आवेशितचेतसाम् (and intent on Me), ध्यायन्तः (concentrate on) उपासते माम् (and worship Me) अनन्येन योगेन एव (with single-minded devotion) [are] पार्थ (O Pārtha)! चिरात् (in no time) अहम् समुद्धर्ता भवामि (rescued by Me) मृत्युसंसारसागरात् (from the ocean of ceaseless rounds of births and deaths).

Tr. 6, 7. “But those who consecrate all their actions to the Manifest Absolute, *i.e.*, to Me, ever bent and intent on Me alone, concentrate on and worship Me with single-minded devotion, are, in no time, O Pārtha! rescued by Me from the ocean of ceaseless rounds of births and deaths.

Exp. 6, 7. Single-minded devotion to the Eternal Beautiful Human Form of Kṛṣṇa is the characteristic trait of the devotees. So, Kṛṣṇa delivers them from this ocean of death-dealing world. The theory of Oneness with *Brahman* is an anathema or death

*Single-minded devotion and Divine Love
follow salvation*

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥

P. Ch. 8. मयि, एव, मनः, आधत्स्व, मयि, बुद्धिम्, निवेशय, निवसिष्यसि, मयि, एव, ऊर्ध्वम्, न, संशयः ॥

E. P. R. 8. आधत्स्व (Concentrate) मनः (thy mind) मयि एव (on Me, *i.e.*, on My Eternal Beautiful Human Form). निवेशय (Fix) बुद्धिम् (thy pure intelligence) मयि (in My service). निवसिष्यसि मयि एव (Thou shalt attain eternal habitat with and pure love for Me) न संशयः (undoubtedly) अतः ऊर्ध्वम् (the ultimate end of *Sādhana-Bhakti*).

Tr. 8. "Concentrate, then, thy mind on My Eternal Beautiful Human Form. Fix thy pure intelligence in My service (and rely on Me alone). Then, undoubtedly, thou shalt attain eternal habitat with and pure love for Me—the ultimate end of *Sādhana-Bhakti*.

to a *Jīva* and a source of endless misery. From what has been said in Chapter IV, 11, it follows that the ultimate goal of the Impersonal Monists who hold the theory of Oneness with *Brahman* and merge their existence in this Unmanifest Neuter Aspect of the Absolute by constant contemplation is a great unwholesome and untenable principle, which deprives them of eternal bliss accruing from eternal loving service of the All-Beautiful Supreme Lord Śrī Kṛṣṇa. (Exp. 6, 7).

Gradual steps to attain salvation

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
 अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ ९ ॥
 अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
 मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि ॥ १० ॥

P. Ch. 9. अथ, चित्तम्, समाधातुम्, न, शक्नोषि, मयि, स्थिरम्, अभ्यास-योगेन, ततः, माम्, इच्छ, आप्तुम्, धनञ्जय ॥

P. Ch. 10. अभ्यासे, अपि, असमर्थः, असि, मत्कर्म-परमः, भव, मदर्थम्, अपि, कर्माणि, कुर्वन्, सिद्धिम्, अवाप्स्यसि ॥

E. P. R. 9. धनञ्जय “(O Dhanañjaya)! अथ (If thou) न शक्नोषि (canst not) समाधातुम् (concentrate) चित्तम् मयि (thy attention on Me) स्थिरम् (with firm and steady mind) ततः (then) इच्छ (seek) आप्तुम् माम् (to realise Me) अभ्यासयोगेन (by *Abhyāsa-Yoga*, i.e., constant withdrawal of the mind from worldly affairs).

Tr. 9. “(Know thou, O Arjuna, that pure love is the eternal function of the pure soul, entirely devoted to Me. It requires constant practice to realize this); but if thou, O Dhanañjaya, canst not concentrate on Me with firm and steady mind, then, seek to realize Me by *Abhyāsa-Yoga* (which consists in the constant retraction or withdrawal of the mind from worldly affairs and its concentration on Me, the Supreme Lord).

N.B.—The force of the term ‘Dhanañjaya’ in the above *Śloka* is that Arjuna has conquered his foes and acquired riches; he is now to conquer his mind, the greatest of foes, and acquire the wealth of concentration on the Supreme Lord Śrī Kṛṣṇa.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

P. Ch. 11. अथ, एतत्, अपि, अशक्तः असि, कर्तुम्, मद्योगम्, आश्रितः, सर्व-कर्म-फल-त्यागम्, ततः, कुरु, यत-आत्मवान् ॥

E. P. R. 10. [अपि त्वम् “(Even if thou)] असमर्थः असि (canst not apply thyself) अभ्यासे (to *Abhyāsa-Yoga*), भव मत्कर्मपरमः (dedicate all thy actions to Me). मदर्थम् अपि कर्माणि कुर्वन् (Doing all actions for the gratification of My senses) अवाप्स्यसि (thou shalt surely gain) सिद्धिम् (perfection).

E. P. R. 11. अथ “(Even if) एतत् (this) अशक्तः असि (thou canst not) कर्तुम् (do), मद्योगम् आश्रितः (then taking refuge in My *Bhakti-Yoga*) सर्वकर्मफलत्यागम् कुरु (renounce all fruits of thy actions) ततः (and) यतात्मवान् (try to gain control over thyself).

Tr. 10. “Even if thou canst not apply thyself to *Abhyāsa-Yoga*, then dedicate all thy actions to Me. Do all actions (*i.e.*, hear, chant, worship, greet, cleanse the temple, cull flowers and fruits and offer food) for the gratification of My senses. Then thou shalt surely gain perfection, (*i.e.*, instead of being attached to phenomenal world, thy steadied mind shall always cling to My Eternal Beautiful Human Form).

Tr. 11. “If even this thou canst not do, *i.e.*, if thou failest in consecrating all thy actions to Me, then, take refuge in Me, renounce all fruits of thy actions, and try to gain control over thyself.

*Bhakti-Yoga ensures Eternal Bliss, hence
superior to all other Sādhanaś*

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

Exp. 11. In the first six chapters, *Niskāma-Karma-Yoga* has been mentioned as the means of attaining *Mokṣa* or liberation. In the second six chapters, *Bhakti-Yoga* is mentioned as the means of attaining the Supreme Lord Śrī Kṛṣṇa. This *Bhakti-Yoga* is of two kinds, viz., (i) internal function of God-loving souls, otherwise known as '*Rāga-Mārga*', and (ii) external function to acquire concentration of mind known as '*Vidhi-Mārga*'. The former is again divided into three kinds, viz., (a) function of pure meditation (*Smaraṇa*), (b) that of pure *Dhyāna* (*Manana*), and (c) that of *Samādhi* (uninterrupted *Smaraṇa*). It depends upon the self-realization of the devotee. It is not accessible to the worldling. Those who are purely intelligent and are free from offences against *Viṣṇu* and *Vaiṣṇavas* can practise it. As to the latter, i.e., external functions to concentrate the mind, viz., hearing, chanting, worshipping, greeting etc., are accessible to all. So, for the good of both the *Karmīns* and *Jñānīns*, the principle of *Bhakti-Yoga* is mentioned in the middle of the *Gītā*, i.e., in the second six chapters. If it is not possible for one to control the mind and senses and worship the Supreme Lord with steadfast attachment and firm faith, then, *Niskāma-Karma-Yoga* consecrated to Śrī Kṛṣṇa, as mentioned in the first six chapters, is the next lower step to *Bhakti-Yoga*. The four kinds of devotional practices are mentioned respectively as four steps in gradation, in the four *Śloka*s from 8-11. *Śloka* 8 speaks of single-minded devotion to Śrī Kṛṣṇa standing foremost of all. *Śloka* 9 speaks of *Abhyāsa-Yoga* as the next lower step. *Śloka* 10 speaks of '*Mat-Karma-Parama*', i.e., hearing, chanting My Holy Name etc., as the next lower step. *Śloka* 11 speaks of '*Sarva-Karma-Phala-Tyāga*', i.e., *Niskāma-Karma-Yoga* as the next lower step.

P. Ch. 12. श्रेयः, हि, ज्ञानम्, अभ्यासात्, ज्ञानात्, ध्यानम्, विशिष्यते, ध्यानात्, कर्म-फल-त्यागः, त्यागात्, शान्तिः, अनन्तरम्॥

E. P. R. 12. हि (For), ज्ञानम् (knowledge of the relationship of the *Jīva* with the Lord) श्रेयः (is superior) अभ्यासात् (to *Abhyāsa-Yoga*). ध्यानम् (Concentration coupled with this knowledge) विशिष्यते (is better than) ज्ञानात् (dry abstract knowledge of *Brahman*). कर्मफलत्यागः (Renunciation of all fruits of actions) विशिष्यते (is better) ध्यानात् (than concentration—which shuns all actions). त्यागात् अनन्तरम् (After such surrender of fruits of action) शान्तिः (eternal bliss is attained).

Tr. 12. “For, the knowledge of the relationship of the *Jīva* with the Lord is superior to *Abhyāsa-Yoga*, (*i.e.*, mechanical practice to know Him); concentration coupled with this knowledge is better than dry abstract knowledge of *Brahman* and renunciation of all fruits of actions is better than concentration (which shuns all actions); after such surrender of fruits of action, (*Bhakti-Yoga* becomes ensured) and peace or eternal bliss is then attained.

Exp. 12. To be more explicit, the *Śloka* means this:—“O Arjuna, *Bhakti-Yoga* is the means of attaining ‘*Nirupādhika-Prema*’ (unalloyed love). This *Bhakti-Yoga* is of two kinds and their twofold functions are mentioned in the previous *Śloka*. Knowledge of God is superior to *Abhyāsa*. *Dhyāna*, which is the result of *Abhyāsa*, is superior to *Jñāna* or dry wisdom, because contemplation about My Reality facilitates *Dhyāna*. When meditation on Me becomes steady and complete, thirst for celestial enjoyment or even *Mokṣa* disappears. So, the surrender of all fruits of actions and even of *Mokṣa* is superior to *Dhyāna*. Vṛtra’s prayer to the Supreme Lord is:—

Special characteristics of a Śānta-Bhakta

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १३ ॥

P. Ch. 13. अद्वेष्टा, सर्वभूतानाम्, मैत्रः, करुणः, एव, च, निर्ममः, निरहङ्कारः, सम-दुःख-सुखः, क्षमी ॥

E. P. R. 13. [मन्त्रकः—A *Śānta-Bhakta*] अद्वेष्टा (is naturally free from malice) सर्वभूतानाम् मैत्रः (is friendly to all beings), करुणः एव च (is always kind to them), निर्ममः (is always indifferent) [to his home,] निरहङ्कारः (he is not vain of his mundane qualities and acquisitions), समदुःखसुखः (is balanced in pleasure and pain), क्षमी (and is forbearing and forgiving).

Tr. 13. “A *Śānta-Bhakta* is naturally free from malice; (he does not envy even those who envy him; on the other hand) he is friendly to them. He is always kind (to those who have gone astray from the path of devotion). He is always indifferent to his home, (*i.e.*, free from mundane attachment) and is not vain of his mundane qualities and acquisitions). He is balanced in pleasure and pain (*Vide* Bhāg. VI, 17, 8). (Despite strong cause for provocation), he is forbearing and forgiving.

“O the Fountainhead of all glories, I do not crave for *Brahma-Loka*, *Indra-Loka*, suzerainty of the worlds, kingship of the neither worlds, fulfilment of asceticism, and even final beatitude, or anything else save and except Thee (Bhāg. VI, 11, 25).” *Śānti* or cessation of sensuous pleasures is attained and a corresponding *Uparati* or attachment for My sensuous gratification arises, when the formidable desires of enjoyment and renunciation are shunned by all means. (Exp. 12).

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
 मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥
 यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
 हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥

P. Ch. 14. सन्तुष्टः, सततम्, योगी, यत-आत्मा, दृढ-निश्चयः, मयि, अर्पित-मनोबुद्धिः, यः, मद्भक्तः, सः, मे, प्रियः ॥

P. Ch. 15. यस्मात्, न, उद्विजते, लोकः, लोकात्, न, उद्विजते, च, यः, हर्ष-अमर्ष-भय-उद्वेगैः, मुक्तः, यः, सः, च, मे, प्रियः ॥

E. P. R. 14. सः मद्भक्तः (A *Śānta-Bhakta*) सततम् सन्तुष्टः (is always content), योगी (is ever harmonised) यतात्मा (self-controlled), दृढनिश्चयः (and is a devotee of steadfast determination). मयि अर्पितमनोबुद्धिः (With mind and intelligence fixed on Me) [he is always eager to attain Me]. स मे प्रियः (Such a devotee is dear to Me).

E. P. R. 15. [मद्भक्तः—A *Śānta-Bhakta*] यः (is one who) लोकः न उद्विजते (neither gives anybody cause for uneasiness), न च (nor) यः (himself) उद्विजते लोकात् (gets uneasiness from anybody); मुक्तः (who is free) हर्षामर्ष-

Tr. 14. “A *Śānta-Bhakta* is always content (with what little he has). He is ever harmonized and self-controlled. He is a devotee of steadfast determination (to achieve his end). With mind and intelligence placed in Me, he is ever alert to attain My Love. Such a devotee is dear to Me.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥

P. Ch. 16. अनपेक्षः, शुचिः, दक्षः, उदासीनः, गत-व्यथः, सर्व-
आरम्भ-परित्यागी, यः, मद्भक्तः, सः, मे, प्रियः ॥

भयोद्वेगैः (from elation, wrath, fear or other effects of
mundane events acting on his mind). सः च मे प्रियः
(Such a devotee is dear to Me). (E. P. R. 16).

E. P. R. 16. मद्भक्तः यः (A *Śānta-Bhakta* is one who)
अनपेक्षः (remains unconcerned), शुचिः (who is pure in-
wardly and outwardly), दक्षः (is smart and active),
उदासीनः (is impartial or indifferent), गतव्यथः (whose
mind is untroubled), सर्वारम्भपरित्यागी (is not at all attached
to the fruits of his action). सः मे प्रियः (Such a devotee
is dear to Me).

Tr. 15. “A *Śānta-Bhakta* is one who neither gives
anybody cause for uneasiness nor himself gets uneasy,
who is not elated (with the attainment of any desirable
object, who is not jealous of other people’s welfare), and
who is free from wrath, fear or other effects of mundane
events acting on his mind. Such a devotee is dear to Me
(*Vide Bhāg. V, 18, 12*).

Tr. 16. “A *Śānta-Bhakta* is one who remains uncon-
cerned (in all mundane affairs), who is inwardly and
outwardly pure, who is smart and active, who is
impartial or indifferent, (*i.e.*, views things and persons
with calm and tranquil vision), whose mind is untroubled
and who is not at all attached to the fruits of his actions.
Such a devotee is dear to Me.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
 शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥ १७ ॥
 समः शत्रौ च मित्रे च तथा मानापमानयोः ।
 शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥
 तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।
 अनिकेतः स्थिरमतिर्भक्तिमान् मे प्रियो नरः ॥ १९ ॥

P. Ch. 17. यः, न, हृष्यति, न, द्वेष्टि, न, शोचति, न, काङ्क्षति, शुभ-अशुभ-परित्यागी, भक्तिमान्, यः, सः, मे, प्रियः ॥

P. Ch. 18. समः, शत्रौ, च, मित्रे, च, तथा, मान-अपमानयोः, शीत-उष्ण-सुख-दुःखेषु, समः, सङ्ग-विवर्जितः ॥

P. Ch. 19. तुल्यनिन्दा-स्तुतिः, मौनी, सन्तुष्टः, येन, केनचित्, अनिकेतः, स्थिरमतिः, भक्तिमान्, मे, प्रियः, नरः ॥

E. P. R. 17. सः यः (A *Śānta-Bhakta* is one who) न हृष्यति (does not exult in anything pleasant), न द्वेष्टि (nor is depressed at anything unpleasant), न शोचति (who does not grieve), न काङ्क्षति (nor desires for anything), शुभाशुभपरित्यागी (who avoids good and evil, virtue and vice). भक्तिमान् यः सः मे प्रियः (Such a devotee is dear to Me).

Tr. 17. "A *Śānta-Bhakta* is one who does not exult in anything pleasant, nor is depressed at anything unpleasant, who does not grieve for the loss of anything desirable, nor desires for anything (which he does not possess), and who avoids good and evil, virtue and vice, (i.e., views the opposites with equal eyes). Such a devotee is dear to Me.

Who is dear to the Lord?

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धावान् मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे भक्तियोगो नाम
द्वादशोऽध्यायः ॥

E. P. R. 18, 19. [A *Śānta-Bhakta* is one] शत्रौ च मित्रे च समः (who looks upon friends and foes alike), तथा मानापमानयोः (and who does not feel pleasure for being honoured nor displeasure for being dishonoured), शीतोष्णसुखदुःखेषु समः (who is not affected by heat or cold, pleasure or pain), सङ्गविवर्जितः (who abjures evil company), तुल्यनिन्दास्तुतिः (who is indifferent to praise or blame), मौनो (who is undemonstrative), सन्तुष्टः येन केनचित् (who is satisfied with whatever comes of its own accord), अनिकेतः (who is not attached to home), स्थिरमतिः भक्तिमान् (who is wholly harmonised, firm and devoted). मे प्रियः नरः (Such a devotee is very dear to Me).

Tr. 18, 19. "A *Śānta-Bhakta* is one who looks upon friends and foes alike, who does not feel pleasure for being honoured nor displeasure for being dishonoured, who is not affected by heat or cold, pleasure or pain, who abjures evil company, (who is calm and tranquil in vision), who is indifferent to praise or blame, who is undemonstrative, who is satisfied with whatever comes of its own accord, who is not attached to home, who is wholly harmonized, firm and devoted, (calm and collected). Such a devotee is very dear to Me.

P. Ch. 20. ये, तु, धर्म्यामृतम्, इदम्, यथोक्तम्, पर्युपासते, श्रद्धधानाः, मत्परमाः, भक्ताः, ते, अतीव, मे, प्रियाः ॥

E. P. R. 20. ते ये तु “(Those who) पर्युपासते (worship with delight) इदम् धर्म्यामृतम् (this nectarine truth) यथोक्तम् (related by Me) श्रद्धधानाः (with firm faith) मत्परमाः (and single-minded devotion) अतीव मे प्रियाः भक्ताः (are surpassingly dear to Me).”

Tr. 20. “Those who, with firm faith and single-minded devotion, worship with delight this nectarine truth related by Me (from beginning to end), are surpassingly dear to Me.”

N.B.—The gradual steps to spiritual progress, as mentioned by the Lord, are to be strictly followed by the devotees. They invariably lead to *Kṛṣṇa-Prema*—the *summum bonum* of all spiritual practices (*Vide Bhāg. XI, 11, 29-36*).

Gist. The gist of this chapter is that pure devotion is ever-blissful, and is the means of attaining Divine Love, the highest end of spiritual existence.

HERE ENDETH THE TWELFTH DISCOURSE

ENTITLED

BHAKTI-YOGA

QUESTIONS AND ANSWERS

CHAPTER XII

Q. 1. Who are the foremost of *Yogins* as depicted by the Supreme Lord? (Ans. *Vide Śl. 2*).

Q. 2. What is the means and ultimate end of an Impersonalist? (Ans. *Vide Śl. 5*).

Q. 3. Is there any worldly bondage of a single-minded devotee of the Lord who renders eternal service to Him? (Ans. *Vide Śls. 6, 7*).

Q. 4. Is not the eternal remembrance of the Supreme Lord Śrī Kṛṣṇa the only means to attain divine love to Him? (Ans. *Vide Śl. 8*).

Q. 5. What means is to be resorted to before the awakening of spontaneous inclination or attachment for the Supreme Lord Śrī Kṛṣṇa? (Ans. *Vide Śls. 9-12*).

Q. 6. What are the special characteristics of a *Śānta-Bhakta*? (Ans. *Vide Śls. 11-19*).

Q. 7. Is there any other person who is dearer to the Supreme Lord than a true devotee who has taken absolute shelter at the Lotus Feet of the Supreme Lord? (Ans. *Vide Śls. 14-20*).

Q. 8. What is the foremost religion for a *Jīva* to attain eternal nectarine bliss? (Ans. *Vide Śl. 20*).

त्रयोदशोऽध्यायः

CHAPTER XIII

PRAKṚTI-PURUṢA-VIVEKA-YOGA

OR

THE PRINCIPLE OF THE DISTINCTION BETWEEN MATTER AND SPIRIT

Summary :—This body is known as *Kṣetra* and he who knows this body is *Kṣetrajñā*. The Lord Himself is also known as *Kṣetrajñā*. The Lord enumerates the qualities such as humility, sincerity etc , which constitute true knowledge. He then makes mention of the knowable principle or the Indweller, seated in the hearts of all, who is beginningless and is subject to the Supreme Lord, who has hands and feet, ears and eyes, heads and faces everywhere, who exists in the universe encompassing all that lives and breathes. *Prakṛti* and *Puruṣa* are beginningless and all changes and qualities proceed from *Prakṛti*. *Prakṛti* is the cause and the effect. *Puruṣa* is responsible for his enjoyment of pleasure and pain. So, he is overcome by *Prakṛti* for his abnormal enjoying mood. Besides these principles, there is in this body the Supreme *Puruṣa* or the Supreme Soul Who is the witness of everything, Who is the Sustainer, Enjoyer and the Lord of all lords. Some see the Indwelling Monitor by meditation, others see the Same by *Sāṅkhya-Yoga* and still others by *Karma-Yoga*. Any movable or immovable thing that comes into existence is produced by the union of *Puruṣa* and *Prakṛti*. He who sees the Supreme Lord seated alike in all things, is a *Jñānin*. He is the real knower who, deeming himself as *Akartā* (non-doer), realizes

that it is *Prakṛti* transformed into body and mind that performs all actions and that *Puruṣa*, the soul proper, now lying dormant, does nothing as a matter of fact. The Supreme Lord, though dwelling in the body, remains unconcerned and uncontaminated, because He is beginningless, unchangeable and beyond the three *Māyik* qualities. Just as the sun's light illumines the whole world, so does the transcendental luminosity of the Lord vivify the whole body; in the case of body (*Kṣetru*), the knower is the *Jīva* and in the case of *Prakṛti*, the knower is *Paramātmān*. Those that visualize with the eyes of spiritual knowledge this difference between *Kṣetru* (body or *Prakṛti*) and *Kṣetrajña* (soul or *Paramātmān*) and the liberation of the *Puruṣa* (*Jīva*) from *Prakṛti* (*Guṇa-Māyā*), attain the Lotus Feet of the Supreme Lord in His Blissful Abode.

*Arjuna's query regarding
spirit and matter*

अर्जुन उवाच

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।

एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १ ॥

P. Ch. 1. अर्जुनः उवाच—प्रकृतिम्, पुरुषम्, च, एव, क्षेत्रम्, क्षेत्रज्ञम्, एव, च, एतत्, वेदितुम्, इच्छामि, ज्ञानम्, ज्ञेयम्, च, केशव ॥

E. P. R. 1. अर्जुनः उवाच (Arjuna said), केशव “(O Keśava)! इच्छामि (I would like) वेदितुम् एतत् (to know of) प्रकृतिम् (*Prakṛti*—the female principle of creation), पुरुषम् च (*Puruṣa*—the male principle or the Enjoyer),

Kṣetra and Kṣetrajña defined

श्रीभगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ २ ॥

P. Ch 2. श्रीभगवान् उवाच—इदम्, शरीरम्, कौन्तेय, क्षेत्रम्, इति, अभिधीयते, एतत्, यः, वेत्ति, तम्, प्राहुः, क्षेत्रज्ञः, इति, तद्विदः ॥

क्षेत्रम् (*Kṣetra*—the field, *i.e.*, the body as the habitation of the Soul), क्षेत्रज्ञम् एव च (*Kṣetrajña*—the Knower of the field, *i.e.*, the Soul), ज्ञानम् (*Jñāna*—knowledge), च (and) ज्ञेयम् (*Jñeya*—the knowable).” (E.P.R. I).

E. P. R. 2. श्रीभगवान् उवाच (The Supreme Lord said), कौन्तेय “(O son of Kuntī)! इदम् शरीरम् (This human frame) अभिधीयते (is called) क्षेत्रम् इति (the field) तम् यः (and he who) वेत्ति (knows) एतत् (this) प्राहुः (is called) क्षेत्रज्ञः इति (the Knower of the field) [or] तद्विदः (the Knower of truth).

Tr. 1. Arjuna said:—“O Keśava, I would like to know of *Prakṛti* (the female principle of creation), *Puruṣa* (the male principle or the Enjoyer), *Kṣetra* (the field, *i.e.*, the body as the habitation of the soul), *Kṣetrajña* (the Knower of the field, *i.e.*, the soul), *Jñāna* (knowledge), and *Jñeya* (that which should be known or the knowable).”

Tr. 2. The Supreme Lord said:—“O son of Kuntī, the human frame is called the field and he who knows this truth, is called the Knower of the field.”

What is meant by Vigñāna?

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ ३ ॥

P. Ch. 3. क्षेत्रज्ञम्, च, अपि, माम्, विद्धि, सर्व-क्षेत्रेषु, भारत, क्षेत्र-क्षेत्रज्ञयोः, ज्ञानम्, यत्, तत्, ज्ञानम्, मतम्, मम ॥

Exp. 2. The real functions of the self and the non-self have already been explained in order to give a clear conception of the principle of devotion. *Nirguṇa-Bhakti* and the efficacy of the three means of *Karma*, *Jñāna* and *Bhakti* in the realization of the highest end, too, have also been dealt with. *Jñāna* and *Vairāgya* based on scientific reasoning which will all the more strengthen the conviction in *Nirguṇa-Bhakti* will be explained now. In explaining the *Catuh-Śloki-Bhāgavata* (II, 9, 30-36) to Brahmā, stress has been laid on the four cardinal points, viz., *Jñāna* (knowledge), *Vigñāna* (inner principle of knowledge), *Rāhasya* (mystery of love), and *Tadāṅga* (means of attaining love). Revelation of this mystery of love depends entirely on the thorough knowledge of these four essentials. The Lord, therefore, is pleased to confer on Arjuna such pure intelligence as will enable him to unravel the mystery of love, inasmuch as pure knowledge and genuine asceticism go *pari passu* with pure devotion. The Lord then continues,—“Acquire those two assets, O Arjuna, by your devotional aptitude. O Kaunteya, this body is called *Kṣetra* (abode of the soul) and the Knower of this is called *Kṣetrajña* (soul and Over-Soul). This body is called *Kṣetra*, because it is the sprouting ground or the field of enjoyment of the worldly people. He who knows the nature of its free and conditioned state is called *Kṣetrajña*. A fallen *Jīva* wrongly identifies his self with his perverted ego and is vain to think of himself as the enjoyer of this phenomenal world; while a free being is not vain of his mundane relativities (*Vide* Bhāg. XI, 12, 23).

Kṣetra and modification

तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।

स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ४ ॥

P. Ch. 4. तत्, क्षेत्रम्, यत्, च, यादृक्, च, यत्-विकारि, यतः, च, यत्, सः, च, यः, यत्-प्रभावः, च, तत्, समासेन, मे, शृणु ॥

E. P. R. 3. भारत (O Bhārata)! विद्धि (Know) माम् अपि (Me) क्षेत्रज्ञम् च (as the Knower of the field) सर्वक्षेत्रेषु (in all the fields). मम मतम् (In My opinion) यत् ज्ञानम् (the knowledge) क्षेत्रक्षेत्रज्ञयोः (of the field as well as of the Knower thereof) तत् ज्ञानम् (is true knowledge).

E. P. R. 4. यत् (What) तत् क्षेत्रम् (that field is), यादृक् (what it is like), यद्विकारि (how modified), यतः (whence it is), च यत् (what it is), यः च (and who) सः (that Knower of the field is), यत्प्रभावः च (and what His power is) शृणु (hear) मे (from Me) तत् (all these) समासेन (in brief).

Tr. 3. “O Bhārata, know Me as the Knower of the field in all the fields. True knowledge is that which relates to the field as well as to the Knower thereof, so I opine.

Exp. 3. “In analysing *Kṣetra* and *Kṣetrajñā*, three distinct principles are evident, viz., God, soul and matter. As there is soul,—the Knower—in everybody, so I am the Supreme Knower—*Kṣetrajñā* or *Īśvara* of the universe. By My lordly power, I am the Over-Soul or *Paramātman*—the Prime Knower of all *Kṣetrajñās* and the universe. *Vijñāna* consists in the thorough knowledge of *Paramātman* (the Supreme *Kṣetrajñā*), soul (the *Kṣetrajñā*), and *Kṣetra* (the field).

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्च हेतुमद्भिर्विनिश्चितैः ॥ ५ ॥

P. Ch. 5. ऋषिभिः, बहुधा, गीतम्, छन्दोभिः, विविधैः, पृथक्,
ब्रह्म-सूत्र-पदैः, च, एव, हेतुमद्भिः, विनिश्चितैः ॥

E. P. R. 5. [The principle of *Kṣetra*] गीतम् (has been sung) बहुधा (in diverse ways) ऋषिभिः (by the *Rṣis*), [mentioned] पृथक् (in various ways) विविधैः (by the different) छन्दोभिः (Vedas), [and] विनिश्चितैः [established] (as conclusive truth) हेतुमद्भिः (with perfect reasoning) ब्रह्मसूत्र-पदैः च एव (in the *Brahma-Sūtras* also).

Tr. 4. "What that field is, what it is like, how modified, whence it is, and who that Knower of the field is, and what His power is—all these, O Arjuna, now hear from Me, in brief.

Tr. 5. "The principle of *Kṣetra* has been sung in diverse ways by the *Rṣis* mentioned in various ways by the different Vedas and established as conclusive truth with perfect reasoning in the *Brahma-Sūtras*.

Exp. 5. "The principle of *Kṣetra* has been sung in diverse ways, by the *Rṣis* of old in the *Smṛtis*, by sages like Vasiṣṭha in the *Yoga-Sāstras*; by the saints like Veda-Vyāsa in the *Brahma-Sūtras* or Divine Aphorisms of the Vedānta established as conclusive truth with perfect reasoning in their favour. As for example, 'Athāto Brahma-Jiṅnāsā' (*Brahma-Sūtra*, 1) has the following reasons in its favour, viz., 'Īkṣater-Nāśabdam' (*Ibid*, 5), 'Ānandamayo-Abhyāsāt' (*Ibid*, 12) etc.

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।
 इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ६ ॥
 इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।
 एतत् क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ७ ॥

P. Ch. 6. महाभूतानि, अहङ्कारः, बुद्धिः, अव्यक्तम्, एव, च, इन्द्रियाणि, दश, एकम्, च, पञ्च, च, इन्द्रिय-गोचराः ॥

P. Ch. 7. इच्छा, द्वेषः, सुखम्, दुःखम्, सङ्घातः, चेतना, धृतिः, एतत्, क्षेत्रम्, समासेन, सविकारम्, उदाहृतम् ॥

E. P. R. 6, 7. महाभूतानि (Five great elements), अहङ्कारः (ego), बुद्धिः (intelligence), अव्यक्तम् च (unmanifest *Prakṛti*), दश इन्द्रियाणि (the ten organs of sense and action), एकम् च (mind), पञ्च च (and the five-fold इन्द्रियगोचराः (objects of senses), इच्छा (desire), द्वेषः (hatred), सुखम् दुःखम् (pleasure and pain), सङ्घातः (the embodied frame), चेतना (intelligence), धृतिः (and firmness), एतत् (these) समासेन (in brief) उदाहृतम् (are called) क्षेत्रम् (*Kṣetra*) सविकारम् (with the modifications).

Tr. 6, 7 [From the varied hymns of the *R̥sis* and from the Vedas and from the Vedānta, it has been culled that this *Kṣetra* (field) is composed of twenty-four substances, viz.,] five great elements, perverted ego, intelligence, unmanifest *Prakṛti* (the female principle of creation), the ten organs of sense and action, mind (the internal organ of both sense and action), and the fivefold objects of

*Twenty kinds of remedies for vitiation
of body and mind—to be regarded
as true knowledge*

अमानित्वमदम्भित्वमर्हिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ८ ॥
इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ९ ॥
असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १० ॥

P. Ch. 8. अमानित्वम्, अदम्भित्वम्, अर्हिंसा, क्षान्तिः, आर्जवम्,
आचार्य-उपासनम्, शौचम्, स्थैर्यम्, आत्मविनिग्रहः ॥

P. Ch. 9. इन्द्रियार्थेषु, वैराग्यम्, अनहङ्कारः, एव, च, जन्म-
मृत्यु-जरा-व्याधि-दुःख-दोषानुदर्शनम् ॥

P. Ch. 10. असक्तिः, अनभिष्वङ्गः, पुत्र-दार-गृहादिषु, नित्यम्,
च, सम-चित्तत्वम्, इष्टानिष्ट-उपपत्तिषु ॥

senses. (Be it remembered that *Prakṛti* begets *Mahat-Tattva*, *Mahat-Tattva* begets *Ahaṅkāra* and *Ahaṅkāra* begets *Mahābhūtas*). Desire and hatred, pleasure and pain, the transformation of the five great elements into the embodied frame, intelligence and firmness (constituting the mind)—these are, in brief, the modifications characteristic of *Kṣetra* (body and mind) with its birth, death, fear and hunger, etc. (Tr. 6. 7).

मयि चानन्ययोगेन भक्तिव्यभिचारिणी ।
 विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ ११ ॥
 अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
 एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १२ ॥

P. Ch. 11. मयि, च, अनन्य-योगेन, भक्तिः, अव्यभिचारिणी, विविक्त-देश-सेवित्वम्, अरतिः, जन-संसदि ॥

P. Ch. 12. अध्यात्म-ज्ञान-नित्यत्वम्, तत्त्व-ज्ञान-अर्थदर्शनम्, एतत्, ज्ञानम्, इति, प्रोक्तम्, अज्ञानम्, यत्, अतः, अन्यथा ॥

E. P. R. 8-12. अमानित्वम् (Not coveting any honour), अदम्भित्वम् (absence of arrogance), अहिंसा (harmlessness), क्षान्तिः (forgiveness), आर्जवम् (simplicity), आचार्योपासनम् (service to *Guru*), शौचम् (inward and outward purity), स्वैर्यम् (rectitude), आत्मविनिग्रहः (self-restraint), वैराग्यम् (dispassion) इन्द्रियार्थेषु (for sense objects), अनहङ्कारः एव च (absence of egotism), जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् (constant contemplation on the evils of birth, death, decrepitude, disease and misery), असक्तिः (non-attachment), अनभिष्वङ्गः (absence of affinity) पुत्रदारगृहादिषु (for the son, the wife, home, etc.) नित्यम् च (constant) समचित्तत्वम् (balance of mind) इष्टानिष्टोपपत्तिषु (at the approach of desirable and undesirable events), अनन्ययोगेन (unadulterated) अव्यभिचारिणी च (and unflinching) भक्तिः (devotion) मयि (for me), विविक्तदेशसेवित्वम् (resort to a sequestered place), अरतिः (apathy) जनसंसदि (for tumultuous place), अध्यात्मज्ञाननित्यत्वम् (steadiness

in Spiritual Knowledge of Self and of Godhead) तत्त्वज्ञानार्थदर्शनम् (search after the eternal bliss as the end of spiritual knowledge), एतत् (all these) प्रोक्तम् (are to be regarded) इति (as) ज्ञानम् (true knowledge). यत् (What) अन्यथा (is otherwise than, i.e., antagonistic to) अतः (all these) अज्ञानम् (is ignorance). (E.P.R. 8-12).

Tr. 8-12. “(Twenty kinds of remedies have been suggested for the vitiation of the body and mind, viz.,) (1) not coveting any honour, (2) absence of arrogance, (3) harmlessness, (4) forgiveness, (5) simplicity, (6) service to *Guru* (*Ācārya*), (7) inward and outward purity, (8) rectitude, (9) self-restraint, (10) dispassion for sense-objects, (11) absence of egotism, (12) constant contemplation on the evils of birth, death, decrepitude, disease and misery, (13) non-attachment (for friends and relatives), (14) absence of affinity for the son, the wife, home, or kin, (15) constant balance of mind at the approach of desirable and undesirable events, (16) unadulterated and unflinching faith in and devotion to Me, (17) resort to a sequestered place, (18) apathy for tumultuous place, (19) steadiness in spiritual knowledge of self and of Godhead, and (20) search after the eternal bliss as the end of spiritual knowledge—all these are to be regarded as true knowledge, (although the ignorant may think otherwise) and all else as ignorance.

Exp. 8-12. Of these, unalloyed devotion to the Supreme Lord stands foremost and the rest as accessories which serve to purge the *Kṣetra* of its foreign dirt and make it an immaculate plane for the spiritual sports of the Supreme Lord Śrī Kṛṣṇa and His Eternal Consort—the Goddess of *Bhakti*.

Lord—the Mainstay of Brahman

ज्ञेयं यत्तत् प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३ ॥

P. Ch. 13. ज्ञेयम्, यत्, तत्, प्रवक्ष्यामि, यत्, ज्ञात्वा, अमृतम्, अश्नुते, अनादि, मत्परम्, ब्रह्म, न, सत्, तत्, न, असत्, उच्यते ॥

E. P. R. 13. प्रवक्ष्यामि (I tell you) तत् यत् (what) ज्ञेयम् (the principle of *Jñeya* is, *i.e.*, what ought to be known in full), ज्ञात्वा (knowing) यत् (Which) [*a Jīva*] अश्नुते (can obtain) अमृतम् (immortal life). तत् (That knowable principle) अनादि (is without a beginning), मत्परम् (is subject to Me), ब्रह्म (is *Brahman*), उच्यते (and is said to be) न सत् (beyond the region of effect) न असत् (and cause).

Tr. 13. “I tell you what the principle of *Jñeya* is, *i.e.*, what ought to be known in full, knowing Which a *Jīva* can obtain immortal life. That knowable principle is without a beginning, is subject to Me, is *Brahman* and is said to be beyond the region of cause and effect.

Exp. 13. “O Arjuna, I have told you about the principles of *Kṣetra* and *Kṣetrajña*, *i.e.*, *Kṣetra* refers to the physical frame, its nature, and its perversions with their effects, and *Kṣetrajña* refers to *Jīvātman* and *Paramātman*. Now, let Me tell you about the principle of *Jñeya*, *i.e.*, that which ought to be known in full, with the help of *Vijñāna*. That knowable principle gives immortal life, is beginningless, is subject to Me (*Vide* Ch. XIV, 27), is beyond the scope of all gross (*Asat*) and subtle (*Sat*) forms and also beyond all causes and effects. When that knowable principle is known, the nectar of My devotion is then tasted.

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १४ ॥

P. Ch. 14. सर्वतः, पाणिपादम्, तत्, सर्वतः, अक्षि-शिरः-मुखम्, सर्वतः, श्रुतिमत्, लोके, सर्वम्, आवृत्य, तिष्ठति ॥

E. P. R. 14. तत् (That knowable principle) सर्वतः पाणिपादम् (has everywhere hands and feet) सर्वतः अक्षिशिरोमुखम् (eyes, heads, faces) सर्वतः श्रुतिमत् (and ears). तिष्ठति (He exists) लोके (in the universe) आवृत्य (encompassing) सर्वम् (all that exists).

Tr. 14 “That knowable principle—that eternal entity—has hands and feet, ears and eyes, and heads and faces, everywhere and He exists in the universe, encompassing all that exists.

Exp. 14. “Just as the rays of the sun are manifestations of what exist in him, so the principle of *Brahman* which is Infinite and All-Pervading is one of My Manifest Aspects. He is the Receptacle of all that exists in the world and He permeates in and through all of them. All beings from *Brahmā* down to the minutest ant, possessing infinite hands, feet, eyes, heads, faces, ears etc., and visible everywhere, are His Cosmic Manifestations.”

N.B.—It should be noted that this *Śloka* is an unambiguous interpretation of the Aphorisms of Śruti, viz., ‘*Sarvam Khalavidam Brahma*’, ‘*Brahma-vedam Sarvam*’ which, through seemingly contradictory, indicate the doctrine of ‘*Acintya-Bheda-bheda*’, i.e., all beings with their innumerable hands, feet, eyes, ears, etc., are simultaneously existent in, and distinct and non-distinct from, the All-Pervading *Para-Brahman*—distinct in the sense that all beings are His infinitesimal potencies existing in Him with all their infinitesimal limbs, and non-distinct in the

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १५ ॥

बहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १६ ॥

P. Ch. 15. सर्व-इन्द्रिय-गुण-आभासम्, सर्व-इन्द्रिय-विवर्जितम्, असक्तम्, सर्वभृत्, च, एव, निर्गुणम्, गुण-भोक्तृ, च ॥

P. Ch. 16. बहिः, अन्तः, च, भूतानाम्, अचरम्, चरम्, एव, च, सूक्ष्मत्वात्, तत्, अविज्ञेयम्, दूरस्थम्, च, अन्तिके, च, तत् ॥

E. P. R. 15. सर्वेन्द्रियगुणाभासम् [That knowable principle] (manifests the properties of senses), सर्वेन्द्रियविवर्जितम् (is devoid of all mundane senses), असक्तम् (ever detached) सर्वभृत् (is the Main Support of the universe) निर्गुणम् एव च (is *Nirguṇa* i.e., devoid of all mundane qualities) गुणभोक्तृ च (and is the Enjoyer of all the qualities).

Tr. 15. "That knowable principle of *Para-Brahman* manifests all the functions of the senses, is yet devoid of all mundane senses, ever detached (or dissociated from all mundane phenomena), is yet, (as Viṣṇu), the Main Support of the universe, is *Nirguṇa* (i.e., devoid of all mundane qualities), and yet (as *Bhagavān*), is the Possessor of all the six Supreme Qualities (*Vide Śvetāśvatara Upaniṣad*, III, 19, '*Apāṇipādo Javano Grahītā* , etc.).

sense that they are '*Cetana*' infinitesimals, i.e., atomic spiritual beings that can take the initiative, and hence, identical with Him in respect of quality (*Vide Muṇḍaka Upaniṣad*, '*Dvā Suparṇā Sayujā*,' etc.. and Bhāg. XI, 11, 6. 7). (N.B. 14).

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १७ ॥

P. Ch. 17. अविभक्तम्, च, भूतेषु, विभक्तम्, इव, च, स्थितम्, भूत-भर्तृ, च, तत्, ज्ञेयम्, ग्रसिष्णु, प्रभविष्णु, च ॥

E. P. R. 16. तत् “(That great principle of *Para-Brahman*) अन्तः बहिः च (dwells both within and without all beings), एव चरम् अचरम् (is both movable and immovable), सूक्ष्मत्वात् (by reason of His subtlety), अविज्ञेयम् (is unintelligible), दूरस्थम् च अन्तिके च (and is simultaneously far and near).

E. P. R. 17. अविभक्तम् च (Though undivided) स्थितम् (yet He exists) भूतेषु (in all beings) विभक्तम् इव (as distributed). तत् (He) ज्ञेयम् (is known) भूतभर्तृ च (as the Prop of all that exists in the world) च (and at the same time) ग्रसिष्णु (is the Destroyer) प्रभविष्णु (and the Lord-Creator).

Tr. 16. “That great principle of *Para-Brahman* dwells both within and without all beings, is both movable and immovable, by reason of His subtlety, is unintelligible and is simultaneously far and near (*Vide Īsopaniṣad, ‘Tat Dūre Tadantike’ etc.*).

Tr. 17. “Though undivided, yet He exists in all beings as distributed. He is known as the Prop of all, and at the same time is the Creator and Destroyer of all that exists in the world.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १८ ॥

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १९ ॥

P. Ch. 18. ज्योतिषाम्, अपि, तत्, ज्योतिः, तमसः, परम्, उच्यते, ज्ञानम्, ज्ञेयम्, ज्ञान-गम्यम्, हृदि, सर्वस्य, विष्ठितम् ॥

P. Ch. 19. इति, क्षेत्रम्, तथा, ज्ञानम्, ज्ञेयम्, च, उक्तम्, समासतः, मद्भक्तः, एतत्, विज्ञाय, मद्भावाय, उपपद्यते ॥

E. P. R. 18. तत् (He) ज्योतिः (is the Light) अपि ज्योतिषाम् (of all lights). उच्यते (He is said) तमसः परम् (to transcend all darkness). ज्ञानम् (He is knowledge), ज्ञेयम् (and is the Knowable Principle Himself). ज्ञानगम्यम् (He is accessible to true knowledge). विष्ठितम् (He is the Indweller) हृदि (seated in the hearts) सर्वस्य (of all).

E. P. R. 19. इति (Thus) उक्तम् (I have described) समासतः (briefly) क्षेत्रम् (the principles of *Kṣetra*) ज्ञानम्

Tr 18. "He is the Light of all lights, (i.e., all mundane luminaries emanate from Him—*Vide* Katha-Upaniṣad, II, 2, 15, 'Na Tatra Sūryo Bhāti' etc.). He transcends all darkness (and is ever Radiant—*Vide* Śruti, 'Āditya Varṇam Tamasaḥ Parastāt', etc.). He is the Truth or Knowledge (which manifests in pure intelligence). He is accessible to true Knowledge (*Vide* Śl. 8-12), and is the Knowable principle Himself (*Vide* Śl. 13). He is the Indweller seated in the hearts of all.

Knowledge of Prakṛti and Puruṣa

प्रकृतिं पुरुषं चैव विद्वद्यनादी उभात्रपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ २० ॥

P. Ch. 20. प्रकृतिम्, पुरुषम्, च, एव, विद्धि, अनादी, उभौ, अपि, विकारान्, च, गुणान्, च, एव, विद्धि, प्रकृति-सम्भवान् ॥

(*Jñāna*), तथा च (and) ज्ञेयम् (*Jñeya*). मद्भक्तः (My devotees) उपपद्यते (attain) मद्भावाय (*Nirguṇa-Prema*—devotional love for me) एतत् विज्ञाय (by means of this knowledge). (E.P.R. 19).

E. P. R. 20. विद्धि (know that) प्रकृतिम् च पुरुषम् (*Prakṛti* and *Puruṣa*) उभौ अपि (are both) अनादी (beginningless);

Tr. 19. “O Arjuna, I have briefly described the principles of *Kṣetra* (*Vide Śl. 6. 7*), *Jñāna* (*Vide Śl. 8-12*), *Jñeya* (and *Jñānagamyā* (*Vide Śl. 13-18*) beginning with ‘*Anādi*’ and ending in ‘*Adhiṣṭhitam*’. (This is known as *Jñāna* based on *Vijñāna*). My devotees attain *Nirguṇa-Prema* by means of this *Vijñāna*.

Exp. 19. “The non-devotees are deprived of this *Prema* owing to their meaningless sectarianism of oneness with *Brahman*. *Jñāna* is nothing but the immaculate glowing of *Bhakti*—the unadulterated devotional function of all *Jīvas*. There is but One Truth, One Principle, One Knowledge and that is the Absolute Person.” *Vide Bhāg. I, 2, 11*, which says, “The Knowers of the principle of Truth call that principle the Only Reality without a second, and that Reality is represented by the nomenclatures of *Brahman*, *Paramātmān* and *Bhagavān*, according as He manifests Himself to those who seek Him through the different paths of *Jñāna*, *Yoga* and *Bhakti* respectively.” *Vide Nārada Pañcarātra* which says, “Just as a pearl appears blue, red or yellow according as it is reflected, so *Acyuta* appears in different Aspects, according to the *Dhyāna* or the process of *Sādhana* of the aspirant.”

विद्धि (know) च एव (also that) विकारान् (their perversions) च (and) गुणान् (qualities) प्रकृतिसंभवान् (are born of *Prakṛti*). (E.P.R. 20)

Tr. 20. “O Arjuna, know that *Prakṛti* and *Puruṣa* are both beginningless and know also that their perversions and qualities are alike born of *Prakṛti*.

Exp. 20. “There are three principles in the existence of a fallen soul, viz., *Prakṛti*, *Puruṣa* and *Paramātmān*. A *Kṣetra* is known as *Prakṛti*, a *Jīva* is a *Puruṣa* and *Paramātmān* is My Immanent Aspect, in both *Prakṛti* and *Puruṣa*. Both of them are without beginning; and they exist before the commencement of Time; they are not born of Time, but they co-exist in My Spiritual Eternity. The Cosmic Potency was dormant in Me, and was manifest in mundane time at My will. A *Jīva* emanating from My Eternal Marginal Potency is engrossed by My *Māyik* Potency, when he forgets Me and his real self. In fact, a *Jīva* is a pure *Cit* principle and lying in between *Cit* and *Acit* Potencies, is liable to be enthralled by *Acit* or *Māyik* Potency. Human intellect cannot comprehend how a spiritual atomic part of *Cit* Potency is overcome by *Māyik* Potency. The reason is that My Inconceivable Potency does not submit to your limited human understanding. So far you should know that the perversions and the qualities of a fallen soul are the effects of his coming in contact with My *Māyik* Potency and are not the real nature of his unadulterated existence (*Vide* Ch. VII, 4, 5). *Māyā* and *Jīva* are My Eternal Potencies. So, their mutual attachment is also eternal. Although they are mutually attracted, they are essentially different entities; the physical and mental changes such as pleasure and pain, grief and infatuation etc., of a *Jīva* are the outcome of his gross and subtle nature which has been transformed into his own *Kṣetra* having, therefore, a direct relation with *Māyā-Prakṛti*; and as the phenomenal appearance is My *Māyā-Prakṛti*, so a *Jīva*'s *Kṣetra* (body and mind) has a closer touch with My *Māyā-Prakṛti*. But the real nature of a *Jīva* is quite different from *Māyā-Prakṛti*.

Why Jīvas are enslaved by Māyā-Prakṛti ?

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २१ ॥

P. Ch. 21. कार्य-कारण-कर्तृत्वे, हेतुः, प्रकृतिः, उच्यते, पुरुषः, सुख-दुःखानाम्, भोक्तृत्वे, हेतुः, उच्यते ॥

E. P. R. 21. प्रकृतिः (*Prakṛti*) उच्यते (is said to be) हेतुः (the source) कार्यकारणकर्तृत्वे (of all mundane causes and effects), [while] पुरुषः (*Puruṣa*) उच्यते (is said to be) हेतुः (the prime principle) भोक्तृत्वे (of enjoying) सुखदुःखानाम् (pleasure and pain).

Tr. 21. “*Prakṛti* is the source of all mundane causes and effects, while *Puruṣa* is the prime principle of experiencing pleasure and pain (of things which he derives from his perverted egotism).

Exp. 21. “A free soul is void of egotism of enjoying mood which overtakes him only in his fallen state. He thus becomes an enjoyer of sense-objects. He has derived this aptitude of lording it over phenomena from his marginal tendency. Here ‘*Kārya*’ (effect) refers to the body, ‘*Kāraṇa*’ (cause) to the senses, and ‘*Kartṛtva*’ (agent) to the presiding deities of the senses—all the three belonging to *Prakṛti* which is transformed into *Kārya* by coming into touch with *Puruṣa*, who, as a fallen soul, enjoys pleasure and pain—the affections of *Prakṛti*. Although *Prakṛti* is at the root of *Kārya*, *Kāraṇa*, *Kartṛtva* and *Bhokṛtva*, still she preponderates over the first three due to preponderance of grossness in her, while *Puruṣa*, being a spiritual atomic part, is responsible for his enjoyment of pleasure and pain. Hence, he is overwhelmed by *Prakṛti* for his abnormal enjoying mood.

Jīva's bondage in the world

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान् ।

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ २२ ॥

P. Ch. 22. पुरुषः, प्रकृति-स्थः, हि, भुङ्क्ते, प्रकृतिजान्, गुणान्, कारणम्, गुण-सङ्गः, अस्य, सत्-असत्-योनि-जन्मसु ॥

E P. R. 22. पुरुषः (A *Jīva*) प्रकृतिस्थः (enthralled in *Prakṛti*) हि भुङ्क्ते (enjoys) गुणान् (the three qualities) प्रकृतिजान् (born of *Prakṛti*). गुणसङ्गः (Attachment for those qualities) कारणम् (is the cause) सदसद्योनिजन्मसु (of all good and evil births) अस्य (for him).

Tr. 22. "A *Jīva* enthralled in *Prakṛti* enjoys the three qualities born of *Prakṛti*. Attachment for those qualities is the cause of all his good and evil births.

Exp. 22. "A *Jīva*, being of Marginal Potency, forgets his real nature, and coupled with *Prakṛti* utilizes her three qualities for his selfish enjoyment, and attachment to those qualities breeds good and evil births for him. By reason of his false identification with gross and subtle forms due to the influence of *Avidyā*, a fallen soul considers himself as the enjoyer of the sense-objects and the pleasures accruing therefrom, and is thus entangled in the shackles of *Māyā*. *Māyā*-ridden, he thinks that he is the sole proprietor of his body and mind; so he begins to enjoy the pleasures of the world and being *Tatastha*, he forgets his real self and abuses his free will. So, he is ousted from his eternal blissful abode in the spiritual kingdom of God and is encased in his twofold mortal garments. He then begins to enjoy and suffer according to the results of his *Karma*. He is attached to the gross and subtle forms, born of the three qualities of *Māyā*. He does not know that attachment to material forms is due to his *Avidyā* or ignorance of his real

Indwelling Monitor explained

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुषः परः ॥ २३ ॥

P. Ch. 23. उपद्रष्टा, अनुमन्ता, च, भर्ता, भोक्ता, महेश्वरः, परमात्मा, इति, च, अपि, उक्तः, देहे, अस्मिन्, पुरुषः, परः ॥

E. P. R. 23. परः पुरुषः (The *Parama-Puruṣa* or the Supreme Self) अस्मिन् देहे (that dwells in this body) अपि च उक्तः (is also known) इति (as) उपद्रष्टा (the Looker-on), अनुमन्ता (the Knower), भर्ता (the Supporter), भोक्ता (the Enjoyer), महेश्वरः (the Lord Supreme) परमात्मा च (and *Paramātmān* or the Indwelling Monitor).

Tr. 23. “(Kṛṣṇa as *Paramātmān* is the Knower, Monitor, Enjoyer, etc., of our hearts). The *Parama-Puruṣa* or the Supreme Self that dwells in this body is known as the Indwelling Monitor, the Looker-on, the Knower, the Supporter, the Enjoyer and the Lord Supreme.

self and of Godhead. So, he undergoes births and rebirths as the results of his *Karma* (*Vide* Ch. VI, 41). (Exp. 22).

Exp. 23. “*Jīva* is My constant companion. He comes into close touch with Me in his normal state. His freedom works in his *Tatastha* state, the right use of which endows him with pure love—the acme of his real self, and the wrong use of which hurls him down into this mundane plane. I follow him as his Eternal Companion (*Antaryāmī-Paramātmān*). Hence, I am the Witness of his actions, the Approver, the Preserver, the sole Enjoyer, the Supreme Self or *Paramātmān* and the Giver of the fruits of his actions in his conditioned state.

*Knowledge of Prakṛti and Puruṣa
and its result*

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २४ ॥

Different processes of Sādhana

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ २५ ॥

P. Ch. 24. यः, एवम्, वेत्ति, पुरुषम्, प्रकृतिम्, च, गुणैः, सह,
सर्वथा, वर्तमानः, अपि, न, सः, भूयः, अभि-जायते ॥

P. Ch. 25. ध्यानेन, आत्मनि, पश्यन्ति, केचित्, आत्मानम्,
आत्मना, अन्ये, साङ्ख्येन, योगेन, कर्मयोगेन, च, अपरे ॥

E. P. R. 24. सः यः (He who) एवम् वेत्ति (is thus conver-
sant with the knowledge) पुरुषम् (of *Puruṣa*), प्रकृतिम् च
(and *Prakṛti*) गुणैः सह (with her qualities), न अभिजायते
(shall never be born) भूयः (again) सर्वथा वर्तमानः अपि (in
whatever circumstances he may be placed).

E. P. R. 25. केचित् (Some) पश्यन्ति (see) आत्मानम् (*Para-
matman*—the Indwelling Monitor) आत्मनि (in the
mind) आत्मना (with the help of harmonised intelli-

Tr. 24. “He who is thus conversant with the knowledge
of the principle of *Puruṣa* and *Prakṛti* with her
qualities, shall never be born again, in whatever circum-
stances he may be placed in this world. (In other
words, a true devotee attains the everlasting blissful
state, by My grace).

gence). अन्ये (Others) [पश्यन्ति—find Him] साङ्ख्येन योगेन (by practising *Sāṅkhya-Yoga*—i. e., by cultivating Knowledge of Self) च अपरे (and others) कर्मयोगेन (by the *Yoga* of action). (E. P. R. 25).

Tr. 25. “Some see the Indwelling Monitor (*Paramātmān*) with the help of harmonized intelligence (by practising *Yoga* or concentration, some by cultivating knowledge of self), others find Him by practising *Sāṅkhya-Yoga* and others by the *Yoga* of action.

Exp. 25. “O Arjuna, from the Spiritual standpoint, fallen souls are of two kinds, viz., (i) the backward, and (ii) the forward. Those who are atheists, materialists, sceptics and moralists (void of spirituality) are all backward in the worship of Me—Kṛṣṇa. The *Sāṅkhya-Yogins* who are pure monists are also backward in the worship of the Absolute Person. The *Karma-Yogins*—the seekers of celestial pleasures in the next world—and *Bhaktas* who are all prone to the worship of Personal God, are the forward. Of these, the *Bhaktas* stand foremost, because they meditate on *Paramātmā-Īśvara* in the spiritual plane by pure devotion. Next come the God-seeking (not the monistic) *Sāṅkhya-Yogins* who, being cognizant of *Prakṛti* as composed of twenty-four substances and of *Jīva* as the twenty-fifth entity, gradually devote themselves to worship God as the twenty-sixth. Next come the *Karma-Yogins* who seek to worship the Supreme Lord by resorting to *Niṣkāma-Karma-Yoga*. Be it remembered that *Sāṅkhya*, *Aṣṭāṅga*, *Niṣkāma*, *Karma-Yogas* are not the direct means adopted by their advocates, because of their *Māyik-Sattvika* nature, although all of them aim at the attainment of *Paramātmā-Īśvara* who is *Nirguṇa*. Similarly the *Jñānins* can realize God when their acme of knowledge is the attainment of the Supreme Lord, and not total absorption in Abstract-Impersonal-*Brahman*. Hence, it is the *Bhaktas* who can realize the Supreme Lord Śrī Kṛṣṇa by their unadulterated devotion, the eternal function of their unalloyed self.

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २६ ॥

Reconciliation of Sāṅkhya and Vedānta

यावत् संजायते किञ्चित् सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ २७ ॥

P. Ch. 26. अन्ये, तु, एवम्, अजानन्तः, श्रुत्वा, अन्येभ्यः, उपासते, ते, अपि, च, अतितरन्ति, एव, मृत्युम्, श्रुति-परायणाः ॥

P. Ch. 27. यावत्, संजायते, किञ्चित्, सत्त्वम्, स्थावर-जङ्गमम्, क्षेत्र-क्षेत्रज्ञ-संयोगात्, तत्, विद्धि, भरतर्षभ ॥

E. P. R. 26. अन्ये तु (Others) ते अपि च (who) अजानन्तः (being ignorant) एवम् (of this transcendental knowledge) उपासते (worship the Supreme Lord) अन्येभ्यः श्रुत्वा (by hearing of Him from others) अतितरन्ति एव (can surely cross over) मृत्युम् (death) श्रुतिपरायणाः (by adhering to what they have heard).

E. P. R. 27. विद्धि (Know thou) भरतर्षभ (O chief of the Bhāratas)! यावत् किञ्चित् सत्त्वम् तत् (that the whole

Tr. 26. "Others, who, being ignorant of this transcendental knowledge, worship the Supreme Lord by hearing of Him from others, can cross over the region of death by adhering to what they have heard.

Exp. 26. "Believers in the next world acquire true knowledge of God by hearing of Him, His Descent, His Deeds, and how He should be worshipped from the association of *Sādhus* and thus easily overcome death.

*Paramātmān exists in all and all in Him—
the whole truth*

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २८ ॥

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ २९ ॥

P. Ch. 28. समम्, सर्वेषु, भूतेषु, तिष्ठन्तम्, परमेश्वरम्, विनश्यत्सु, अविनश्यन्तम्, यः, पश्यति, सः, पश्यति ॥

P. Ch. 29. समम्, पश्यन्, हि, सर्वत्र, समवस्थितम्, ईश्वरम्, न, हिनस्ति, आत्मना, आत्मानम्, ततः, याति, पराम्, गतिम् ॥

creation), स्थावरजङ्गमम् (mobile or immobile) संजायते (results) क्षेत्रक्षेत्रज्ञसंयोगात् (from the union of both *Prakṛti* and *Puruṣa*, i.e., *Kṣetra* and *Kṣetrajñā*). (E.P.R. 27).

E. P. R. 28. सः यः (He who) पश्यति (knows) परमेश्वरम् (the Supreme Lord, *Paramātmān*) तिष्ठन्तम् (as seated) समम् (alike) सर्वेषु भूतेषु (in all things that be) अविनश्यन्तम् (and as ever-existing) विनश्यत्सु (in all things that are liable to perish) पश्यति (is a seer, i.e., a *Jñānin* who knows the transcendental truth).

Tr. 27. “Know thou, O chief of the Bhāratas, that the whole creation, mobile or immobile, results from the consummation of both *Puruṣa* and *Prakṛti*, i.e., *Kṣetrajñā* and *Kṣetra*,

*Knower of Paramātmān and Jivātman is
unconcerned in all actions,
physical and mental*

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ ३० ॥

P. Ch. 30. प्रकृत्या, एव, च, कर्माणि, क्रियमाणानि, सर्वशः, यः, पश्यति, तथा, आत्मानम्, अकर्तारम्, सः, पश्यति ॥

E. P. R. 29. हि (For), [he who] पश्यन् (really realizes that) ईश्वरम् (the Supreme Lord) समवस्थितम् (dwells) सर्वत्र (everywhere) समम् (in all things alike), न हिनस्ति (does not degrade) आत्मानम् (his self) आत्मना (by mentally submitting to *Māyā-Prakṛti*), ततः (but) याति (he attains) पराम् गतिम् (the ultimate goal of eternal bliss).

E. P. R. 30. सः पश्यति (He is the real knower), यः (who) पश्यति (deems) आत्मानम् (himself) अकर्तारम् (as *Akartā*-non-doer—or unconcerned in his actions) च (and) [realizes] प्रकृत्या एव (that it is *Prakṛti*) क्रियमाणानि (that performs) सर्वशः कर्माणि (all actions).

Tr. 28. “He who knows the Supreme Lord, *Paramātmān*, as seated alike in all things that be, and as ever-existing in all things that are liable to perish is a seer, *i.e.*, a *Jñānin* who knows the transcendental truth.

Tr. 29. “He who really realizes that the Supreme Lord dwells everywhere in all things alike, does not degrade his self (to the foul sink of worldliness) by submitting to the alluring nature of *Māyā-Prakṛti*. On the contrary, he attains the ultimate goal of eternal bliss.

*Realization of Brahman leads to realization
of Paramātman as the Supreme Lord*

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ ३१ ॥

P. Ch. 31. यदा, भूत-पृथग्-भावम्, एकस्थम्, अनुपश्यति, ततः, एव, च, विस्तारम्, ब्रह्म, सम्पद्यते, तदा ॥

E. P. R. 31. तदा (He then) संपद्यते (reaches) ब्रह्म (the Supreme Goal *Brahman*) यदा (when he) अनुपश्यति (does really perceive) भूतपृथग्भावम् (that all different beings) एकस्थम् (have their roots in *Prakṛti*) ततः एव च (and that from that *Prakṛti*) विस्तारम् (have proceeded all the emanations of the world).

Tr. 30. “He is the real knower, who deems himself as ‘*Akartā*’ (non-doer) or unconcerned in his actions and realizes that it is *Prakṛti* (transformed into body and mind) that performs all actions (and that *Puruṣa*—the soul proper lying dormant, does nothing as a matter of fact).

Tr. 31. “He reaches the Supreme Goal *Brahman* who does really perceive that all beings have their roots in *Prakṛti* and that from that *Prakṛti* have proceeded all the emanations of the world.

Exp. 31. “When a truly wise man can perceive by his spiritual vision that the differences in shape, colour, size and form of all things, mobile and immobile, are merged into the same *Prakṛti*—the material cause of the universe, at the time of cataclysm, and that when creation begins, all beings again spring forth from the selfsame *Prakṛti*, and that all notions

Five qualities of Paramātmā

अनादित्वान्निर्गुणत्वात् परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३२ ॥

P. Ch. 32. अनादित्वात्, निर्गुणत्वात्, परमात्मा, अयम्, अव्ययः, शरीरस्थः, अपि, कौन्तेय, न, करोति, न, लिप्यते ॥

E. P. R. 32. कौन्तेय (O son of Kuntī)! अयम् परमात्मा (This *Paramātmā-Īśvara*) अनादित्वात् (Who is without a beginning), निर्गुणत्वात् (devoid of all mundane qualities) अव्ययः (is imperishable), न करोति (does nothing) न लिप्यते (and is not affected by anything), शरीरस्थः अपि (though seated in the human heart).

Tr. 32. “(Imbued with the knowledge of *Brahman*-hood in essence, a free *Jīva* can really perceive that) *Paramātmā-Īśvara* Who is without a beginning, and devoid of all mundane qualities, is imperishable, does nothing and is not affected by anything, though seated in the human heart.

of differences cease, he, then, realizes that he is *Brahman*, i.e., spiritual in essence and this realization of spiritual *Brahman*-hood enables him to perceive *Paramātmā-Īśvara* as the Supreme Lord. (Exp. 31).

Exp. 32. “O son of Kuntī, a *Brahman*-realized soul is not involved in mundane affinities, because he knows the truth that *Paramātmā-Īśvara* is (a) ‘*Anādi*’ (beginningless), (b) ‘*Parama-Kāraṇa*’ (prime cause of the universe), (c) ‘*Nirguṇa*’ (above three qualities), (d) ‘*Avyaya*’ (imperishable), and (e) Unconcerned.

*Paramātman being Nirguna is cognizant
and independent of Jīva-Prakṛti
and Māyā-Prakṛti*

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ ३३ ॥

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३४ ॥

P. Ch. 33. यथा, सर्व-गतम्, सौक्ष्म्यात्, आकाशम्, न, उप-
लिप्यते, सर्वत्र, अवस्थितः, देहे, तथा, आत्मा, न, उपलिप्यते ॥

P. Ch. 34. यथा, प्रकाशयति, एकः, कृत्स्नम्, लोकम्, इमम्,
रविः, क्षेत्रम्, क्षेत्री, तथा, कृत्स्नम्, प्रकाशयति, भारत ॥

E. P. R. 33. यथा (Just as) आकाशम् (ether), सर्वगतम्
(though all-pervasive), न उपलिप्यते (is not affected)
सौक्ष्म्यात् (by reasons of its subtlety), तथा (so also)
अवस्थितः (seated) सर्वत्र (everywhere) देहे (in the human
frame), आत्मा (a *Jīva*) न उपलिप्यते (is not affected by the
three qualities of *Māyā*).

E. P. R. 34. यथा (Just as) एकः रविः (the sun's light)
प्रकाशयति (illumines) इमम् (this) कृत्स्नम् (whole) लोकम्
(world), तथा (so) भारत (O *Bhārata*)! क्षेत्री (the Lord of
the field) प्रकाशयति (vivifies) कृत्स्नम् (the whole) क्षेत्रम्
(body).

Tr. 33. "Just as ether, though all-pervasive, is not
affected by reason of its subtlety, so also seated every-
where in the human frame, a *Jīva*, (following in the
wake of '*Nirguṇa-Paramātman*'), is not affected by the
three qualities of *Māyā*.

Eligibility to attain Lord and His kingdom

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३५ ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे प्रकृतिपुरुषविवेकयोगो नाम

त्रयोदशोऽध्यायः ॥

P. Ch 35. क्षेत्र-क्षेत्रज्ञयोः, एवम्, अन्तरम्, ज्ञान-चक्षुषा, भूत-प्रकृति-मोक्षम्, च, ये, विदुः, यान्ति, ते, परम् ॥

E. P. R. 35. ते ये (Those that) विदुः (visualize) ज्ञानचक्षुषा (with the eyes of spiritual knowledge) एवम् अन्तरम् (this difference) क्षेत्रक्षेत्रज्ञयोः (between *Kṣetra* and *Kṣetrajñā*) भूतप्रकृतिमोक्षम् च (and the deliverance of *Puruṣa* i.e., *Jīva* from *Prakṛti*, i. e., *Guṇa-Māyā*) यान्ति (will surely attain) परम् (the Lotus Feet of the Supreme Lord Śrī Kṛṣṇa in His Blissful Abode).

Tr. 34. "Just as the sun's light illumines the whole world, so does, O Bhārata, (the transcendental luminosity of) the Lord of the field vivify the whole body.

Exp. 34. "In the case of the body (*Kṣetra*) the knower is the *Jīva* and in the case of *Prakṛti*, the Knower is *Paramātmā-Īśvara*. Just as the sun, the eye of the world, is not affected by the outward defects of the eyes, so *Paramātmā-Īśvara*, the Knower of all hearts, is not affected by the grief or sorrow of the *Jīvas*."

Tr. 35. “Those that visualize with the eyes of spiritual knowledge this difference between *Kṣetra* (body or *Prakṛti*) and *Kṣetrajñā* (soul or *Paramātman*) and the deliverance of the *Puruṣa* (*Jīva*) from *Prakṛti* (*Guṇa-Māyā*) (or non-attachment of *Paramātmā-Īśvara* to *Prakṛti*, the source of all beings), will surely attain the Lotus Feet of the Supreme Lord Śrī Kṛṣṇa in His Blissful Abode (Who is the Absolute Principle, superior to *Kṣetra* and *Kṣetrajñā*).”

Gist. The gist of this chapter is that of the two *Kṣetrajñās*, the *Jīvātman* and *Paramātman*, it is the *Jīvātman* that gives way to the influence of *Prakṛti*, the *Kṣetra*.

HERE ENDETH THE THIRTEENTH DISCOURSE

ENTITLED

PRAKṚTI-PURUṢA-VIVEKA-YOGA

QUESTIONS AND ANSWERS

CHAPTER XIII

Q. 1. What is meant by *Kṣetra* (field, i.e., body) and *Kṣetrajña* (knower of the field ? (Ans. *Vide Śl.* 1).

Q. 2. Who is the supreme knower of all *Kṣetrajñas* ? (Ans. *Vide Śls.* 2, 3).

Q. 3. What is that field ? (Ans. *Vide Śl.* 5).

Q. 4. What are the modifications of the field ? (Ans. *Vide Śl.* 7).

Q. 5. What are the twenty kinds of remedies for the vitiation of the body and mind ? (Ans. *Vide Śls.* 8-12).

Q. 6. What is the real nature of *Para-Brahman* ? (Ans. *Vide Śls.* 13-17).

Q. 7. Can Godhead be realized without the knowledge of *Kṣetra* and *Kṣetrajña* ? (Ans. *Vide Śl.* 18).

Q. 8. What is the mutual relationship between *Jīva* and *Īśvara* or between *Prakṛti* and *Puruṣa* ? (Ans. *Vide Śl.* 20).

Q. 9. Why are *Jīvas* enslaved by *Māyā-Prakṛti* ? (Ans. *Vide Śl.* 21).

Q. 10. How does the *Jīva*'s bondage in the world take place ? (Ans. *Vide Śl.* 22).

Q. 11. Can *Dhyāna-Yoga*, *Sāṅkhya-Yoga* and *Karma-Yoga* be reconciled with *Bhakti-Yoga* ? What are the different processes of *Sādhana* ? (Ans. *Vide Śls.* 24-26).

Q. 12. How can *Sāṅkhya-Yoga* and *Vedānta* be reconciled ? (Ans. *Vide Śl.* 27).

Q. 13. Who knows the transcendental truth ? (Ans. *Vide Śls.* 28, 29).

Q. 14. What happens when one sees the *Jiva*-soul in every entity ? (Ans. *Vide Śl.* 30).

Q. 15 Is the soul or *Paramātman* affected by the three qualities of *Māyā* or *Prakṛti* ? (Ans. *Vide Śls.* 31-33).

Q. 16. What happens when one is endowed with the principle of the distinction between matter and spirit ? (Ans. *Vide Śl.* 35).

चतुर्दशोऽध्यायः

CHAPTER XIV

GUṆA-TRAYA-VIBHĀGA-YOGA

OR

THE PRINCIPLE OF THE DISTINCTIVE CHARACTERISTICS OF THE THREE QUALITIES OF MĀYĀ

Summary :—The devotees of the Lord attain the highest stage in the realm of devotion, when they take recourse to the prime essence of all knowledge. The mundane *Prakṛti* known as the great *Brahman* is the womb in which the Supreme Lord impregnates the seed of all; and thence is the birth of all things that live and move. The Lord then proceeds to deal with the nature of the three qualities of *Māyā* and their actions on the fallen *Jīva* and the result thereof. These qualities prove as bondage to the *Jīva*, who becomes free when they are overcome by means of acquiring that supreme knowledge. The distinguishing characteristics of one who is free from these three qualities of *Māyā* are that he is above mundane love and hatred, pleasure and pain, praise and blame, and looks upon clod, stone and gold alike. He who takes unreserved shelter in the Supreme Lord Śrī Kṛṣṇa and worships Him with undeviated devotion attains to *Brahman*-hood. The Supreme Lord concludes that He is the mainstay of *Brahman*, the Sole Receptacle of Everlasting Immortality—of Eternal Religion of Divine Love and of the Eternal Bliss in the Blissful Realm.

*Lord on the Vijñāna aspect
of His teachings*

श्रीभगवानुवाच

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥

P. Ch. 1. श्रीभगवान् उवाच—परम्, भूयः, प्रवक्ष्यामि, ज्ञानानाम्, ज्ञानम्, उत्तमम्, यत्, ज्ञात्वा, मुनयः, सर्वे, पराम्, सिद्धिम्, इतः, गताः ॥

E. P. R. 1. श्रीभगवान् उवाच (The Supreme Lord said), भूयः “(Now again) प्रवक्ष्यामि (I shall speak to you) परम् उत्तमम् ज्ञानम् (about the prime essence) ज्ञानानाम् (of all knowledge) यत् ज्ञात्वा (having acquired which) सर्वे मुनयः (all sages) पराम् सिद्धिम् गताः (had attained the highest stage, i.e., liberation) इतः (from the bondage of *Māyā*).

Tr. 1. The Supreme Lord said, “(I have already told you, O Arjuna, all about the supreme principle—*Vide* Ch. VII to Ch. XII). Now I shall again speak to you about the prime essence of all knowledge which having got, sages (like Sanaka) had attained liberation from *Māyā*, the highest stage in the realm of devotion.

Exp. 1. The Lord speaks of the *Vijñāna* aspect of His Teachings, how these three qualities of *Māyā* work upon the *Jīva* who has now wrongly identified himself with them and become a bound *Jīva* and how they contribute towards his ruin, progress or redemption as a man of this world.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥

P. Ch. 2. इदम्, ज्ञानम्, उपाश्रित्य, मम, साधर्म्यम्, आगताः, सर्गे, अपि, न, उपजायन्ते, प्रलये, न, व्यथन्ति, च ॥

E. P. R. 2. उपाश्रित्य (Taking recourse) इदम् ज्ञानम् (to this supreme knowledge) [the devotees] मम साधर्म्यम् आगताः (attain the *Nirguna* stage like that of Me). [They] न उपजायन्ते (are not born) सर्गे अपि (at the time of creation), न च (nor) व्यथन्ति (are they perturbed) प्रलये (at the cataclysm).

Tr. 2. “Taking recourse to that supreme knowledge, the devotees attain the *Nirguna* stage like that of Me. They are no longer born on earth, nor are they perturbed by the final cataclysm.

Exp. 2. “Knowledge is generally *Saguna*; but the essence of knowledge is *Nirguna*, which having been acquired, makes the life of a *Jiva* attuned to Mine. The ignorant think that the *Jiva* loses his entity, when he renounces his mundane nature, form and status. They do not know that the characteristics that distinguish the *Jiva* from the phenomenal world, exist in its pure state in the spiritual realm which transcends the region of time and space. There the distinctive features of all free souls are spiritual in nature, form and state and this is known as *Nirguna-Sādharmya* which enables the *Jiva* to transcend *Saguna* world and attain *Nirguna-Brahman* state and transcendental qualities, with the result that he is not reborn when creation begins, nor does he suffer self-annihilation at the time of cataclysm.

*Brahma-Prakṛti—the Mother, and the Lord,
the Impregnator of seed,
the Father*

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥
सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

P. Ch. 3. मम, योनिः, महत्, ब्रह्म, तस्मिन्, गर्भम्, दधामि, अहम्, सम्भवः, सर्व-भूतानाम्, ततः, भवति, भारत ॥

P. Ch. 4. सर्वयोनिषु, कौन्तेय, मूर्तयः, संभवन्ति, याः, तासाम्, ब्रह्म, महत्, योनिः, अहम्, बीजप्रदः, पिता ॥

E. P. R. 3 महत् ब्रह्म (The expansive *Prakṛti*) मम योनिः (is My womb) तस्मिन् (in which) अहम् (I) गर्भम् दधामि (impregnate the seed of all), ततः (and thence), भारत (O Bhārata) भवति सम्भवः (is the birth) सर्वभूतानाम् (of all things that live and move).

Tr. 3. “(The mundane *Prakṛti* known as) the Great *Brahman* is the womb in which I impregnate the seed of all and thence, O Bhārata, is the birth of all things that live and move.

Exp. 3. “The expansive *Prakṛti* is the Material Aspect of My Spiritual *Prakṛti*. I place the seed of *Tatastha-Jīva* in the womb of this expansive *Prakṛti* and all beings from *Brahma* downwards are born of *Prakṛti* and they come into existence in this world.

*The three qualities and their
characteristics*

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥

P. Ch. 5. सत्त्वम्, रजः, तमः, इति, गुणाः, प्रकृति-सम्भवाः
निबध्नन्ति, महाबाहो, देहे, देहिनम्, अव्ययम् ॥

E. P. R. 4. सर्वयोनिषु याः (In whatever womb) मूर्तयः
(the beings) संभवन्ति (are born), कौन्तेय (O son of
Kuntī)! तासां (of all those) महत् ब्रह्म (the expansive
Prakṛti) योनिः (is the womb), अहम् (and I am) पिता (the
Father), बीजप्रदः (the Impregnator of seed).

E. P. R. 5. सत्त्वम् (*Sattva*), रजः (*Rajas*), तमः (and
Tamas) इति गुणाः (are the three qualities), प्रकृतिसंभवाः
(born of the mundane *Prakṛti*) निबध्नन्ति (that bind
down) महाबाहो (O Mighty-armed)! अव्ययम् (the imperi-
shable) देहिनम् (*Jīva*) देहे (that dwells in the physical
body).

Tr. 4. "In whatever womb they are born, O son of
Kuntī, the vast *Prakṛti* is their womb, (i.e., she is the
Mother of all beings, movable and immovable); and I am
the [veritable Self-Conscious (*Cetana-Svarūpa*)] Father—
the Impregnator of seed.

Tr. 5. "*Sattva*, *Rajas* and *Tamas* are the three quali-
ties, born of the mundane *Prakṛti*, that bind down,
O mighty-armed, the imperishable *Jīva* that dwells in the
physical body.

Exp. 5. *Jīvas* are *Tatāstha* by nature. When they forget
their real nature and abuse their free will, they are born in the
womb of mundane *Prakṛti* and are bound down by the chain of
the three qualities of *Māyā*.

तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६ ॥

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ ७ ॥

P. Ch. 6. तत्र, सत्त्वम्, निर्मलत्वात्, प्रकाशकम्, अनामयम्, सुख-सङ्गेन, बध्नाति, ज्ञान-सङ्गेन, च, अनघ ॥

P. Ch. 7. रजः, राग-आत्मकम्, विद्धि, तृष्णासङ्ग-समुद्भवम्, तत्, निबध्नाति, कौन्तेय, कर्म-सङ्गेन, देहिनम् ॥

E. P. R. 6. अनघ (O sinless Arjuna)! तत् (Of these three qualities), सत्त्वम् (*Sattva*) निर्मलत्वात् (owing to its purity) प्रकाशकम् (is manifestive) अनामयम् (and harmless). [Hence it] बध्नाति (binds) [a *Jīva*] ज्ञानसङ्गेन (with attachment for knowledge) च (and) सुखसङ्गेन (happiness).

E. P. R. 7. कौन्तेय (O son of Kuntī)! विद्धि (Know) रजः (the quality of *Rajas*) रागात्मकम् (as being of the form of passion) तृष्णासङ्गसमुद्भवम् (and as producing

Tr. 6. "O sinless Arjuna! of these three qualities *Sattva* owing to its purity is manifestive and harmless. Hence it binds a *Jīva* with attachment for mundane knowledge and happiness.

Exp. 6. "As a *Māyik* quality, *Sattva* connotes purity, wisdom, happiness and the like. *Sattva-Guṇa* binds the *Jīva*, O Sinless one, with attachment for mundane happiness and knowledge. It promotes mundane happiness, coming into play after suppressing the other two qualities, viz.. *Rajas* and *Tamas*.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
 प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥
 सत्त्वं सुखे संजयति रजः कर्मणि भारत ।
 ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥ ९ ॥

P. Ch. 8. तमः, तु, अज्ञानजम्, विद्धि, मोहनम्, सर्व-देहिनाम्, प्रमाद-आलस्य-निद्राभिः, तत्, निबध्नाति, भारत ॥

P. Ch. 9. सत्त्वम्, सुखे, संजयति, रजः, कर्मणि, भारत, ज्ञानम्, आवृत्य, तु, तमः, प्रमादे, संजयति, उत ॥

thirst and attachment for the pleasures of life). तत् (It) निबध्नाति (binds) देहिनम् (the *Jīva*) कर्मसङ्गेन (with attachment for the fruit of action). (E.P.R. 7).

E. P. R. 8. भारत (O scion of the Bhāratas)! विद्धि (know) तमः तु (the quality of *Tamas*) अज्ञानजम् (to be born of ignorance) मोहनम् (and causing infatuation) सर्वदेहिनाम् (to all *Jīvas*). [It] निबध्नाति (binds) [the *Jīva*] प्रमादालस्यनिद्राभिः (with delusion, sloth, sleep and the like).

Tr. 7. “(As a *Māyik* quality), *Rajas* connotes passion, attachment, thirst for the pleasures, of life (and the like). (Born of passion), *Rajo-Guṇa* binds the *Jīva*, O son of Kuntī, with attachment for the fruit of action.

Tr. 8. “(As a *Māyik* quality) *Tamas* is born of ignorance and causes infatuation to all *Jīvas*. (Sprung from ignorance), *Tamo-Guṇa* binds the *Jīva*, O scion of the Bhāratas, with delusion, sloth, indolence, sleep and the like.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥

सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११ ॥

P. Ch. 10. रजः, तमः, च, अभिभूय, सत्त्वम्, भवति, भारत, रजः, सत्त्वम्, तमः, च, एव, तमः, सत्त्वम्, रजः, तथा ॥

P. Ch. 11. सर्व-द्वारेषु, देहे, अस्मिन्, प्रकाशः, उपजायते, ज्ञानम्, यदा, तदा, विद्यात्, विवृद्धम्, सत्त्वम्, इति, उत ॥

E. P. R. 9. सत्त्वम् (*Sattva-Guṇa*) संजयति (binds the *Jīva*) सुखे (to attachment for happiness), रजः (*Rajo-Guṇa*) कर्मणि (to action) तमः तु (and *Tamo-Guṇa*) आवृत्य ज्ञानम् (enshrouding his knowledge) संजयति (binds him) प्रमादे उत (to heedlessness, indolence and the like) भारत (O scion of the *Bhāratas*)!

E. P. R. 10. भारत (O scion of the *Bharatas*)! सत्त्वम् (*Sattva-Guṇa*) अभिभूय भवति [sometimes] (prevails over) रजः तमः च (*Rajas* and *Tamas*) रजः (*Rajo-Guṇa*) [predominates over] सत्त्वम् तमः एव च (*Sattva* and *Tamas*) तथा (and) [similarly] तमः (*Tamo-Guṇa*) [preponderates over] सत्त्वम् रजः (*Sattva* and *Rajas*).

Tr. 9. “*Sattva-Guṇa* binds the *Jīva* to attachment for happiness, *Rajo-Guṇa* to action, and *Tamo-Guṇa*, enshrouding his knowledge, binds him to heedlessness, O scion of the *Bhāratas*.

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥

P. Ch. 12. लोभः, प्रवृत्तिः, आरम्भः, कर्मणाम्, अशमः, स्पृहा,
रजसि, एतानि, जायन्ते, विवृद्धे, भरतर्षभ ॥

E. P. R. 11. यदा (When) प्रकाशः (enlightenment) ज्ञानम्
(of knowledge) उपजायते (is produced) सर्वद्वारेषु (through
all the portals, i.e., the sense-organs) अस्मिन् देहे (of
the human body), तदा (then) विद्यात् (one should know)
सत्त्वम् (that the *Sattva Guṇa*) विवृद्धम् इति (is dominant).

E. P. R. 12. भरतर्षभ (O best of Bharata's Sons)! लोभः
(The qualities of greed), प्रवृत्तिः (enterprise), कर्मणाम्
आरम्भः (endeavour) अशमः (restlessness) स्पृहा (and desire
of gain)—एतानि (these) जायन्ते (are born) रजसि विवृद्धे
(when there is increase of *Rajo-Guṇa*).

Tr. 10. “Sometimes, O scion of the Bharatas, *Sattva-Guṇa* prevails over the two *Guṇas*. Sometimes *Rajo-Guṇa* predominates over *Sattva* and *Tamas*, and sometimes *Tamo-Guṇa* preponderates over (the other two qualities, viz.), *Sattva* and *Rajas*.

Tr. 11. When enlightenment of knowledge is produced through all the sense-organs of the body, then one should know that the *Sattva-Guṇa* is dominant.

Exp. 11. Increase of *Sattva-Guṇa* is noticeable from its light, (knowledge), streaming through all the portals of the human frame. Of the three constituents of *Māyā*, it is *Sattva-Guṇa* that stands for harmony. The state of equipoise is attained only through *Sattva-Guṇa* in its ascending state.

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥

Fate of a Sāttvika person after death

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान् प्रतिपद्यते ॥ १४ ॥

P. Ch. 13. अप्रकाशः, अप्रवृत्तिः, च, प्रमादः, मोहः, एव, च, तमसि, एतानि, जायन्ते, विवृद्धे, कुरुनन्दन ॥

P. Ch. 14. यदा, सत्त्वे, प्रवृद्धे, तु, प्रलयम्, याति, देहभृत्, तदा, उत्तमविदाम्, लोकान्, अमलान्, प्रतिपद्यते ॥

E. P. R. 13. कुरुनन्दन (O joy of Kuru's line)! तमसि विवृद्धे (When there is increase of *Tamo-Guṇa*), एतानि जायन्ते (there grow—) अप्रकाशः (ignorance), अप्रवृत्तिः (inertia), प्रमादः (delusion) मोहः एव च (and stupefaction).

E. P. R. 14. [If] देहभृत् (anybody) प्रलयम् याति (breathes his last) यदा तु (when) सत्त्वे (*Sattva-Guṇa*) प्रवृद्धे (prevails), [he] तदा प्रतिपद्यते (attains) अमलान् (the spotless

Tr. 12. “Increase of *Rajo-Guṇa* is noticeable from the qualities of greed, enterprise and endeavour, and from the desire of gain (fruit of action) and restlessness, O best of Bharata's sons.

Tr. 13. “O joy of Kuru's line, increase of *Tamo-Guṇa* is noticeable from ignorance, inertia, delusion and stupefaction.

*Fate of a Rājāsika and Tāmasika—
person after death*

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥

The three fruits of the Three qualities

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥

P. Ch. 15. रजसि, प्रलयम्, गत्वा, कर्म-सङ्गिषु, जायते, तथा, प्रलीनः, तमसि, मूढ-योनिषु, जायते ॥

P. Ch. 16. कर्मणः, सुकृतस्य, आहुः, सात्त्विकम्, निर्मलम्, फलम्, रजसः, तु, फलम्, दुःखम्, अज्ञानम्, तमसः, फलम् ॥

and blissful) लोकान् (realms) उत्तमविदाम् (of the great sages who are worshippers of God). (E.P.R. 14).

E. P. R. 15. [If anybody] प्रलयम् गत्वा (dies) रजसि (when *Rajo-Guṇa* prevails), जायते (he is born again) कर्मसङ्गिषु (among those who are wedded to action). तथा (But) प्रलीनः (if he leaves his body) तमसि (in the *Tāmasika* state), जायते (he is born again) मूढयोनिषु (among the stupid, senseless and the ignorant).

Tr. 14. "If anybody breathes his last when *Sattva-Guṇa* prevails, he attains the spotless and blissful realms of the great sages who are worshippers of God.

Tr. 15. "If anybody dies when *Rajo-Guṇa* prevails, he (goes to the mortal world and) is born again among

सत्त्वात् संजायते ज्ञानं रजसो लोभ एव च ।

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥

P. Ch. 17. सत्त्वात्, संजायते, ज्ञानम्, रजसः, लोभः, एव, च, प्रमाद-मोहौ, तमसः, भवतः, अज्ञानम्, एव, च ॥

E. P. R. 16. फलम् (The fruit) सुकृत्य कर्मणः (of a meritorious action, i.e., of *Sattva-Guṇa*) आहुः (is said to be) निर्मलम् (stainless) सात्त्विकम् (and pleasant). दुःखम् (Grief) फलम् (is the fruit) रजसः तु (of *Rājasika* action), [while] अज्ञानम् (ignorance) फलम् (is the fruit) तमसः (of *Tāmasika* action).

E. P. R. 17. ज्ञानम् (Wisdom) संजायते (arises) सत्त्वात् (from the *Sāttvika* quality), लोभः एव च (greed) रजसः (from the *Rājasika* quality) प्रमादमोहौ (inebriation, delusion) अज्ञानम् एव च (and ignorance) भवतः (are born) तमसः (of *Tāmo-Guṇa*).

those who are wedded to action. But if he leaves his body in the *Tāmasika* state, he is born again among the stupid, senseless and the ignorant. (Tr. 15).

Tr. 16. "The fruit of a meritorious action born of *Sattva-Guṇa* is said to be stainless and pleasant. Grief is the ultimate fruit of *Rājasika* action, while ignorance or inertia is the fruit of *Tāmasika* action.

Tr. 17. "Wisdom arises from *Sāttvika* quality, greed from *Rajas* and inebriation, delusion and ignorance are born of *Tāmo-Guṇa*.

*Three Lokas attainable by
the three qualities*

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १८ ॥

*Pure devotion, quite distinct
from three qualities*

नान्यं गुणेभ्यः कर्तारं यदा दृष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥

P. Ch. 18. ऊर्ध्वम्, गच्छन्ति, सत्त्वस्थाः, मध्ये, तिष्ठन्ति, राजसाः, जघन्य-गुण-वृत्तिस्थाः, अधः, गच्छन्ति, तामसाः ॥

P. Ch. 19 न, अन्यम्, गुणेभ्यः, कर्तारम्, यदा, दृष्टा, अनु-पश्यति, गुणेभ्यः, च, परम्, वेत्ति, मद्भावम्, सः, अधिगच्छति ॥

E. P. R. 18. सत्त्वस्थाः (Those who dwell in *Sattva*) गच्छन्ति (rise) ऊर्ध्वं (as far as *Satya-Loka*) राजसाः (those who are *Rājasika*) तिष्ठन्ति (stay) मध्ये (in the mid-sphere, *i.e.*, human world), [and] तामसाः (*Tāmasika* people) जघन्यगुणवृत्तिस्थाः (who have detestable habits) गच्छन्ति अधः (are doomed to hell).

Tr. 18. "Those who dwell in *Sattva* rise as far as *Satya-Loka*, the *Rājasa* stay in the mid-sphere, (*i.e.*, human world) and the *Tāmasa* who have detestable habits are doomed to hell.

Exp. 18. "If a man dies when *Sattva-Guṇa* prevails, he goes to *Satya-Loka*; a *Rājasika* is born among mankind in mid-sphere, while a *Tāmasika* goes to the nether worlds and is born again among beasts due to the trend of his evil moods, *viz.*, inebriation, indolence and ignorance.

गुणानेतानतीत्य त्रीन् देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

P. Ch. 20. गुणान्, एतान्, अतीत्य, त्रीन्, देही, देह-समुद्भवान्;
जन्म-मृत्यु-जरा-दुःखैः, विमुक्तः, अमृतम्, अश्नुते ॥

E. P. R. 19. यदा (When) द्रष्टा (the seer) अनुपश्यति (really finds) न अन्यम् (no other) कर्तारम् (agent as active) गुणेभ्यः (than the three qualities) वेत्ति च (and knows) परम् (the Supreme Being) गुणेभ्यः (as transcending the three qualities of *Māyā*), सः (he) अधिगच्छति (attains to) मद्भावम् (the Divine Love for Me).

E. P. R. 20. देही (When the *Jīva* embodied in human frame) अतीत्य (transcends) एतान् (these) त्रीन् (three) गुणान् (qualities) देहसमुद्भवान् (born of *Prakṛti*), विमुक्तः (he is released) जन्ममृत्युजरादुःखैः (from birth, death, decrepitude and other sorts of physical and mental sufferings) अश्नुते (and drinks) अमृतम् (the nectar of Divine Love for Me)."

Tr. 19. "When the seer really finds no other agent active than the three qualities (that actuate people to action, good or bad, in this mundane plane), and realizes that there is a Divine Principle Which transcends the three qualities of *Māyā*, he attains My Divine Love.

Tr. 20. "When the *Jīva* embodied in human frame transcends these three qualities born of *Prakṛti*, (by his attachment to *Nirguṇa-Bhakti*) he is released from birth, death, decrepitude and other sorts of physical and mental sufferings, and he drinks the nectar of Divine Love for Me."

Threefold queries of Arjuna

अर्जुन उवाच

कैलिङ्गैस्त्रीन् गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीन् गुणानतिवर्तते ॥ २१ ॥

Lord on the Nirguṇa or Guṇātīta-Bhakta

श्रीभगवानुवाच

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥

P. Ch. 21. अर्जुनः उवाच—कैः, लिङ्गैः, त्रीन्, गुणान्, एतान्, अतीतः, भवति, प्रभो, किमाचारः, कथम्, च, एतान्, त्रीन्, गुणान्, अतिवर्तते ॥

P. Ch. 22. श्रीभगवान् उवाच—प्रकाशम्, च, प्रवृत्तिम्, च, मोहम्, एव, च, पाण्डव, न, द्वेष्टि, संप्रवृत्तानि, न, निवृत्तानि, काङ्क्षति ॥

E. P. R. 21. अर्जुनः उवाच (Arjuna said), प्रभो “(O Lord)! कैः (What) भवति (are) लिङ्गैः (the characteristic features of one) अतीतः (who has transcended) एतान् (these) त्रीन् (three) गुणान् (qualities)? किमाचारः (How does he behave)? कथं च (And how) अतिवर्तते (does he get rid of) एतान् त्रीन् गुणान् (the three qualities of *Māyā*)?”

Tr. 21. Arjuna said:—“O Lord! What are the characteristic features of one who has transcended the three qualities? How does he behave in the world? How does he get rid of the three qualities of *Māyā*?”

E. P. R. 22. श्रीभगवान् उवाच (The Supreme Lord said), पाण्डव “(O son of Pāṇḍu) ! सः गुणातीतः उच्यते (He is said to transcend the three qualities) [यः] न द्वेष्टि (who does not hate) प्रकाशम् (the light of *Sattva*), प्रवृत्तिम् (the passionate activities of *Rajas*), मोहम् एव च (and the infatuation or ignorance due to *Tamas*), संप्रवृत्तानि (when they come), न काङ्क्षति (nor hankers after them) निवृत्तानि (when they go).

Tr. 22. The Supreme Lord said:—“O son of Pāṇḍu ! He is said to transcend the three qualities who does not hate the light of *Sattva*, the passionate activities of *Rajas* and the infatuation or ignorance due to *Tamas*, when they come ; nor hankers after them, when they go.

Exp. 22. The Supreme Lord said:—“O Son of Pāṇḍu ! the characteristic feature of one who has transcended the three qualities of *Māyā* is that he is above mundane love and hatred. A bound *Jīva*, during his sojourn in the world, is influenced by the three qualities of *Māyā* which he gets rid of when he attains perfect freedom. But so long as this freedom is not attained, relinquishment of likes and dislikes is the only means of attaining the state of *Nirguṇa*. So long as there is soul in the body, the three offshoots of the three qualities, viz., *Prakāśa* (light of *Sattva*), *Pravṛtti* (passionate activity of *Rajas*) and *Moha* (infatuation or ignorance due to *Tamas*) must prevail or operate upon your nature. But you should not crave for them at all out of a sense of enjoyment, nor should you renounce them from a sense of pain. These two signs characterize a *Nirguṇa-Jīva*. Attachment to the world out of selfish enjoyment in view, or renouncement of the world under the illusory impression does not characterize a *Nirguṇa-Bhakta*.” (This *Śloka* is an answer to the first question of Arjuna about the characteristic feature of one who has transcended the three qualities).

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।

गुणा वर्तन्त इत्येवं योऽवतिष्ठति नेङ्गते ॥ २३ ॥

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥

P. Ch. 23. उदासीनवत्, आसीनः, गुणैः, यः, न, विचाल्यते, गुणाः, वर्तन्ते, इति, एवम्, यः, अवतिष्ठति, न, इङ्गते ॥

P. Ch. 24. सम-दुःख-सुखः, स्वस्थः, सम-लोष्ट-अश्म-काञ्चनः, तुल्य-प्रिय-अप्रियः, धीरः, तुल्य-निन्दा-आत्मसंस्तुतिः ॥

E. P. R. 23. [सः गुणातीतः उच्यते (He is said to transcend the three qualities)] यः आसीनः (who remains) उदासीनवत् (indifferent to) न विचाल्यते (and unshaken by) गुणैः (these qualities) यः अवतिष्ठति (and who remains) न इङ्गते (unconcerned), इति एवम् (thinking that) गुणाः वर्तन्ते (the three qualities are at work).

Tr. 23. "He is said to transcend the three qualities who remains indifferent to and unshaken by these qualities and who remains unconcerned, thinking that it is the three qualities that are at work.

Exp. 23. The three Ślokas from 23 to 25 indicate the answer to the second question, viz., 'how a *Guṇātīta* behaves in the world.' A *Guṇātīta* (one who has transcended the three qualities) remains neutral and unshaken by these qualities. He allows them to work upon his body, mind and temperament, knowing fully well that they have no relation with his real self which is *Nirguṇa*; he keeps himself aloof from them and remains unconcerned and indifferent to all mundane affinities.

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥

P. Ch. 25. मान-अपमानयोः, तुल्यः, तुल्यः, मित्र-अरि-पक्षयोः, सर्व-आरम्भ-परित्यागी, गुण-अतीतः, सः, उच्यते ॥

E. P. R. 24. [सः गुणातीतः उच्यते (He is said to transcend the three qualities)] समदुःखसुखः (who is balanced in pleasure and pain), स्वस्थः (equipoised in his spiritual essence), समलोद्यात्मकाङ्क्षनः (looks with equal eye upon clod, stone and gold), धीरः (is calm) तुल्यप्रियाप्रियः (and looks with tranquil vision upon the desirable and the undesirable) तुल्यनिन्दात्मसंस्तुतिः (and upon his own praise and blame).

E. P. R. 25. सः गुणातीतः उच्यते (He is said to be a *Guṇātīta*) मानापमानयोः (who looks upon honour or dishonour) तुल्यः (as equal) मित्रारिपक्षयोः (and also upon friend or foe) तुल्यः (as equal). सर्वारम्भपरित्यागी (He gives up all efforts for activities, *i.e.*, the fruits of actions).

Tr. 24. (So long as he remains in this world), he is balanced in pleasure and pain, he looks with equal eye upon clod, stone and gold, and being equipoised in his spiritual essence, he looks with a calm and tranquil vision upon the desirable and the undesirable, upon praise and blame.

Tr. 25. He is said to transcend the three qualities who looks upon honour or dishonour, friend or foe as equal. He gives up all activities, *i.e.*, the desire for the fruits thereof.

Who can overcome Māyik-qualities?

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ २६ ॥

P. Ch. 26. माम्, च, यः, अव्यभिचारेण, भक्तियोगेन, सेवते, सः, गुणान्, समतीत्य, एतान्, ब्रह्मभूयाय, कल्पते ॥

E. P. R. 26. सः यः (He who) सेवते (renders service) मां च (to Me and Me alone) अव्यभिचारेण (with unflinching and constant) भक्तियोगेन (devotional love) समतीत्य (having overcome) एतान् (these) गुणान् (*Māyik* qualities), ब्रह्मभूयाय कल्पते (can ultimately realize Supreme *Brahman*, i.e., My Beautiful *Śyāmasundara* Form).

Tr. 26. (This *Śloka* is an answer to his third question, viz., how the *Jiva* can transcend the three qualities of *Māyā*). “He, who renders service to Me and Me alone with unflinching devotion and constant love, can overcome these *Māyik* qualities and ultimately realize My Real Self as the Eternal Beautiful *Śyāmasundara* Form (in his unadulterated state).

Exp. 25. “A *Guṇātīta* knows fully well that whatever happens to him or appears before him, either honour or dishonour, friend or foe, has no concern with his unalloyed self which transcends the three qualities of *Māyā*. To him the opposites in the mundane plane are all alike. He is unattached to all fruits of his actions. In this way, his conduct in the world in neither worldly nor abnegatory, but is always conducive to God-realization.

Exp. 26. “O Arjuna, be thou a steadfast devotee by taking shelter in Me and Me alone. The *Jñānins* attain perfection by dint of their *Sāttvika* quality, and when they betake themselves

Lord—the Mainstay of Brahman

ब्रह्मणो हि प्रतिष्ठाहः ~~अमृतस्य~~ च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे गुणत्रयविभागयोगो नाम

चतुर्दशोऽध्यायः ॥

P. Ch. 27. ब्रह्मणः, हि, प्रतिष्ठा, अहम्, अमृतस्य, अव्ययस्य, च, शाश्वतस्य, च, धर्मस्य, सुखस्य, ऐकान्तिकस्य, च ॥

E. P. R. 27. अहं हि (I am verily) प्रतिष्ठा (the Mainstay) ब्रह्मणः (of *Brahman*) प्रतिष्ठा च (and the Sole Seat) अव्ययस्य (of Everlasting) अमृतस्य (Immortality), शाश्वतस्य (of the Eternal) धर्मस्य (Religion) ऐकान्तिकस्य (and of the Absolute) सुखस्य च (Bliss)."

Tr. 27. "Verily I am the Mainstay of *Brahman*—the Sole Seat of Everlasting Immortality—of the Eternal Religion of Divine Love and of the Transcendental Bliss."

to pure *Sattva*, they become *Bhakta*. The devotees resort to *Sāttvika-Guṇa* from their initial stage, till they realize My All-Beautiful *Śyāmasundara* Form in their pure *Sāttvika* state. (Exp. 26).

Exp. 27. "If you say—'O Lord! If Absolute-*Brahman* is the ultimate goal of all spiritual practices, then, how is it possible for a *Brahman*-realized *Jñānin* to attain Thy *Nirguṇa-Prema* in Thy Blissful Abode?'—listen then, O Arjuna! I am the Supreme Lord Śrī Kṛṣṇa in My Eternal Blissful Abode. The first impression of My Spiritual Realm is the great *Brahman*,

the Self-Effulgent Glow of My Body. I impregnate the *Jīva*-seed of My *Tatastha* Potency in the womb of My eternal *Māyik* Potency. That is known as My *Brahman*-hood. As bound *Jīvas*, the *Jñānins* attain the first boundary of My *Nirguṇa-Brahman* state by having recourse to the discriminative process of *Jñāna-Yoga*. Before they attain the *Nirguṇa* state they are obsessed by the theory of Impersonal-*Brahman* which vanishes at the approach of pure devotion of a really spiritual soul. Sages like Sanaka, Vāmadeva and others of the Impersonal school, realizing the theory of Impersonalism to be untenable, afterwards drank the nectar of pure devotion. Unfortunately, those who hanker after salvation cannot for long establish themselves in *Brahman*-hood and are, therefore, deprived of *Nirguṇa-Bhakti* in the end. In reality, I am the *Nirguṇa* (Transcendental) Personal God Śrī Kṛṣṇa—the Mainstay of *Brahman*, which is the ultimate goal of the *Jñānins*. Immortality, eternity, eternal religion of devine love and ever-blissful state of 'Rasa' in *Vraja* are the characteristic features of My All-Beautiful Transcendental Form Śrī Kṛṣṇa." (Exp. 27).

Gist. The gist of this Chapter is not to be a slave of the three qualities of *Māyā*, but to transcend them and be a *Nirguṇa* devotee to render eternal service with a loving heart to the Supreme Lord Śrī Kṛṣṇa in his Blissful Abode of *Vraja* which is the *summum bonum* of human life.

HERE ENDETH THE FOURTEENTH DISCOURSE

ENTITLED

GUṆA-TRAYA-VIBHĀGA-YOGA

QUESTIONS AND ANSWERS

CHAPTER XIV

Q. 1. How does creation of the *Jīva* or elements take place? (Ans. *Vide Śls.* 3, 4).

Q. 2. What are the three qualities of *Prakṛti*? How is a *Jīva* encased in the physical body? (Ans. *Vide Śl.* 5).

Q. 3. What are the characteristics of the three qualities of *Māyā*? (Ans. *Vide Śls.* 6-8).

Q. 4. What is the special feature when *Sattva* quality predominates? (Ans. *Vide Śl.* 11).

Q. 5. What is the special feature when *Rajas* quality predominates? (Ans. *Vide Śl.* 12).

Q. 6. What follows when *Tamas* quality predominates? (Ans. *Vide Śl.* 13).

Q. 7. What are the different stages that attend upon *Sāttvika*, *Rājasika* and *Tāmasika* persons after death? (Ans. *Vide Śls.* 14-18).

Q. 8. What is pure devotion as distinct from three qualities? What follows when one acquires the knowledge of transcendence and when one is engrossed in three qualities? (Ans. *Vide Śl.* 19).

Q. 9. What are the special characteristics and conduct of a *Nirguṇa-Bhakta*? (Ans. *Vide Śls.* 22-25).

Q. 10. How can a *Jīva* transcend the three qualities of *Māyā* and what is the result? (Ans. *Vide Śl.* 26).

Q. 11. How is it possible for *Brahmā-Jñānin* to attain *Nirguṇa-Prema* in the realm of Śrī Kṛṣṇa? (Ans. *Vide Śl.* 27).

पञ्चदशोऽध्यायः

CHAPTER XV

PURUṢOTTAMA-YOGA

OR

THE PRINCIPLE OF ATTAINING THE SUPREME LORD ŚRĪ KṚṢṆA

Summary :—The Supreme Lord then proceeds to the comparison of *Samsāra* (the world) with the *Aśvattha* or the *Pippala* tree (*ficus religiosa*). This tree is to be uprooted by means of non-attachment, and the realm from which there is no return is to be sought thereafter. One should surrender himself to the *Parama-Puruṣa* or the Supreme Person fully and unconditionally. Those who are free from mundane opposites can reach that unchangeable and blissful region, which is the eternal Abode of the Supreme Lord. When a soul departs from the body, he takes away with him the five subtle senses and the mind, the sixth sense, and gets them back when he assumes another body. He himself is the part of the Supreme Lord and is eternal. The Lord dwells in the hearts of all. From Him proceeds memory, knowledge, etc. The Supreme Lord is the One to be known in the Vedas and it is He Who is both the Author and the Knower of the Vedānta. There are two *Puruṣas*, viz., *Kṣara*, the changeable and *Akṣarā*, the *Brahman* and *Paramātmān*, superior to the former. Besides these, there is the third—the highest *Puruṣa* known as *Puruṣottama* or *Bhagavān*, Who is Superior to both *Brahman* and *Paramātmān*. Hence, He is proclaimed as the Supreme Lord *Bhagavān* in the Vedas. So long as there is *Brahman*-hood or *Paramātmān*-hood standing on

equal footing with the conception of *Bhagavān*—the only Object of worship—pure devotion does not arise. But as soon as the true conception of the Supreme Lord *Puruṣottama* arises in the unalloyed existence of a *Jīva*, pure devotion is there without any reserve.

The world-Āśvattha tree described

श्रीभगवानुवाच

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

P. Ch. 1. श्रीभगवान् उवाच—ऊर्ध्वमूलम्, अधःशाखम्, अश्वत्थम्, प्राहुः, अव्ययम्, छन्दांसि, यस्य, पर्णानि, यः, तम्, वेद, सः, वेदवित् ॥

E. P. R. 1. श्रीभगवान् उवाच (The Supreme Lord said), प्राहुः “(The Vedas call) अव्ययम् (this ever-continuous *Samsāra*) अश्वत्थम् (as the tree *Āśvattha*) ऊर्ध्वमूलम् (with its roots upwards) अधःशाखम् (and branches below) छन्दांसि (and with the *Vedic* hymns) यस्य (as its) पर्णानि (leaves). सः (He) यः (who) वेद (knows) तम् (this) वेदवित् (is versed in the Vedas).

Tr. 1. The Supreme Lord said, “(O Arjuna)! He who knows this *Samsāra* (expansion of *Prakṛti*) as the tree (*Āśvattha*) of life, with roots upwards and branches below and with the ancient hymns (of knowledge) as its leaves, is versed in the Vedas.

Exp. 1. “If you think it desirable to live in this world on strict *Vedic* principles, then, listen, O Arjuna, what this world is. This world represents an *Āśvattha* tree of unbounded

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

P. Ch. 2. अधः, च, ऊर्ध्वम्, प्रसृताः, तस्य, शाखाः, गुण-
प्रवृद्धाः, विषय-प्रवालाः, अधः, च, मूलानि, अनुसन्ततानि, कर्म-
अनुबन्धीनि, मनुष्य-लोके ॥

extension for the *Karmins*, with roots above and shoots below and its leaves being the *Vedic* hymns, dealing with fruitive actions. Originating from Me, the Supreme Principle, this world-tree is meant for reaping the fruits, good or bad, of actions done by the fallen souls. It is regarded as eternal to the seekers of fruit. But he who knows its changeability and perishableness is in the know of the *Vedic* truth. You may ask Me, O Arjuna,—‘why is this world soiled by three qualities? Whence is this tendency to enjoy? Who is this *Jīva* that can transcend this qualitative region by *Nirguna-Bhakti*? What is that attributeless Abstract-*Brahman*? And what is meant by the Mainstay of *Brahman*?’—I may say in reply that this world represents a wonderful tree of which *Satya-Loka* is its topmost region, and *Mahat-Tattva*, its primal sprout born of the seed impregnated by Me in the womb of My *Māyik-Prakṛti* which begets *Mahat-Tattva*. And *Mahat-Tattva* begets *Ahaṁkāra*, and *Ahaṁkāra*, the *Mahābhūtas* (Vide Ch. XIII, 6, 7). Its lower region represents earth, ether and heaven. Its branches represent all kingdoms, viz., celestial, human and animal including reptiles and insects. Non-devotees call this as the ideal fruit-tree of the fourfold pursuits of their life, viz., (i) *Dharma* (piety), (ii) *Artha* (wealth), (iii) *Kāma* (passion), and (iv) *Mokṣa* (salvation) and hence, eternal. But the devotees perceive its transitoriness with their spiritual eyes and hence, do not hanker after those fourfold objectives. The fruitive actions of the Vedas with their multiplying capacity of living are the beautiful leaves that adorn the tree. A knower of these truths is the knower of the Vedas. (Exp. 1).

E. P. R. 2. शाखाः (The branches) तस्य (of that tree) विषयप्रवालाः (with the tendrils of sense-objects) गुणप्रवृद्धाः (nurtured by the three qualities of *Māyā*) प्रसृताः (are spread) ऊर्ध्वम् (upwards) अधः च (and downwards). मूलानि (Tertiary roots of this tree) अनुसन्ततानि (are spread) अधः च (downwards also) मनुष्यलोके (into this world) कर्मानुबन्धीनि (in the shape of actions which bind people).

Tr. 2. “The branches of this tree with tendrils of sense-objects nurtured by the three qualities or *Māyā* are spread upwards and downwards. The tertiary roots of this tree are spread below also into this world in the shape of actions which bind people.

Exp. 2. “The branches of this tree symbolize created beings nurtured by the three qualities of *Māyā*; and provided with the tendrils of sense-objects, they are said to have spread upwards, forwards and downwards from the standpoint of the law of *Karma*. The roots of this tree symbolizing the initial stirrings in *Prakṛti* are described to have spread below taking the shape of actions wherewith to bind the people of the world.

Like a banian tree, the long tangles of this tree are spreading downwards in search of fruitive actions. The upper and lower branches represent the creatures of the celestial and animal kingdoms respectively, and are ever growing into innumerable leaves, *i.e.*, phenomena of enjoyable sound, sight, taste, touch and smell, nourished by the three qualities. But there is a precious treasure hidden underneath the root of the tree for which the long stalks are spreading their grasping hands below. From the upward *Satya-Loka* down to the lowest region of the nether world, its branches are spreading up and down, entangled at the root by the law of *Karma*, *i.e.*, the desire for enjoyment being the root cause of doing good or bad actions.’

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलमसङ्गशस्त्रेण दृढेन छित्त्वा ॥ ३ ॥

*Surrender to the Primal Lord as the
only means to uproot
the world-tree*

ततः पदं तत्परिमार्गितव्यं यस्मिन् गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

P. Ch. 3. न, रूपम्, अस्य, इह, तथा, उपलभ्यते, न, अन्तः,
न, च, आदिः, न, च, संप्रतिष्ठा, अश्वत्थम्, एनम्, सुविरूढ-मूलम्,
असङ्ग-शस्त्रेण, दृढेन, छित्त्वा ॥

P. Ch. 4. ततः, पदम्, तत्, परिमार्गितव्यम्, यस्मिन्, गताः,
न, निवर्तन्ति, भूयः, तम्, एव, च, आद्यम्, पुरुषम्, प्रपद्ये, यतः,
प्रवृत्तिः, प्रसृता, पुराणी ॥

E. P. R. 3. रूपम् (The real form) तस्य (of this world-
tree) तथा न उपलभ्यते (is not easily ascertained) इह
(here). न आदिः (It has no beginning), न अन्तः (no end)
न च संप्रतिष्ठा (and no support). एनम् (This) सुविरूढमूलम्
(deep-rooted) अश्वत्थम् (tree—*Āśvattha*) छित्त्वा (should be
felled down) दृढेन (with the sharp) असङ्गशस्त्रेण (sword of
non-attachment).

Tr. 3. “The real form of this world-tree is very diffi-
cult to ascertain ; (for, it seems as if) it has no beginning,
no end and no support. This deep-rooted tree must be
felled down by the sharp sword of non-attachment.

Who can attain unchangeable bliss ?

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

P. Ch. 5. निर्मान-मोहाः, जित-सङ्ग-दोषाः, अध्यात्म-नित्याः, विनिवृत्त-कामाः, द्वन्द्वैः, विमुक्ताः, सुख-दुःख-संज्ञैः, गच्छन्ति, अमूढाः, पदम्, अव्ययम्, तत् ॥

E. P. R. 4. ततः (So) परिमार्गितव्यम् (search should be made) तत् पदम् (for that Absolute state) यस्मिन् गताः (having attained which) न निवर्तन्ति (people do not return) भूयः (again to this world). यतः (From Him) पुराणी (this evercontinuous) प्रवृत्तिः (worldliness) प्रसृता (emanates). प्रपद्ये (I take shelter) तम् (in that) आद्यम् पुरुषम् (Primal Lord).

Tr. 4. "So, search should be made for the Absolute Truth, having realized Whom people do not return again to this world. From Him this ever-continuous worldliness emanates. Shelter should be taken in that Primal Lord.

Exp. 3. There are divergent opinions about this tree. Some say it is real and some, it is unreal. Whatever it may be, it is real in the sense that it exists and is unreal in the sense that it is changeable and perishable.

Exp. 4. "Really taking shelter in the Primal Man, the Absolute Truth, search must be made for Him Who is the Fountainhead of all things that live and move, and from Whom this eternal worldliness emanates, and for that Blissful Realm whence there is no return to this world. If thou, O Arjuna, dost really desire for the cessation of this worldly thirst for enjoyment, then, surrender thyself to Me Who is that Primal Lord and worship Me with pure devotion.

Lord's Blissful Abode

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्भाम परमं मम ॥ ६ ॥

P. Ch. 6. न, तत्, भासयते, सूर्यः, न, शशाङ्कः, न, पावकः, यत्, गत्वा, न, निवर्तन्ते, तत्, धाम, परमम्, मम ॥

E. P. R. 5 तत् (That) अव्ययम् (unchangeable) पदम् (state of bliss) गच्छन्ति (is attained) [by those] निर्मानमोहाः (who are free from pride and ignorance), जितसङ्गदोषाः (who have conquered attachment for the fruit of action), अध्यात्मनित्याः (who are firm in the knowledge of God and non-God), विनिवृत्तकामाः (who are purged of all desires), विमुक्ताः (who are unaffected), सुखदुःखसंज्ञैः (by pleasure and pain) [and such] द्वन्द्वैः (mundane opposites) अमूढाः (and are thus wise and intelligent).

E. P. R. 6. तत् (That) मम (is My) परमम् (Blissful) धाम (Abode) गत्वा (reaching) यत् (which) न निवर्तन्ते (*Jīvas* do not return again to this mundane sphere). न सूर्यः (Neither the sun) न शशाङ्कः (nor the moon), न पावकः (nor the fire) भासयते (illuminate) तत् (that Realm).

Tr. 5. "That unchangeable state of bliss is attained by those who are free from pride and ignorance, who have conquered attachment for fruits of actions, who are firm in the knowledge of God and non-God, who are purged of all desires and are unaffected by (the opposites of the mundane plane such as love and hatred), pleasure and pain, etc., and are thus intelligent and wise.

*Jīva as the fragment of the
Lord's Divine Self*

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

P. Ch. 7. मम, एव, अंशः, जीव-लोके, जीव-भूतः, सनातनः,
मनःषष्ठानि, इन्द्रियाणि, प्रकृतिस्थानि, कर्षति ॥

Tr. 6. “Neither the sun nor the moon, nor the fire can heighten the luminosity of that Blissful Abode of the Lord, reaching which none is drawn once again into this mundane sphere of births and deaths.

Exp. 6. “That is the Supreme Realm of Mine, reaching which the *Jīva* drinks the nectar of eternal bliss. A *Jīva* is either bound or free. In his bound state, he wrongly identifies himself with his perverted ego and tries to lord it over the phenomenal world. In his free state, he drinks the nectar of My pure Love, to attain which a man of the world must chop off the world-tree by the sword of detachment, *Saṅga* or association is attachment for mundane things. He who can dissociate himself from mundane relativities becomes *Nirguṇa* and attains *Nirguṇa-Bhakti*. Holy association is dissociation with the unholy. So, a worldly man by associating himself with the holy must shake off all mundane attachment and strike at the root of this world-tree. Those who renounce the world and take recourse to pseudo-asceticism cannot get rid of this world. Bereft of all desires, those who resort to My *Nirguṇa-Bhakti*-cult attain redemption from this world as a result of pure devotion. So, My Teachings of *Bhakti*-cult (in Ch. XII) is the only desideratum to attain eternal bliss. In the previous chapter, the qualitative nature of empiric knowledge and the *Nirguṇa*-hood of pure knowledge as subservient to pure devotion have been mentioned. In this chapter the qualitative aspect of asceticism and *Nirguṇa*-hood of pure detachment, concomitant to pure devotion, have also been mentioned.

*Jīva's transmigration with
sense-perceptions*

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

P. Ch. 8. शरीरम्, यत्, अवाप्नोति, यत्, च, अपि, उत्क्रामति, ईश्वरः, गृहीत्वा, एतानि, संयाति, वायुः, गन्धान्, इव, आशयात् ॥

E. P. R. 7. अंशः (The fragment) मम एव (of My Divine Self) जीवभूतः (known as *Jīva*) जीवलोके (in the world of mortals) सनातनः (is eternal). कर्षति (He draws unto himself) इन्द्रियाणि (the five senses) मनःषट्पानि (and also the mind as the sixth sense) प्रकृतिस्थानि (that are bound in matter).

Tr. 7. “But there is a fragment of My Divine Self, (which constitutes itself into an everlasting life-principle) known as *Jīva*-hood in the world of mortals and which draws unto itself the five senses with mind as the sixth sense that are bound always in matter, i.e., *Prakṛti* (as gates of empiric knowledge in the body).

Exp. 7. “If you doubt as to the twofold nature of the *Jīva*, I may say that I am the All-Being-Intelligence-Blissful Supreme Lord. My Divine Self is twofold, viz., (i) Associated Part (*Svāṃśa*), and (ii) separated part (*Vibhinnāṃśa*). As Associated Part, I descend as Rāma, Nṛsiṃha, Vāmana, etc. My separated parts represent the *Jīvas* who are My eternal servants in the world. The principle of My Supreme Lordship fully exists in My Associated Parts, but not in My separated parts, over whom a separate individual egotism prevails. But still, the *Jīva* is eternal, whether in bound or free state. In the latter stage, he is entirely My Protege, free from any connection

Mind as enjoyer of sense-objects

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

P. Ch. 9. श्रोत्रम्, चक्षुः, स्पर्शनम्, च, रसनम्, घ्राणम्, एव, च, अधिष्ठाय, मनः, च, अयम्, विषयान्, उपसेवते ॥

E. P. R. 8. यत् (When) ईश्वरः (the *Jīva*—the proprietor of the body) अवाम्नोति शरीरं (gets into a body) यत् च (or) उत्क्रामति अपि (abandons it), संयाति (he departs) गृहीत्वा (carrying with him) एतानि (the senses and their desires), वायुः इव (like the wind) गन्धान् (carrying fragrance) आशयात् (from its objects, *i.e.*, flowers).

E. P. R. 9. अयम् (The *Jīva*) उपसेवते (enjoys) विषयान् (the sense-objects) अधिष्ठाय (with the help of) श्रोत्रम्

Tr. 8. “When the *Jīva* (the proprietor of the body) gets into a body or abandons it, he departs carrying with him the senses and their desires, like the wind carrying fragrance from the flowers.

with *Prakṛti* (body and mind), while in the former stage, he draws unto himself the mind and the five senses as his own with which he is bound in nature, (Exp. 7).

Exp. 8. “The *Jīva* always carries with him the sixfold senses with its desires, whenever he gets into a body or abandons it. Death is not the final end of a bound *Jīva* who gets his body as a result of his *Karma* and forsakes it in due course. He passes from one body to another with his desires, physical and mental. Just as wind takes fragrance from flowers and departs, so the *Jīva* goes forth from one body to another with its subtle sense-percepts and sensualities.

The deluded and the wise

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

P. Ch. 10. उत्क्रामन्तम्, स्थितम्, वा, अपि, भुञ्जानम्, वा, गुण-अन्वितम्, विमूढाः, न, अनुपश्यन्ति, पश्यन्ति, ज्ञान-चक्षुषः ॥

(the ear), चक्षुः (the eye), स्पर्शनम् च (the sense of touch), रसनम् च (taste) घ्राणम् एव च (and smell) मनः च (and the mind). (E.P.R. 9).

E. P. R. 10. विमूढाः (The deluded) न अनुपश्यन्ति (cannot perceive) [this *Jīva*] उत्क्रामन्तम् वा (leaving a body), स्थितम् अपि (or dwelling in one) भुञ्जानम् वा (or enjoying with the aid of the senses), गुणान्वितम् (or swayed away by the three qualities); [but] ज्ञानचक्षुषः (the wise who are endowed with the eye of pure knowledge) पश्यन्ति (can perceive him).

Tr. 9. "The *Jīva* enjoys the sense-objects with the help of the ear, the eye, the senses of touch, taste and smell, and the mind.

Tr. 10. "The deluded cannot perceive this *Jīva* leaving a body, or dwelling in one, or enjoying with the aid of the senses or swayed away by the three qualities; but the wise can perceive him (the *Jīva*) with the eye of pure knowledge.

Exp. 9. Of these, the mind enjoys the sense-objects, presiding over the cognitive senses, viz., ear, eye, touch, taste and smell.

Successful and unsuccessful Yogins .

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

*Lord as Brahman, Paramātmān
and Bhagavān*

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

P. Ch. 11. यतन्तः, योगिनः, च, एनम्, पश्यन्ति, आत्मनि, अवस्थितम्, यतन्तः, अपि, अकृत-आत्मानः, न, एनम्, पश्यन्ति, अचेतसः ॥

P. Ch. 12. यत्, आदित्य-गतम्, तेजः, जगत्, भासयते, अखिलम्, यत्, चन्द्रमसि, यत्, च, अग्नौ, तत्, तेजः, विद्धि, मामकम् ॥

E. P. R. 11. योगिनः च (The Yogins) यतन्तः (with some efforts) पश्यन्ति (can perceive) आत्मानम् (the Lord—*Antaryāmī-Paramātmān*) आत्मनि (seated in the self), [but] अचेतसः (those whose intelligence is not harmonized) अकृतात्मानः (and whose minds are impure), न पश्यन्ति (can not perceive) एनम् (Him) यतन्तः अपि (however much they may try).

Tr. 11. “The Yogins with some efforts can perceive the Lord (*Antaryāmī-Paramātmān*) seated in the self, but those whose intelligence is impure and not harmonized cannot perceive Him at all, however much they may try.

Exp. 11. Monks, whose minds are impure, are ignorant of this pure self and his Indwelling Lord, for want of spiritual culture of self.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

P. Ch. 13. गाम्, आविश्य, च, भूतानि, धारयामि, अहम्, ओजसा, पुष्णामि, च, औषधीः, सर्वाः, सोमः, भूत्वा, रसात्मकः ॥

E. P. R. 12. विद्धि (Know) तत् तेजः (that light) मामकम् (to be Mine) यत् तेजः (which) आदित्यगतम् (emanates from the sun) भासयते (and illumines) अखिलम् जगत् (the whole world), यत् (that which is) चन्द्रमसि (in the moon) यत् च अग्नौ (and in the fire).

E. P. R. 13. आविश्य (By entering) गाम् (into the world) अहं धारयामि च (I support) भूतानि (all beings) ओजसा (with My sovereign strength), भूत्वा च (and having become) रसात्मकः (the sapful) सोमः (Moon) पुष्णामि (I nourish) सर्वाः (all) औषधीः (plants, crops and vegetables).

Tr. 12. "Know thou, O Arjuna, that the light that emanates from the sun and illumines the whole world, that which is in the moon and in the fire, comes from Me.

Tr. 13. "I am the Supporter of all beings on earth, by infusing My sovereign strength into the soil, and having become the sapful Moon, I nourish all the plants, crops and vegetables.

Exp. 12. "If it be argued that a fallen soul can have no access to the spiritual kingdom except through the mundane, it may be said that I exist partially as *Paramātmān* (All-Pervading Soul) and separately as *Jīvātman* (individual soul seated in the body) in this world, a perfect knowledge of which destroys materialism and ensures transcendentalism.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

P. Ch. 14. अहम्, वैश्वानरः, भूत्वा, प्राणिनाम्, देहम्, आश्रितः, प्राण-अपान-समायुक्तः, पचामि, अन्नम्, चतुर्विधम् ॥

P. Ch. 15. सर्वस्य, च, अहम्, हृदि, सन्निविष्टः, मत्तः, स्मृतिः, ज्ञानम्, अपोहनम्, च, वेदैः, च, सर्वैः, अहम्, एव, वेद्यः, वेदान्त-कृत्, वेद-वित्, एव, च, अहम् ॥

E. P. R. 14. भूत्वा वैश्वानरः (Transformed into the fire of life) अहम् (I) आश्रितः (enter) देहम् (into the body) प्राणिनाम् (of all living beings) प्राणापानसमायुक्तः (and with the help of vital airs) पचामि (I digest) चतुर्विधम् (the fourfold) अन्नम् (food).

E. P. R. 15. अहम् च सन्निविष्टः (I am seated) हृदि (in the hearts) सर्वस्य (of all). स्मृतिः (Memory), ज्ञानम् (knowledge) अपोहनम् च (and their absence) मत्तः (do emanate from me). अहम् एव च (I am the One) वेद्यः (to be

Tr. 14. "Transformed into the fire of life, (i.e., the gastric heat in the stomach), I enter into the body of all living beings and with the help of the vital airs (*Prāṇa* and *Apāna*), I digest the fourfold food (*viz.*, that which is to be chewed, sucked, licked and drunk. So, I am the All-Permeating *Brahman*).

*Brahman, Paramātman and
Bhagavān explained*

द्राविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

P. Ch. 16. द्वौ, इमौ, पुरुषौ, लोके, क्षरः, च, अक्षरः, एव, च, क्षरः, सर्वाणि, भूतानि, कूटस्थः, अक्षरः, उच्यते ॥

known) सर्वैः वेदैः (in all the Vedas), अहम् एव (It is I) वेदान्तकृत् (Who am the Author of the Vedānta) वेदवित् च (and the Knower of the Vedas as well). (E.P.R. 15).

E. P. R. 16. इमौ (There are) द्वौ एव (two) पुरुषौ (*Puruṣas*) लोके (in the world), क्षरः (one is *Kṣara*, i.e., changeable) अक्षरः च (and the other is *Akṣara*, i.e., unchangeable). सर्वाणि भूतानि (All living beings) क्षरः (are *Kṣara*); कूटस्थः (*Kūṭastha*, i.e., unchangeable) उच्यते (is known) अक्षरः (as *Akṣara*, i.e., One, Who never deviates from His own Real Self).

Tr. 15. “O Arjuna, I am seated in the hearts of all. Memory and knowledge and their absence do emanate from Me. I am the One to be known in the Vedas and it is I Who am the Author of the Vedānta and the Knower of it as well.

Tr. 16. There are two *Puruṣas* in the world; one is *Kṣara*, i.e., changeable and the other is *Akṣara*, i.e., un-

Exp. 15. “I am the “All-Pervading *Brahman* in *Prakṛti*, the Knower of hearts of the *Jīvas* and am *Bhagavān*, the Supreme Lord—the Giver of Transcendental Knowledge and the Redeemer of the *Jīvas* from the bondage of *Māyā*.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥ १७ ॥

P. Ch. 17. उत्तमः, पुरुषः, तु, अन्यः, परमात्मा, इति, उदाहृतः, यः, लोकत्रयम्, आविश्य, विभर्ति, अव्ययः, ईश्वरः ॥

E. P. R. 17. अन्यः तु (The other) पुरुषः (*Akṣara-Puruṣa*) उदाहृतः इति (known as) परमात्मा (*Paramātmān*) उत्तमः (is superior to the first *Akṣara-Puruṣa-Brahman*). यः (This second *Akṣara-Puruṣa*) आविश्य (pervades) लोकत्रयम् (the three universes) ईश्वरः (and is the Lord) अव्ययः (Imperishable) विभर्ति (Who supports this all).

changeable. All living beings are *Kṣara*. *Kūṭastha* (unchangeable) is known as *Akṣara*, i.e., One, Who never deviates from His Own Real Self. (Tr. 16).

Tr. 17. "The other *Akṣara-Puruṣa*, known as *Paramātmān*, is superior to the first *Akṣara-Brahman*. This second *Akṣara-Puruṣa* pervades the three universes and is the Lord Imperishable Who supports this all.

Exp. 16. "There are two *Puruṣas*, viz., one is *Kṣara*, i.e., changeable, because of his faltering nature from his real self, owing to his *Taṭastha* tendency. This *Kṣara* connotes all beings; all the other is *Akṣara*, i.e., *Kūṭastha* or the unchangeable, Who never deviates from His own Real Self. The *Akṣaras* are known as *Svāmśas* (Associated Parts). The *Akṣara-Puruṣa* is characterized by His threefold manifestations, viz., (i) the All-Pervading *Brahman* existing as the Negative Principle in the manifestive world and is, therefore, a Relative and not the Absolute One, and (ii) the All-Pervading Partial Aspect known as *Paramātmān*—the Refuge and Indweller of all *Jīvas*, Who is also not the Absolute but a Relative Principle.

यस्मात् क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

*Lord's most secret truth—
the worshippers of Puruṣottama-
Bhagavān attains Bliss*

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

P. Ch. 18. यस्मात्, क्षरम्, अतीतः, अहम्, अक्षरात्, अपि, च, उत्तमः, अतः, अस्मि, लोके, वेदे, च, प्रथितः, पुरुषोत्तमः ॥

P. Ch. 19. यः, माम्, एवम्, असंमूढः, जानाति, पुरुषोत्तमम्, सः, सर्ववित्, भजति, माम्, सर्व-भावेन, भारत ॥

E. P. R. 18. यस्मात् (But) अहम् (I) अतीतः (transcend) क्षरम् (*Kṣara-Jīva*) उत्तमः (and am superior) अक्षरात् अपि (even to *Akṣara*), अतः (hence) प्रथितः (I am proclaimed) पुरुषोत्तमः (*Puruṣottama*—the Supreme Lord *Bhagavān*) वेदे (in the *Vedas*) लोके च (and in the universe).

Tr. 18. “(But there is the third, the highest *Puruṣa* of all *Puruṣas* known as (iii) *Puruṣottama* or *Bhagavān*). He transcends both the *Kṣara* (the *Jīva*) and the twofold *Akṣara-Puruṣas*, viz., *Brahman* and *Paramātman*. Hence I am proclaimed *Puruṣottama*—the Supreme Lord *Bhagavān*, in the *Vedas* and in the universe (*Vide* Ch. VI, 47; *Bhāg.* 1, 3, 28 and I, 18, 21).

Exp. 18. Just as the sun is superior to fire and all the luminaries combined, in respect of his heat and light, so also Śrī Kṛṣṇa, the Supreme Lord *Bhagavān*, is superior to *Brahman*

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।

एतद्बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यश्च भारत ॥ २० ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो नाम
पञ्चदशोऽध्यायः ॥

P. Ch. 20. इति, गुह्यतमम्, शास्त्रम्, इदम्, उक्तम्, मया, अनघ, एतत्, बुद्ध्वा, बुद्धिमान्, स्यात्, कृतकृत्यः, च, भारत ॥

E. P. R. 19. भारत (O Scion of the Bharata family)! भसंमूढः (Free from delusion) सः (he) यः (who) जानाति (knows) माम् (Me) एवम् (in this way) पुरुषोत्तमम् (as the Lord Supreme) सर्ववित् (knows all), भजति (and worships) माम् (Me) सर्वभावेन (with his whole being).

E. P. R. 20. अनघ (O Guileless one)! मया (I) उक्तम् (have revealed) इति (in this way) इदम् (this) गुह्यतमम्

Tr. 19. "Free from the delusion (of all mundane, temporary and untenable theories of the mortals), he who knows Me as the superlative *Puruṣa* or the Lord Supreme in this way, knows all, O scion of the Bharata family, and worships Me (as existing in everything), with his whole being, (although others worshipping Me in all possible ways may not worship Me in reality on account of their dire ignorance of My Own Reality).

and *Paramātman*, the two *Akṣara-Puruṣas*, in respect of His *Saccidānanda-Vigraha*-hood (Embodiment of Eternal Being-Intelligence and Bliss). (Exp. 18).

(most secret) शास्त्रम् (truth of the scriptures). भारत (O scion of the Bharatas)! बुद्धा एतत् (When one fully knows it), स्यात् (he becomes) बुद्धिमान् (illuminated) कृतकृत्यः च (and blessed).” (E.P.R. 20).

Tr. 20. “O guileless one, I have revealed this most secret truth (for thy sake). One become at once illumined and blessed, when one fully knows it.”

Exp. 20. “O scion of the Bharatas, his life is then worth-living. The knowledge of this principle of *Puruṣottama* removes all stains and obstacles that stand in the way of pure devotion as well as of the true knowledge of the Object of worship. The cult of *Bhakti* is transcendental and is the only blissful function of the *Jīva* in his unalloyed existence which is the immaculate sportive ground of Me as the Supreme Lord Śrī Kṛṣṇa with all My Entourage. So long as the conception of *Brahman*-hood or *Paramātmān*-hood stands on a par with the Supreme Lordship of Me as *Bhagavān*,—the only Object of worship of all *Jīvas*, pure devotion does not function there, but as soon as the true knowledge of the principle of *Puruṣottama* awakens in the pure existence of one’s own self, pure devotion is there without any reserve.”

Gist. The gist of this chapter is that there is a distinction between spirit and matter and he who knows this distinction as well as that of the threefold Manifestations of the *Akṣara-Puruṣa*, viz., (i) *Brahman*, (ii) *Paramātmān* and (iii) *Bhagavān*, knows the supreme principle of *Puruṣottama*—the subject-matter of this chapter.

HERE ENDETH THE FIFTEENTH DISCOURSE

ENTITLED

PURUṢOTTAMA-YOGA

QUESTIONS AND ANSWERS

CHAPTER XV

Q. 1. How does this world originate and why? (Ans. *Vide Śls.* 1-3).

Q. 2. What is the special feature of *Vaikuṇṭha* (blissful realm of the Blessed Lord)? (Ans. *Vide Śls.* 6).

Q. 3. What is the real nature of the *Jīva*? What is the relationship of the *Jīva* with Godhead? (Ans. *Vide Śl.* 7).

Q. 4. How does the free soul deal with this phenomenal world? (Ans. *Vide Śls.* 7-9).

Q. 5. Who can realize the real nature of the *Jīva*? (Ans. *Vide Śls.* 10, 11).

Q. 6. What is meant by *Kṣara-Puruṣa* and *Akṣara Puruṣa*? (Ans. *Vide Śl.* 16).

Q. 7. Who is the highest *Puruṣa* of all the *Puruṣas* and what is meant by the term '*Puruṣa*'? (Ans. *Vide Śls.* 17-19).

Q. 8. What are the duties of one who has realized *Puruṣottama*? (Ans. *Vide Śls.* 19, 20).

षोडशोऽध्यायः

CHAPTER XVI

DAIVĀSURA-SAMPAD-VIBHĀGA-YOGA

OR

DISTINCTION BETWEEN GODLY AND
UNGODLY QUALITIES

Summary :—The Supreme Lord proceeds to enumerate the godly and the demoniac qualities. The former emancipate, while the latter fetter the soul. Corresponding to the two sorts of qualities, there are two sorts of created beings, *viz.*, the godly and the demoniac. The former are prone to abstinence, while the latter, inclined to indulge in sensuous gratifications, are reluctant to observe purity of body and mind, and consider this world to be non-real, supportless and Godless. Holding this view, the wicked and the Godless bring about the destruction of the world by their nefarious actions. Addicted to sensual enjoyments, and their minds distracted and enthralled by the shackles of allurements, they are doomed to perdition. Self-glorified, indolent, vain of their wealth, honour and learning, they pompously perform sacrifices only in name, without conforming to *Śāstric* injunctions. There are three fatal doors leading to hell, *viz.*, lust, anger and avarice. So, those who are desirous of eternal well-being must shun them by all means. The fundamental injunction is to lead a pure devotional life in obedience to scriptures. He, who overrules all the ordinances of scriptures and follows the idiosyncrasies of his mind, is neither successful, nor happy, nor does he realize the ultimate goal.

Twenty-three kinds of godly qualities

श्रीभगवानुवाच

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ ३ ॥

P. Ch. 1. श्रीभगवान्, उवाच—अभयम्, सत्त्व-संशुद्धिः, ज्ञान-योग-व्यवस्थितिः, दानम्, दमः, च, यज्ञः, च, स्वाध्यायः, तपः, आर्जवम् ॥

P. Ch. 2. अहिंसा, सत्यम्, अक्रोधः, त्यागः, शान्तिः, अपैशुनम्, दया, भूतेषु, अलोलुप्त्वम्, मार्दवम्, ह्रीः, अचापलम् ॥

P. Ch. 3. तेजः, क्षमा, धृतिः, शौचम्, अद्रोहः, न, अति-मानिता, भवन्ति, सम्पदम्, दैवीम्, अभिजातस्य, भारत ॥

E. P. R. 1-3. श्रीभगवान् उवाच (The Supreme Lord said), अभयम् “(Fearlessness), सत्त्वसंशुद्धिः (purity of heart), ज्ञानयोगव्यवस्थितिः (firm faith in self-knowledge), दानम् (charity), दमः च (sense-control), यज्ञः च (sacrifice) स्वाध्यायः (Vedic study), तपः (austerity), आर्जवम् (simplicity), अहिंसा (inoffensiveness), सत्यम् (truth), अक्रोधः

(absence of anger), त्यागः (non-attachment for mundane relations), शान्तिः (tranquillity), अपैशुनम् (magnanimity), भूतेषु दया (kindness to animals), अलोलुप्त्वम् (absence of avarice), मर्दवम् (mildness), ह्रीः (bashfulness), अचापलम् (steadfastness), तेजः (vigour), क्षमा (forgiveness) धृतिः (forbearing), शौचम् (purity) अद्रोहः (compassion) न अतिमानिता (and humility—) भारत (O Bhārata)! [These godly qualities] भवन्ति (are found) जातस्य (in a man born) दैवीम् सम्पदम् अभि (with divine endowments). (E.P.R. 1-3).

Tr. 1-3. “Fearlessness, purity of heart, firm faith in self-knowledge, charity, sense-control, sacrifice, austerity, *Vedic* study, simplicity, inoffensiveness, truth, absence of anger, non-attachment to mundane relations, tranquillity, magnanimity, kindness to animals, absence of avarice, mildness, bashfulness, steadfastness, vigour, forgiveness, forbearance, purity, compassion and humility — O Bhārata! A man born with a divine make-up is endowed with these godly qualities.

Exp. 1-3. The Blessed Lord said :—“ O Arjuna ! You have heard of the world-tree. Now let me tell you about the two kinds of fruits that grow on that tree. One kind of fruit engenders deep attachment for the world and another fosters freedom from bondage. The *Jīva* is a pure entity in his state of freedom ; but in his conditioned state he is engrossed by the three qualities of *Māyā*. His safety lies in the purity of his existence, for which the process of *Jñāna-Yoga* has been prescribed by the scriptures. Those that help the *Jīva* in the realization of his unalloyed existence are known as godly qualities and those that are detrimental to this are known as ungodly ones. The godly qualities are helpful to freedom.

Ungodly qualities that bind the people

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ ४ ॥

*Godly qualities lead to salvation
and ungodly qualities to
worldliness (hell)*

दैवी सम्पद्विमोक्षाय निबन्धयासुरी मता ।

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥

P. Ch. 4. दम्भः, दर्पः, अभिमानः, च, क्रोधः, पारुष्यम्, एव, च, अज्ञानम्, च, अभिजातस्य, पार्थ, सम्पदम्, आसुरीम् ॥

P. Ch. 5. दैवी, सम्पत्, विमोक्षाय, निबन्धाय, आसुरी, मता, मा, शुचः, सम्पदम्, दैवीम्, अभिजातः, असि, पाण्डव ॥

E. P. R. 4. पार्थ (O Pārtha)! जातस्य (Men born) आसुरीम् सम्पदम् अभि (with a demoniac endowment) [have] दम्भः (arrogance), दर्पः (pride) अभिमानः च (egotism), क्रोधः (wrath), पारुष्यम् एव च (cruelty), अज्ञानम् च (and ignorance).

E. P. R. 5. दैवी (The godly) सम्पत् (qualities) मता (are considered) विमोक्षाय (as leading to salvation), [while]

Tr. 4. "Men born with a demoniac endowment have arrogance (pretension to religious temperament), pride (in respect of wealth, learning, beauty etc.), egotism (hankering after name, fame or affinity towards mundane relatives), wrath, cruelty and ignorance (want of true knowledge of self). (These are known as the ungodly or demoniac qualities).

*Two sorts of creation—godly (Daiva)
and ungodly (Āsura)*

द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च ।

दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥

P. Ch. 6. द्वौ, भूत-सर्गौ, लोके, अस्मिन्, दैवः, आसुरः, एव, च, दैवः, विस्तरशः, प्रोक्तः, आसुरम्, पार्थ, मे, शृणु ॥

आसुरी (the demoniac qualities) निबन्धाय (lead to worldly bondage). पाण्डव (O son of Pāṇḍu—Arjuna)! अस्मि (You are) जातः (born) अभि (endowed with) दैवीम् (godly) सम्पदम् (qualities), मा शुचः [therefore] (do not mourn). (E.P.R. 5.)

E. P. R. 6. पार्थ (O Pārtha)! द्वौ (There are two sorts) भूतसर्गौ (of creations) अस्मिन् लोके (in this world), [viz.] दैवः (godly) आसुरः एव च (and demoniac). प्रोक्तः (I have told you) विस्तरशः (in detail) दैवः (about the godly qualities); [now] शृणु (hear) मे (Me) आसुरम् (about the ungodly qualities).

Tr. 5. “The godly qualities are considered as leading to salvation, while the demoniac qualities lead to worldly bondage. O Arjuna! You are born with godly qualities, therefore do not mourn.

Exp. 5. “Salvation is possible by adhering to godly qualities, while the demoniac qualities involve the *Jīvas* into worldliness. O Pāṇḍava! Purity of existence is attained by *Jñāna-Yoga* in pursuance of *Varṇāśrama* duties, i.e. duties prescribed by the scriptures according to *Varṇa* and *Āsrama*. You have attained godly properties attainable by a *Kṣatriya*. In fighting for a righteous cause, killing of friends and relatives with arrows and spears does not belong to demoniac qualities. So, hearing this you must not mourn.

Demoniac qualities of ungodly persons

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥

P. Ch. 7. प्रवृत्तिम् च, निवृत्तिम्, च, जनाः, न, विदुः, आसुराः, न, शौचम्, न, अपि, च, आचारः, न, सत्यम्, तेषु, विद्यते ॥

E. P. R. 7. आसुराः (Ungodly) जनाः (persons) न विदुः (do not know) प्रवृत्तिम् च (what is inclination to virtue) निवृत्तिम् च (and what is abstention from vice). विद्यते (There is) न शौचम् (no purity) तेषु (in them), न अपि आचारः (neither is there in them regulation of conduct) न च सत्यम् (nor adherence to truth).

Tr. 6. "O Partha! There are two sorts of creations in this world, viz., godly and demoniac. I have told you in detail about the godly qualities (that are characteristic of godly beings); now hear from Me about the ungodly qualities.

Tr. 7. "Ungodly persons do not know what inclination to virtue is and what abstention from vice is. There is no purity in them, neither is there in them any regulation of conduct, nor adherence to truth.

Exp. 7. Ungodly persons do not know the distinction between inclination to virtuous and inclination to vicious actions. They are not inclined to observe purity of body and mind and the rules of life, viz., strict adherence to those that are prescribed and strict avoidance of those that are forbidden, to follow truth and avoid falsehood.

*Ugly notions of the ungodly
or the atheists*

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।

अपरस्परसंभूतं किमन्यत् कामहैतुकम् ॥ ८ ॥

P Ch. 8. असत्यम्, अप्रतिष्ठम्, ते, जगत्, आहुः, अनीश्वरम्, अपरस्पर-संभूतम्, किम्, अन्यत्, कामहैतुकम् ॥

E. P. R. 8. ते (The demoniac characters) आहुः (consider) जगत् (this world) असत्यम् (to be unreal), अप्रतिष्ठम् (supportless), अनीश्वरम् (Godless), अपरस्परसंभूतम् (and as not the product of any cause and effect) किम् अन्यत् (nay) कामहैतुकम् (as the outcome of selfish desires).

Tr. 8. “The demoniac characters consider this world to be unreal, supportless, Godless and as not the product of cause and effect, but the outcome of selfish desires.

Exp. 8. They are of opinion that this world is not the product of any cause and effect; hence, there is no need of any conception of a Creator in the creation of the world. If there be any such Author, He has produced this world out of His selfish desires and as such He is not fit to be an Object of worship. Some of them argue that there is no authenticity of the *Vedic* proofs; they were composed by selfish sages who differed in their views among themselves; that there is no fixed duty or religion mentioned in the Vedas or scriptures, as all are liable to err; and that there is no God Who is no better than a mental concoction or fiction; and that there is no cause and effect in the creation of the world which is self-existent, irrespective of any reasons brought forward in favour of or against its origin.

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

मोहाद्गृहीत्वासद्ग्राहान् प्रवर्तन्तेऽशुचित्रताः ॥ १० ॥

P. Ch. 9. एताम्, दृष्टिम्, अवष्टभ्य, नष्ट-आत्मानः, अल्प-बुद्धयः, प्रभवन्ति, उग्र-कर्माणः, क्षयाय, जगतः, अहिताः ॥

P. Ch. 10. कामम्, आश्रित्य, दुष्पूरम्, दम्भ-मान-मद-अन्विताः, मोहात्, गृहीत्वा, असद्-ग्राहान्, प्रवर्तन्ते, अशुचित्रताः ॥

E. P. R. 9. अहिताः नष्टात्मानः (The evil and impure-minded persons) अल्पबुद्धयः (of little intelligence) उग्रकर्माणः (and violent temper) अवष्टभ्य (with) एताम् (such) दृष्टिम् (an angle of vision) प्रभवन्ति (live) क्षयाय (only for the destruction) जगतः (of the world).

E. P. R. 10. आश्रित्य (Resorting to) दुष्पूरम् (insatiable) कामम् (lust) दम्भमानमदान्विताः (these arrogant, boastful and self-assertive persons), गृहीत्वा (taking) मोहात् (out of infatuation) असद्ग्राहान् (to evil dispositions) प्रवर्तन्ते (act) अशुचित्रताः (with impure practices).

Tr. 9. With such an angle of vision, the evil and impure-minded persons of little intelligence and violent temper, live only for the destruction of the world.

Exp. 9. Basing their arguments on such atheistic principles, ungodly persons who have no knowledge of their own self, who are men of little learning and of violent temper, advance the cause of world's destruction.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।

ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ १२ ॥

P. Ch. 11. चिन्ताम्, अपरिमेष्याम्, च, प्रलय-अन्ताम्, उपाश्रिताः, काम-उपभोग-परमाः, एतावत्, इति, निश्चिताः ॥

P. Ch. 12. आशा-पाश-शतैः, बद्धाः, काम-क्रोध-परायणाः, ईहन्ते, काम-भोगार्थम्, अन्यायेन, अर्थ-सञ्चयान् ॥

E. P. R. 11, 12. उपाश्रिताः (Overwhelmed with) प्रलयान्ताम् (lifelong) च अपरिमेष्याम् (and limitless) चिन्ताम् (anxieties), [they consider that] कामोपभोगपरमाः (sensual enjoyment) एतावत् इति निश्चिताः (is the be-all and end-all of human existence). [So] बद्धाः (bound) आशापाशशतैः (by innumerable ties of hopes) कामक्रोधपरायणाः (and overpowered by lust and anger), [they] ईहन्ते अर्थसञ्चयान् (amass wealth) अन्यायेन (through evil means) कामभोगार्थम् (for the gratification of their lust and desires).

Tr. 10. “Actuated by insatiable lust, these arrogant, boastful and self-assertive persons (who run after will-o'-the-wisp, violating all rules of life under the spell of hellish and fascinated egotism), exhibit out of infatuation evil disposition and take to impure practices.

Tr. 11, 12. “Being troubled under lifelong and limitless anxieties, they consider, that sensual enjoyment is

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी ॥ १४ ॥

P. Ch. 13. इदम्, अद्य, मया, लब्धम्, इमम्, प्राप्स्ये, मनोरथम्, इदम्, अस्ति, इदम्, अपि, मे, भविष्यति, पुनः, धनम् ॥

P. Ch. 14. असौ, मया, हतः, शत्रुः, हनिष्ये, च, अपरान्, अपि, ईश्वरः, अहम्, अहम्, भोगी, सिद्धः, अहम्, बलवान्, सुखी॥

E. P. R. 13. [They think thus]—मया (I) लब्धम् (have got) इदम् (this) अद्य (now) [and again] प्राप्स्ये (shall have) इमम् (the) मनोरथम् (hopes) [fulfilled]. अस्ति (I have) इदम् धनम् (this amount of money), पुनः (and again) मे भविष्यति (I shall have) इदम् अपि (this too).

E. P. R. 14. मया हतः (I have killed) असौ (that) शत्रुः (enemy), अपरान् च अपि (and others too) हनिष्ये (shall I kill);

the be-all and end-all of human existence. So, bound by innumerable ties of hopes and over-powered by lust and anger, they amass wealth for the illicit gratification of their lust and desires. (Tr. 11. 12).

Tr. 13. “ [They think]—‘I have got this now and again shall I have the hopes fulfilled. I have this amount of money and again I shall have another.

Exp. 13. They think thus—“I have got this sum of money today. my hopes are crowned with success; so I shall profit much again.

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।

यक्ष्ये दास्यामि मोदिष्ये इत्यज्ञानविमोहिताः ॥ १५ ॥

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥

P. Ch. 15. आढ्यः, अभिजनवान्, अस्मि, कः, अन्यः, अस्ति, सदृशः, मया, यक्ष्ये, दास्यामि, मोदिष्ये, इति, अज्ञान-विमोहिताः ॥

P. Ch. 16. अनेक-चित्त-विभ्रान्ताः, मोह-जाल-समावृताः, प्रसक्ताः, काम-भोगेषु, पतन्ति, नरके, अशुचौ ॥

अहम् (I am) ईश्वरः (the lord), भोगी (I am the enjoyer), अहम् (I am) सिद्धः (successful), अहम् (I am) बलवान् (the strong) सुखी (and happy man). (E.P.R. 14).

E. P. R. 15. अस्मि (I am) आढ्यः (the well-to-do), अभिजनवान् (I have many followers), कः अन्यः (who) अस्ति (is there) सदृशः (so great) मया (as I)? यक्ष्ये (I shall perform the sacrifice), दास्यामि (I shall offer charity), मोदिष्ये (and I shall enjoy). इति (Such are the ravings of) अज्ञानविमोहिताः (these persons deluded by ignorance).

Tr. 14. 'I have killed this enemy, others shall I soon kill, I am the lord, I am the enjoyer, I am successful, I am the strong and happy (in the world).

Tr. 15. 'I am the well-to-do, I have much following; who is there so great as I (or equal to me)? I shall perform the sacrifice, I shall offer charity and I shall enjoy.' Such are the ravings of these haughty men, intoxicated with ignorance.

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥

P. Ch. 17. आत्म-संभाविताः, स्तब्धाः, धन-मान-मद-अन्विताः, यजन्ते, नामयज्ञैः, ते, दम्भेन, अविधि-पूर्वकम् ॥

P. Ch 18. अहङ्कारम्, बलम्, दर्पम्, कामम्, क्रोधम्, च, संश्रिताः, माम्, आत्म-पर-देहेषु, प्रद्विषन्तः, अभ्यसूयकाः ॥

E. P. R. 16. प्रसक्ताः (Addicted) कामभोगेषु (to sensual enjoyments) अनेकचित्तविभ्रान्ताः (they, with their minds distracted) मोहजालसमावृताः (and enthralled by the shackles of allurements) पतन्ति (are doomed) अशुचौ (to unholy) नरके (perdition).

F. P. R. 17. आत्मसंभाविताः (Self-glorified), स्तब्धाः (insolent), धनमानमदान्विताः (proud of their wealth, honour and learning), ते (they) दम्भेन (pompously) यजन्ते (perform sacrifices) नामयज्ञैः (only in name) अविधिपूर्वकम् (without conforming to *Śāstraic* ordinances).

Tr. 16. “Addicted to sensual enjoyment, they—within their minds distracted and enthralled by the shackles of allurements—are doomed to perdition (known as *Vaitaraṇī*, etc.).

Tr. 17. “Self-glorified, insolent, vain of their wealth, honour and learning, they pompously perform sacrifices only in name, without conforming to *Śāstraic* ordinances.

Ultimate fate of such ungodly characters

तानहं द्विषतः क्रूरान् संसारेषु नराधमान् ।

क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १९ ॥

P. Ch. 19. तान्, अहम्, द्विषतः, क्रूरान्, संसारेषु, नराधमान्, क्षिपामि, अजस्रम्, अशुभान्, आसुरीषु, एव, योनिषु ॥

E. P. R. 18. संश्रिताः (With) अहङ्कारम् (self-arrogance), बलम् (strength), दर्पम् (pride), कामम् (lust) क्रोधम् च (and anger) [they are] प्रद्विषन्तः (malicious) अभ्यसूयकाः (and envious) माम् (against Me) आत्मपरदेहेषु (dwelling in the hearts of them as well as of others).

E. P. R. 19. तान् (These) द्विषतः (envious), क्रूरान् (cruel) नराधमान् (and worsened human forms) अजस्रम् (are always) क्षिपामि (thrown) अहम् (by Me) अशुभान् (into the most abject) आसुरीषु एव (devilish) योनिषु (forms of birth) संसारेषु (in this world).

Tr. 18. “Self-arrogant, proud of their strength and enslaved by lust and anger, they are malicious and envious against Me, the Supreme Lord, dwelling in the hearts of them as well as of others and envy the saints (who are devoted to *Paramātmān* and to Me, the Indweller of their hearts ; out of jealousy, they attribute calumny to the stainless character of the saints).

Tr. 19. “These envious, cruel and worsened human forms are always thrown by Me into the most ominous and abject devilish births in this world. (i.e., their demoniac nature grows from bad to worse by their Godless devilish enterprises).

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।

मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २० ॥

Three fatal doors of hell

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥

P. Ch. 20. आसुरीम्, योनिम्, आपन्नाः, मूढाः, जन्मनि, जन्मनि, माम्, अप्राप्य, एव, कौन्तेय, ततः, यान्ति, अधमाम्, गतिम्॥

P. Ch. 21. त्रिविधम्, नरकस्य, इदम्, द्वारम्, नाशनम्, आत्मनः, कामः, क्रोधः, तथा, लोभः, तस्मात्, एतत्, त्रयम्, त्यजेत्॥

E. P. R. 20. कौन्तेय (O son of Kuntī)! आपन्नाः (Born) आसुरीम् योनिम् (in ignominious forms) जन्मनि जन्मनि (in the cycle of births) मूढाः (these ignoramuses) अप्राप्य एव (are quite incompetent to attain) माम् (Me) यान्ति (and are destined to) ततः (still more) अधमाम् (degraded) गतिम् (births).

E. P. R. 21. इदम् त्रिविधम् (There are these three) द्वारम् (doors) नाशनम् (fatal) आत्मनः (to the soul) नरकस्य (which lead to hell) [viz.] कामः (lust) क्रोधः (anger) तथा (and) लोभः (avarice). तस्मात् (So) [one] त्यजेत् (must shun) एतत् त्रयम् (these three).

Tr. 20. “Born in ignominious forms, these ignoramuses are quite incompetent to attain Me, and are destined to lowest births, (till they take shelter in Me by the grace of My devotees, who reclaim them from these hellish births).

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥

*The inviolable injunctions
of the scriptures*

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥

P. Ch. 22. एतैः, विमुक्तः, कौन्तेय, तमोद्वारैः, त्रिभिः, नरः, आचरति, आत्मनः, श्रेयः, ततः, याति, पराम्, गतिम् ॥

P. Ch. 23. यः, शास्त्र-विधिम्, उत्सृज्य, वर्तते, काम-कारतः, न, सः, सिद्धिम्, अवाप्नोति, न, सुखम्, न, पराम्, गतिम् ॥

E. P. R. 22. कौन्तेय (O son of Kuntī) ! विमुक्तः (Delivered) एतैः (from these) त्रिभिः (three) तमोद्वारैः (dark hell-doors) नरः (a man) आचरति (should search after) आत्मनः (his own) श्रेयः (eternal good), ततः (and then) याति (he will attain) पराम् (the highest) गतिम् (end).

Tr. 21. "There are three fatal doors leading to hell, viz., (i) lust, (ii) anger and (iii) avarice. So, those who are desirous of eternal well-being must shun them (by all means).

Tr. 22. "O Kaunteya! Delivered from these dark hell-doors, a man should search after his own eternal good, and he will then attain eternal bliss, the highest end (of human existence).

Exp. 22. By leading a devotional life as prescribed by the Śāstras as means of purification, a man ultimately attains pure devotion to Śrī Kṛṣṇa. If he knows the exact relation between

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे दैवासुरसम्पद्विभागयोगो नाम
षोडशोऽध्यायः ॥

E. P. R. 23. सः (He) यः (who) उत्सृज्य (over-rules) शास्त्रविधिम् (the scriptural ordinances) वर्तते कामकारतः (and follows the idiosyncrasy of his own mind) न सिद्धिम् अवाप्नोति (is neither successful) न सुखम् (nor happy) न (nor) [does he realize] पराम् (the ultimate) गतिम् (goal).

Tr. 23. “(The fundamental injunction is to lead a pure devotional life in obedience to scriptures). He who over-rules the scriptural ordinances and follows the idiosyncrasy of his own mind, is neither successful, nor happy, nor does he realize the ultimate goal.

pure action and pure knowledge, as means and end respectively, mentioned in the scriptures, he attains freedom from worldly bondage as the result of the purification of his own self. This is known as *Abhyapada* or the final beatitude, a maid-servant of the Goddess *Bhakti* (pure devotion). (Exp. 22).

Exp. 23. The fact is, that if a man endowed with his cognitive, volitional and emotional faculties does not resort to a strict moral and religious life, he is the worst among mankind; and supposing that he is versed in scriptures and leads a good moral life, if he be not God-fearing or God-believing, then too his human life is worse than useless. And supposing

P. Ch. 24. तस्मात्, शास्त्रम्, प्रमाणम्, ते, कार्याकार्य-व्यवस्थितौ, ज्ञात्वा, शास्त्र-विधान-उक्तम्, कर्म, कर्तुम्, इह, अर्हसि ॥

E. P. R. 24. तस्मात् (Hence) शास्त्रम् (scriptures) प्रमाणम् (are the criteria) कार्याकार्यव्यवस्थितौ (of determining what is duty and what is non-duty) ते (for you). ज्ञात्वा (Knowing) कर्म (the devotional practices) शास्त्रविधानोक्तम् (mentioned in the scriptures) अर्हसि (be thou worthy) कर्तुम् (of performing them) इह (in this life)."

Tr. 24. "Hence scriptures are the criteria of determining what is duty and what is non-duty. Knowing *Bhakti* (or devotion to the Absolute Person) to be the purport of all scriptures, O Arjuna, be thou worthy of leading an active devotional life.

that he believes in God but does not lead a pure devotional life, dedicating his all-in-all to the service of the God of Love, he is not entitled to attain perfect bliss which is the highest end of spiritual existence and is the eternal good aimed at by all scriptures. (Exp. 23).

Gist. Faith in God leads to perfect bliss, while disbelief leads to perdition.

HERE ENDETH THE SIXTEENTH DISCOURSE

ENTITLED

DAIVĀSURA-SAMPAD-VIBHĀGA-YOGA

QUESTIONS AND ANSWERS

CHAPTER XVI

Q. 1. What is meant by *Daivī-Sampat* (Godly qualities)? (Ans. *Vide Śls. 1-3*).

Q. 2. What is meant by *Āsurī-Sampat* (ungodly qualities that bind the people)? (Ans. *Vide Śl. 4*).

Q. 3. What is the result of those two kinds of qualities? (Ans. *Vide Śl. 5*).

Q. 4. What are the two distinct kinds of creation? (Ans. *Vide Śl. 6*).

Q. 5. What are the demoniac qualities of ungodly persons? (Ans. *Vide Śl. 7*).

Q. 6. What are the ugly notions of the ungodly or the atheist? (Ans. *Vide Śls. 8-18*).

Q. 7. What is the ultimate end of such demoniac character? (Ans. *Vide Śls. 19, 20*).

Q. 8. What are three fatal doors of the hell? (Ans. *Vide Śl. 21*).

Q. 9. What are the effects of ignoring the injunctions of the *Śāstras*? (Ans. *Vide Śl. 23*).

सप्तदशोऽध्यायः

CHAPTER XVII

ŚRADDHĀ-TRAYA-VIBHĀGA-YOGA

OR

THE PRINCIPLE OF THE DIVISION OF THE THREEFOLD FAITHS

Summary :—Arjuna asks whether the faith of those who infringe the laws of scriptures is *Sāttvika*, *Rājasika* or *Tāmasika*, even if they perform their daily *Yajñas* with faith. The Supreme Lord answers, "Faith is of three kinds, characterized by *Sattva* or goodness, *Rajas* or activity and *Tamas* or ignorance. All beings have faith and their faith varies according to their nature. Men of *Sāttvika* faith worship the gods, men of *Rājasika* faith worship the *Yakṣas* and those of *Tāmasika* faith worship the ghosts and spectres. Men of demoniac temperament perform severe austerities full of ostentation and egotism, and thereby they either enervate or torment their inner self. The Lord then mentions three kinds of food, sacrifice, austerity and charity in keeping with these three qualities. Duties performed with a faith based on any of the three mundane qualities will be only *Saguṇa*, and hence trifling. But when they are done with devotional faith in God, they are *Nirguṇa*, and hence they purify the heart, the seat of pure devotion. Pure faith is the keynote of all scriptures. For this reason the *Brāhmaṇas* perform all kinds of *Yajñas*, *Dāna*, *Tapas* and *Āhāra* with the word 'Om Tat Sat' on their lips." In this chapter, the truth that man's religious faith and the nature of the God whom he worships depends upon his own character, whether good, bad or indifferent, is clearly recognized.

*Arjuna's query—what happens when
spiritual faith is ignored?*

अर्जुन उवाच

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥

P. Ch. 1. अर्जुनः उवाच—ये, शास्त्र-विधिम्, उत्सृज्य, यजन्ते, श्रद्धया, अन्विताः, तेषाम्, निष्ठा, तु, का, कृष्ण, सत्त्वम्, आहो, रजः, तमः ॥

E. P. R. 1. अर्जुनः उवाच (Arjuna said):—कृष्ण “(O Kṛṣṇa) ! का तु (What is) निष्ठा (the support of the faith) तेषाम् (of those) ये (who) उत्सृज्य (leave off) शास्त्रविधिम् (the laws of scriptures) यजन्ते [but] (worship) श्रद्धया अन्विताः (with faith) ? सत्त्वम् (Is it *Sattva*), रजः (*Rajas*) आहो (or) तमः (*Tamas*) ?”

Tr. 1. Arjuna said:—“O Kṛṣṇa? What is the support of the faith of those who ignore the laws of scriptures but worship with faith? Is it *Sattva*, *Rajas* or *Tamas*?”

Exp. 1. Arjuna said, “O Kṛṣṇa! A doubt has arisen in my mind. You have said in Ch. IV, 39 that it is the faithful that attain pure knowledge; and again in Ch. XVI, 23 that he who oversteps the bounds of scriptures is led away by his capricious whims, and attains neither success, nor happiness, nor the highest end. Now, my question is—what happens when scriptural faith is ignored—whether that sort of ignored faith will lead to the purification of heart attainable by the practice of *Jñāna*? Please tell me, whether the faith of those who

Lord's reply—Three kinds of faiths

श्रीभगवानुवाच

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २ ॥

P. Ch. 2. श्रीभगवान् उवाच—त्रिविधा, भवति, श्रद्धा, देहिनाम्, सा, स्वभावजा, सात्त्विकी, राजसी, च, एव, तामसी, च, इति, ताम्, शृणु ॥

E. P. R. 2. श्रीभगवान् उवाच (The Supreme Lord said), श्रद्धा “(The faith) देहिनाम् (of a *Jīva*) भवति (is) द्विविधा (threefold), सात्त्विकी (*Sāttvika*), राजसी च एव (*Rājasa*) तामसी च इति (and *Tāmasa*). सा (That faith) स्वभावजा (is according to the particular nature of an individual). शृणु (Listen to) ताम् (that).

Tr. 2. The Supreme Lord said:—“The faith of a *Jīva* is threefold, viz., *Sāttvika*, *Rājasa* and *Tāmasa*. That is according to the particular nature of an individual. Listen to that.

infringe the laws of scriptures but perform with faith, *Tapo-Yajña*, *Jñāna-Yajña*, *Japa-Yajña*, etc., is *Sāttvika*, *Rājasa* or *Tāmasa* ?” (Exp. 1).

Exp. 2. The Supreme Lord said, “First hear about the faith of those who do not infringe the laws of scriptures and then about the faith of those who violate them. The natural faith of a *Jīva* is threefold, viz., *Sāttvika*, *Rājasa* and *Tāmasa*.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥

P. Ch. 3. सत्त्व-अनुरूपा, सर्वस्य, श्रद्धा, भवति, भारत, श्रद्धामयः, अयम्, पुरुषः, यः, यच्छ्रद्धः, सः, एव, सः ॥

E. P. R. 3. भारत ! (O Bhārata)! श्रद्धा (The faith) सर्वस्य (of all *Jīvas*) भवति (is) सत्त्वानुरूपा (according to their nature). अयम् (Every) पुरुषः (*Jīva*) श्रद्धामयः (has faith). सः (He) सः एव (is to be determined by) यच्छ्रद्धः (the kind of faith) यः (he has).

Tr. 3. “O Bhārata! The faith of all *Jīvas* is according to their nature. Every *Jīva* has faith. A person is determined by the kind of faith he has.

Exp. 3. “O Bhārata! All beings have faith which is characterized according to the nature of the individual. The truth is, *Sattva* means pure heart. There are three kinds of hearts, viz., (i) *Sāttvika*, (ii) *Rājasa* and (iii) *Tāmasa*. A *Sāttvika* heart has natural faith in *Sāttvika* persons and things, a *Rājasa* heart has natural faith in *Rājasa* persons and things; and a *Tāmasa* heart has natural faith in *Tāmasa* persons and things. If a person with a *Sāttvika* heart has faith in the *Devas*, he is called *Deva-Śraddha-Devatā* and so forth. The *Jīva* is My part and parcel and hence *Nirguṇa*, i.e., above three qualities. He has been *Saguṇa*, i.e., confined with in three qualities, owing to his forgetfulness of his relationship with Me. He has imbibed a *Saguṇa* temperament on account of his prejudices from time immemorial since his enthrallment in his fallen state. His heart has been moulded according to his temperament. *Sattva* means purified or tempered heart; and *Abhaya-pada* means the purified nature of the tempered heart, The faith of a pure heart is the seed of *Nirguṇa-Bhakti* and that of

यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः ।
 प्रेतान् भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥
 अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
 दम्भाहङ्कारसंयुक्ताः कामरागवलान्विताः ॥ ५ ॥
 कर्षयन्तः शरीरस्थं भूतग्रामचेतसः ।
 मां चैवान्तःशरीरस्थं तान् विद्वद्यासुरनिश्चयान् ॥ ६ ॥

P. Ch. 4. यजन्ते, सात्त्विकाः, देवान्, यक्ष-रक्षांसि, राजसाः,
 प्रेतान्, भूत-गणान्, च, अन्ये, यजन्ते, तामसाः, जनाः ॥

P. Ch. 5. अशास्त्र-विहितम्, घोरम्, तप्यन्ते, ये, तपः, जनाः,
 दम्भ-अहङ्कार-संयुक्ताः, काम-राग-वल-अन्विताः ॥

P. Ch. 6. कर्षयन्तः, शरीर-स्थम्, भूतग्रामम्, अचेतसः, माम्,
 च, एव, अन्तःशरीर-स्थम्, तान्, विद्धि, आसुर-निश्चयान् ॥

E. P. R. 4. सात्त्विकाः (Men with *Sāttvika* faith) यजन्ते
 (worship) देवान् (the deities), राजसाः (men with *Rājasa*
 faith) [worship] यक्षरक्षांसि (the *Yakṣas* and *Rākṣasas*),
 [and] अन्ये जनाः (those) तामसाः (with *Tāmasa* faith) यजन्ते
 (worship) प्रेतान् (spirits) भूतगणान् च (and ghosts).

Tr. 4. “Men with *Sāttvika* faith worship the deities,
 with *Rājasa* faith worship the *Yakṣas* and *Rākṣasas*, and
 with *Tāmasa* faith worship the hobgoblins or spooks.

an impure heart is the seed of *Saguna-Bhakti*. Until and unless
 faith becomes *Nirguṇa*, i.e., aims at *Nirguṇa* Supreme Lord, it
 is lust or passion. I shall now deal with *Saguna* faith full of
 desires. (Exp. 3).

Three kinds of food defined

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥

P. Ch. 7. आहारः, तु, अपि, सर्वस्य, त्रिविधः, भवति, प्रियः, यज्ञः, तपः, तथा, दानम्, तेषाम्, भेदम्, इमम्, शृणु ॥

E. P. R. 5, 6. विद्धि (Know) तान् (them) आसुरनिश्चयान् (to be possessed by demoniac faith) ये जनाः (who) अचेतसः (are unconscientious), दम्भाहङ्कारसंयुक्ताः (self-conceited, proud), कामरागबलान्विताः (desirous of lust, attachment and power), तप्यन्ते (and practise) घोरम् (severe) तपः (austerities) अशास्त्रविहितम् (not prescribed in the scriptures) कर्षयन्तः (by tormenting) भूतग्रामम् (the elements) शरीरस्थम् (of the body) अन्तःशरीरस्थम् च (and the inner-self) माम् (which is My part).

Tr. 5, 6. "Know them to be possessed by demoniac faith who are unconscientious, self-conceited, proud, desirous of lust, attachment and power and who practise severe austerities not prescribed in the scriptures by tormenting the elements of the body and the inner-self which is My part.

Exp. 5, 6. "The transgressors of *Śāstraic* injunctions have *Āsura* faith. The severe austerities, not prescribed in the *Śāstras*, are practised by those who are self-assertive and arrogant, desirous of immortal life or regal throne, and, attached to austerity and power. Those who enervate or enfeeble the bodily elements by severe austerities such as long fasting etc., and so torment the inner-self which is My part, are characterized by *Āsura* faith or faith possessed by demons." (*Śloka* 5 and 6 contain an answer to the question in *Śloka* 1, viz., 'he who transgresses the bounds of scriptural laws, etc.').

(1) *Sāttvika-food*

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥८॥

P. Ch. 8. आयुः-सत्त्व-बल-आरोग्य-सुख-प्रीति-विवर्धनाः, रस्याः, स्निग्धाः, स्थिराः, हृद्याः, आहाराः, सात्त्विक-प्रियाः ॥

E. P. R. 7. भवति तु अपि (There are also) त्रिविधः (three kinds) आहारः (of food) प्रियः (dear) सर्वस्य (to the people). तथा (There are also) [three kinds of] यज्ञः (sacrifice), तपः (austerity), दानम् च (and charity), [of three kinds dear to them]. शृणु (Hear) इमम् (about this) भेदम् (distinction) तेषाम् (among them).

E. P. R. 8. आहाराः (Eatables) आयुःसत्त्वबलारोग्यसुखप्रीति-विवर्धनाः (which enhance longevity, cheerful spirit, strength, health, happiness and delight), रस्याः (and which are succulent), स्निग्धाः (oily) स्थिराः (steady) हृद्याः (and pleasing) सात्त्विकप्रियाः (are dear to the persons of *Sāttvika* nature).

Tr. 7. “There are also three kinds of food dear to the people and three kinds of sacrifice, austerity and charity. Hear about this distinction among them.

Tr. 8. “Food which enhances longevity, cheerful spirit, strength, health, happiness and delight and

Exp. 7. “Three kinds of food, and *Yajña* (sacrifice), *Tapas* (austerity), *Dāna* (charity), which are *Sāttvika*, *Rājasa* and *Tāmasa* by nature are generally adopted by the people of the world.

(2) *Rājasa-food*

कटुम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥

(3) *Tāmāsa-food*

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥

P. Ch. 9. कटु-अम्ल-लवण-अति-उष्ण-तीक्ष्ण-रूक्ष-विदाहिनः,
आहाराः, राजसस्य, इष्टाः, दुःख-शोक-आमय-प्रदाः ॥

P. Ch. 10. यातयामम्, गतरसम्, पूति, पर्युषितम्, च, यत्,
उच्छिष्टम्, अपि, च, अमेध्यम्, भोजनम्, तामस-प्रियम् ॥

E. P. R. 9. आहाराः (Eatables) कटुम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः (that are bitter, sour, saltish, very hot, very pungent, very dry and cauterizing) दुःखशोकामयप्रदाः (and bring forth sorrow, grief and disease) इष्टाः (are dear) राजसस्य (to the persons of *Rājasa* nature).

which is succulent (e.g., sugar), oily (e.g., milk, ghee, etc.), steady, (e.g., fruits), and pleasing (such as frumenty *Pūyasa*) is dear to the persons of *Sāttvika* nature.

Tr. 9. "Eatables that are bitter (e.g., *Nimba*), sour, saltish, very hot, very pungent (e.g., chilly), very dry (e.g., *asafoetida*), cauterizing (e.g., fried peas) and bring forth sorrow, grief and disease, are dear to the persons of *Rājasa* nature. (They bring sorrow on account of temporary affliction in the tongue and throat, and grief for want of those eatables).

Three kinds of *Yajña* defined

(1) *Sāttvika-Yajña*

अफलाकाङ्क्षिर्मिर्यज्ञो विधिदृष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

P. Ch. 11. अफल-आकाङ्क्षिभिः, यज्ञः, विधिदृष्टः, यः, इज्यते, यष्टव्यम्, एव, इति, मनः, समाधाय, सः, सात्त्विकः ॥

E. P. R. 10. भोजनम् (Eatables) तत् (that are) यातयात्मम् (cooked three hours before) गतरसम् (destitute of juice), पृति (stenchy), पर्युषितम् च (stale) उच्छिष्टम् अपि (and that are the remains of another's dishes), अमेध्यम् च (are foul, unclean and unholy), तामसप्रियम् (are dear to the persons of *Tāmasa* nature).

Tr. 10. "Eatables that are cooked three hours before and hence cold, destitute of juice or sap (e.g., stone of a mango), stenchy, and stale (for being cooked long before), that are the remains of another's dishes (except that of the Preceptors and *Vaiṣṇavas*) and that are foul, unclean and unholy (such as onion, garlic, fish and intoxicants such as wine, tobacco, tea, coffee, hemp, opium, etc.), are dear to the persons of *Tāmasa* nature.

Exp. 10. Considering all this, those who are willing to attain eternal well-being must take *Sāttvika* food. But the true devotees refuse to accept any food that is not offered to God. Eatables that are offered to God are warmly accepted as His *Prasāda* (grace) by His *Nirguṇa* devotees, inasmuch as they, being offered to God, are *Nirguṇa* (transcendental) and are, therefore, dear to the *Bhaktas*. The *Chāndogya Upaniṣad* (VII, 26) says that purity of food sanctifies the heart and when the heart is made holy, perennial contemplation is possible. Impurities of food are of two kinds, viz., internal and external; the former

(2) *Rājasa-Yajña*

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥

P. Ch. 12. अभिसन्धाय, तु, फलम्, दम्भार्थम्, अपि, च, एव, यत्, इज्यते, भरतश्रेष्ठ, तम्, यज्ञम्, विद्धि, राजसम् ॥

E. P. R. 11. सः यज्ञः (That *Yajña*—sacrifice) यः (which) इज्यते (is performed) अफलाकाङ्क्षिभिः (by one bereft of any desire for fruit) मनः समाधाय (with the sense) यष्टव्यम् एव इति (that it ought to be performed as a duty) विधिदृष्टः (and which is enjoyed by the scriptures) सात्त्विकः (is *Sāttvika*).

E. P. R. 12. भरतश्रेष्ठ (O chief of Bharata's sons)! विद्धि (Know) तम् (that) यज्ञम् (sacrifice) राजसम् (to be *Rājasa*) यत् (which) इज्यते (is performed) अभिसन्धाय तु (with the purpose of) फलम् (an ulterior profit) दम्भार्थम् च (and (for pomp).

Tr. 11. "The sacrifice, which is performed with a sense of duty by one bereft of any desire for fruit and which is enjoined by the scriptures, is *Sāttvika*.

Tr. 12. Know that to be *Rājasa-Yajña*, O chief of Bharata's sons, which is done with an ulterior motive and for pomp.

includes food that is unholy, not offered to God, and cooked by unclean, ungodly, and diseased persons. The latter comprises of food that is dusty, filthy and contaminated by hair, saliva or foul touch of others, etc. (Exp. 10).

Exp. 11. A *Sāttvika-Yajña* is one which is bereft of any desire for fruit, and is performed as a duty enjoined by the *Sāstraic* codes.

(3) *Tāmasa-Yajña*.

विधिहीनमस्य न मन्त्रहीनमदक्षिणम् ।

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

Three kinds of austerities defined(1) *Physical austerities*

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥ १४ ॥

P. Ch. 13. विधि-हीनम्, असृष्ट-अन्नम्, मन्त्रहीनम्, अदक्षिणम्, श्रद्धा-विरहितम्, यज्ञम्, तामसम्, परिचक्षते ॥

P. Ch. 14. देव-द्विज-गुरु-प्राज्ञ-पूजनम्, शौचम्, आर्जवम्, ब्रह्मचर्यम्, अहिंसा, च, शरीरम्, तपः, उच्यते ॥

E. P. R. 13. [Learned men] परिचक्षते (call) यज्ञम् (that *Yajña*) तामसम् (*Tāmasa*) विधिहीनम् (which is performed without any regulation), असृष्टान्नम् (without any offering of food to God), मन्त्रहीनम् (without any spiritual incantation), अदक्षिणम् (without any offering to the priest) श्रद्धाविरहितम् (and without any faith whatsoever).

E. P. R. 14. देवद्विजगुरुप्राज्ञपूजनम् (Propitiation of Gods, *Brahmins*, preceptors and the truly wise), शौचम्

Tr. 13. "A *Tāmasa-Yajña* is one, which is done without any law, without any offering of food to God, without any *Mantra* (spiritual incantation), without any offering to the priest or without any faith whatsoever. (*Tāmasa-Śraddhā* is not regarded as *Śraddhā* (firm faith), inasmuch as it has greatly deviated from the central conception of the self).

(2) *Austerities of speech*

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

(3) *Mental austerities*

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥

P. Ch. 15. अनुद्वेग-करम्, वाक्यम्, सत्यम्, प्रिय-हितम्, च, यत्, स्वाध्याय-अभ्यसनम्, च, एव, वाङ्मयम्, तपः, उच्यते ॥

P. Ch. 16. मनः-प्रसादः, सौम्यत्वम्, मौनम्, आत्मविनिग्रहः, भाव-संशुद्धिः, इति, एतत्, तपः, मानसम्, उच्यते ॥

(purity), आर्जवम् (simplicity), ब्रह्मचर्यम् (chastity) च अहिंसा (and inoffensiveness) उच्यते (are said to be) तपः (austerities) शारीरम् (appertaining to the body). (E.P.R. 14).

E. P. R. 15. यत् वाक्यम् (The words) अनुद्वेगकरम् (that do not cause trouble to anybody), सत्यम् (that are truthful), प्रियहितम् च एव (and dear and full of benefit) स्वाध्यायाभ्यसनम् (and the constant study and practice of the Vedas) उच्यते (are called) तपः (austerities) वाङ्मयम् (of the speech).

Tr. 14. "Propitiation of gods, *Brāhmaṇas*, preceptors and the truly wise, purity, simplicity, chastity and inoffensiveness are said to be austerities appertaining to the body.

Exp. 14. Those intended to propitiate the gods, the *Brāhmaṇas*, the preceptors, the truly wise and the true devotees, and those that include purity, simplicity, chastity (continence) and inoffensiveness; all these appertain to physical austerities.

Three kinds of Tapasyā

(1) *Sāttvika-Tapasyā*

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।

अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७ ॥

P. Ch. 17. श्रद्धया, परया, तप्तम्, तपः, तत्, त्रिविधम्, नरैः, अफलाकाङ्क्षिभिः, युक्तैः, सात्त्विकम्, परिचक्षते ॥

E. P. R. 16. मनःप्रसादः (The serenity of mind), सौम्यत्वम् (placidity), मौनम् (silence), आत्मविनिग्रहः (self-control) भावसंशुद्धिः (and purification of heart) इति एतत् (all these) उच्यते (are known as) मानसम् (mental) तपः (austerities).

E. P. R. 17. तत् (These) त्रिविधम् (three kinds) तपः (of austerities) तप्तम् (performed) नरैः (by persons) युक्तैः (with) परया (devotional) श्रद्धया (faith) [and] अफलाकाङ्क्षिभिः (without any desire for fruits thereof) परिचक्षते (are known as) सात्त्विकम् (*Sāttvika*).

Tr. 15. "Austerities that are not unpleasant to anybody, that are truthful, dear and full of beneficial words and conduct, and that include constant study and practice of the Vedas, relate to the austerities of speech.

Tr. 16. "(Austerities which are conducive to) the serenity of mind, placidity, silence, self-control and purification of heart are known as mental austerities.

Tr. 17. "These three kinds of austerities, performed by persons with devotional faith and without any desire for fruits thereof are known as *Sāttvika*.

Exp. 17. When a disinterested person with devotional faith to the Supreme Lord, performs these three kinds of austerities, they are known as *Sāttvika*.

(2) *Rājasa-Tapasyā*

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।

क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥

(3) *Tāmasa-Tapasyā*

मूढग्राहेणात्मनो यत् पीडया क्रियते तपः ।

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥

P. Ch. 18. सत्कार-मान-पूजार्थम्, तपः, दम्भेन, च, एव, यत्, क्रियते, तत्, इह, प्रोक्तम्, राजसम्, चलम्, अध्रुवम् ॥

P. Ch. 19. मूढग्राहेण, आत्मनः, यत्, पीडया, क्रियते, तपः, परस्य, उत्सादनार्थम्, वा, तत्, तामसम्, उदाहृतम् ॥

E. P. R. 18. तत् तपः (The austerities) क्रियते (that are performed) दम्भेन (with great pomp) सत्कारमानपूजार्थम् एव (and for the purpose of glory, honour and applause), चलम् (are transient), अध्रुवम् (uncertain) प्रोक्तम् (and are said to be) राजसम् (*Rājasa*) इह (in this world).

E. P. R. 19. तत् तपः (The austerities) यत् (that) क्रियते (are performed) मूढग्राहेण (with the zeal of a fool) आत्मनः पीडया (by self-torture) वा (or) उत्सादनार्थम् (for the destruction) परस्य (of others) उदाहृतम् (are called) तामसम् (*Tāmasa*).

Tr. 18. "The austerities that are performed with great pomp for glory, honour and applause are transient, uncertain and are said to be *Rājasa* in this world.

Exp. 18. A *Rājasa-Tapasyā* is that which is performed with great pomp for the purpose of self-glory, self-honour and self-applause.

Three kinds of gifts defined

(1) *Sāttvika-gift*

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ २० ॥

(2) *Rājasa-gift*

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।

दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ २१ ॥

P. Ch. 20. दातव्यम्, इति, यत्, दानम्, दीयते, अनुपकारिणे, देशे, काले, च, पात्रे, च, तत्, दानम्, सात्त्विकम्, स्मृतम् ॥

P. Ch. 21. यत्, तु, प्रत्युपकारार्थम्, फलम्, उद्दिश्य, वा, पुनः, दीयते, च, परिक्लिष्टम्, तत्, दानम्, राजसम्, स्मृतम् ॥

E. P. R. 20. तत् दानम् (The gift) यत् दीयते (that is bestowed) अनुपकारिणे (upon one who has not done any good) दातव्यम् इति (but is bestowed only in consideration of) देशे (proper place), काले च (proper time) पात्रे च (and proper persons) स्मृतम् (is called) सात्त्विकम् (*Sāttvika*) दानम् (gift).

Tr. 19. "The austerities that are performed with the zeal of a fool by torturing one's own-self or for the destruction of others are called *Tāmasa*.

Tr. 20. "A gift that is bestowed upon one who has not done any good but is bestowed only in consideration of proper place, proper time and proper person is called *Sāttvika*-gift.

Exp. 19. A *Tāmasa-Tapasyā* is that which is performed with a view to bringing destruction upon another at the cost of self-torture, out of dire ignorance or malice.

(3) *Tāmasa-gift*

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥

P. Ch. 22. अदेशकाले, यत्, दानम्, अपात्रेभ्यः, च, दीयते, असत्कृतम्, अवज्ञातम्, तत्, तामसम्, उदाहृतम् ॥

E. P. R. 21. तत् दानम् (The gift) यत् तु (that) दीयते (is bestowed) प्रत्युपकारार्थम् (in anticipation of return for service rendered) वा (or) उद्दिश्य (for) फलम् (celestial pleasures) पुनः (or bestowed) परिक्लिष्टम् (grudgingly with mental agony as after effect) स्मृतम् (is called) राजसम् (*Rājasa*).

E. P. R. 22. तत् दानम् (The gift) यत् (that) दीयते (is conferred) अदेशकाले (in an improper place, at an improper time) अपात्रेभ्यः च (and on undeserving persons), असत्कृतम् (and is bestowed disparagingly) अवज्ञातम् (and out of contempt) उदाहृतम् (is called) तामसम् (*Tāmasa*).

Tr. 21. “A gift that is bestowed in anticipation of return for service rendered, or for celestial pleasures or bestowed grudgingly with mental agony as after effect, is called *Rājasa*-gift.

Tr. 22. “A gift that is conferred in a place where and at a time when there is no need to confer and on undeserving persons (such as harlots, actors, dancers or those who are not in want), and is bestowed disparagingly (on a really deserving holy person and) out of contempt is a *Tāmasa*-gift.

Three principles in defining Brahman—

'Om', 'Tat', 'Sat'

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥

P. Ch. 23. ॐ, तत्, सत्, इति, निर्देशः, ब्रह्मणः, त्रिविधः, स्मृतः, ब्राह्मणाः, तेन, वेदाः, च, यज्ञाः, च, विहिताः, पुरा ॥

P. Ch. 24. तस्मात्, ओम्, इति, उदाहृत्य, यज्ञ-दान-तपःक्रियाः, प्रवर्तन्ते, विधान-उक्ताः, सततम्, ब्रह्म-वादिनाम् ॥

E. P. R. 23. त्रिविधः (The three words) इति (*viz.*), ॐ तत् सत् ('*Om, Tat and Sat*') स्मृतः (are mentioned in the scriptures) निर्देशः (to indicate) ब्रह्मणः (*Brahman*). तेन (With these three words) ब्राह्मणाः (the *Brāhmins*), वेदाः च (the *Vedas*) यज्ञाः च (and the *Yajñas*) विहिताः (were ordained) पुरा (in by-gone ages) [by *Brahmā*].

E. P. R. 24. तस्मात् (Hence) यज्ञदानतपःक्रियाः (the rites like sacrifices, charities and austerities) विधानोक्ताः (as mentioned in the scriptures) ब्रह्मवादिनाम् (of the followers of the *Vedas*) सततम् प्रवर्तन्ते (are always performed) उदाहृत्य (with the utterance of) 'ॐ' इति (the word '*Om*').

Tr. 23. "The three words '*Om, Tat and Sat*' are mentioned in the scriptures to indicate *Brahman*. With these three words the *Brāhmins*, the *Vedas* and the *Yajñas* were created in by-gone ages by *Brahmā*.

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २५ ॥

P. Ch. 25. तत्, इति, अनभिसन्धाय, फलम्, यज्ञ-तपः-क्रियाः, दान-क्रियाः, च, विविधाः, क्रियन्ते, मोक्ष-काङ्क्षिभिः ॥

E. P. R. 25. विविधाः (Various) यज्ञतपःक्रियाः (rites of sacrifices, austerities) दानक्रियाः च (and charities) क्रियन्ते (are

Tr. 24. "Hence the rites of sacrifices, charities and austerities as mentioned in the scriptures of the followers of the Vedas are always performed with utterance of the word 'Om'.

Exp. 23-24. "Austerity, sacrifice, gift and food vary according to the threefold nature of *Sattva*, *Rajas* and *Tamas*. These fourfold acts performed in the conditioned state of the *Jīva* with any kind of faith, whether good, bad or indifferent are *Saguna* and hence, trifling. Both when they are done with *Nirguṇa* faith or faith having devotional service to God in view, they are entitled to be called *Nirguṇa* which tends to purify the heart as the seat of pure devotion. All scriptures are at one to do duty with such selfless firm faith. The scriptures speak of the three principles of 'Om', 'Tat' and 'Sat' in defining *Brahman*. With this definition of *Brahman*, the three kinds of *Brāhmaṇas*, Vedas and *Yajñas* are also defined. So, discarding the ordinances of the scriptures, any kind of faith, whether *Sāttvika*, *Rājasa* or *Tāmasa*, will terminate in *Saguna-Bhakti* or qualified devotion which does not aim at *Nirguṇa-Brahman*, but produces endless desires in the heart. So, pure faith is the keynote of all scriptures. O Arjuna! It is your ignorance that makes you doubtful in scriptures and in faith. For this reason, the *Brāhmaṇas* ever perform all kinds of *Yajña*, *Dāna*, *Tapas* and *Āhāra*, as mentioned in the scriptures, with the word 'Om'—the Indicator of *Brahman*—on their lips.

सद्भावे साधुभावे च सदित्येतत् प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥

P. Ch. 26. सद्भावे, साधु-भावे, च, सत्, इति, एतत्, प्रयुज्यते, प्रशस्ते, कर्मणि, तथा, सत्-शब्दः, पार्थ, युज्यते ॥

performed) तत् इति (with the utterance of the word 'Tat') मोक्षकाङ्क्षिभिः (by the seekers of freedom from bondage) अनभिसन्धाय (without desiring for) फलम् (any fruit). (E.P.R. 25).

E. P. R. 26. पार्थ (O Pārtha)! सत् इति एतत् (The word 'Sat') प्रयुज्यते (refers) सद्भावे (to the *Brahman-hood*) साधुभावे च (and also to the worshippers of *Brahman*). सच्छब्दः (The word 'Sat') युज्यते (is applicable) तथा (also) प्रशस्ते कर्मणि (to the beneficial deeds).

Tr. 25. "Various rites of sacrifices, austerities and charities are performed with the utterance of the word 'Tat' by the seekers of freedom from bondage without desiring any fruit.

Tr. 26. "O Pārtha! The word 'Sat' (eternity) refers to *Brahman-hood* to the worshippers of *Brahman*, and also to the good deeds.

Exp. 25. "Keeping in view the truth *Tat* (That) which is beyond the scope of *Atat* (not-That), i.e., mundane, in order to deliver yourself from the bondage of the world, you must perform *Yajña*, *Dana*, *Tapas*, etc., abandoning all fruits of actions.

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

*Nirguna-faith—only source of
pure devotion*

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २८ ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे श्रद्धालयविभागयोगो नाम
सप्तदशोऽध्यायः ॥

P. Ch. 27. यज्ञे, तपसि, दाने, च, स्थितिः, सत्, इति, च,
उच्यते, कर्म, च, एव, तदर्थीयम्, सत्, इति, एव, अभिधीयते ॥

P. Ch. 28. अश्रद्धया, हुतम्, दत्तम्, तपः, तप्तम्, कृतम्, च,
यत्, असत्, इति, उच्यते, पार्थ, न, च, तत्, प्रेत्य, नो, इह ॥

E. P. R. 27. स्थितिः (constant doing) यज्ञे (of sacrifices),
तपसि (austerities) दाने च (and charities) उच्यते च (is also
called) सत् इति (*Sat*). कर्म च एव (Also the deeds) तदर्थीयम्
(done for their sake) अभिधीयते एव (are called) सत्
इति (*Sat*).

Tr. 27. Establishing oneself in the performance of
sacrifices, austerities and charities is also called *Sat*.
Deeds done for their sake are also called *Sat*.

Exp. 27. The significance of the word 'sat' is stability in
the performance of *Yajña*, *Tapasyā* and *Dāna*, because they
become *Sat* when they are indicative of the satisfaction of
Viṣṇu; otherwise, they are turned into *Asat*, i.e., temporal.

E. P. R. 28. पार्थ! (O Pārtha) ! तत् (That) हुतम् (Yajña which is performed), दत्तम् (the charity that is given), तपः (the austerity) तप्तम् (that is gone through), कृतम् च (and the deed that is done) अश्रद्धया (without faith) उच्यते (is called) असत् इति (Asat, i.e., not Sat). तत् (That) नो (neither) इह [leads to any good] (in this world) न च (nor) प्रेत्य (in the next).

Tr. 28. "O Pārtha! The Yajña which is performed, the charity that is given, the austerity that is gone through and the deed that is done without any faith is called Asat, i.e., not Sat. That neither leads to any good in this world nor in the next."

All mundane activities are antitheistic to pure self-determination. But when they are performed in recognition of Viṣṇu and when they promise awakenment of pure devotion, they are congenial to the purification of the Jiva's soul which is rendered fit for eternal service of the Supreme Lord Śrī Kṛṣṇa. (Exp. 27).

Exp. 28. "Nirguṇa-Śraddhā or transcendental faith is the only source of pure devotion. O Arjuna! Performances of Yajña, Dāna or Tapasyā without Nirguṇa faith are all Asat (ephemeral) and they are not beneficial either in this world or in the next. Hence, all the scriptures point to transcendental faith. Hence, transcendental faith is the only seed of pure devotion."

Gist. A Jiva attains to final beatitude, when all his qualified actions such as Yajña, Dāna, Tapasyā, Āhāra, etc., are done with Nirguṇa faith in the Supreme Lord, which is ingrained in the very nature of the soul.

HERE ENDETH THE SEVENTEENTH DISCOURSE

ENTITLED

ŚRADDHĀ-TRAYA-VIBHĀGA-YOGA

QUESTIONS AND ANSWERS
CHAPTER XVII

Q. 1. What is the cause of different natures of the people? (Ans. *Vide Śl. 3*).

Q. 2. Why do the *Sāttvika*, *Rājasika* and *Tāmasika* people differ in their worships? (Ans. *Vide Śl. 4*).

Q. 3. What are the processes of worship of the demons? (Ans. *Vide Śls. 5, 6*).

Q. 4. What is the *Śāttvika-Āhāra*. (Ans. *Vide Śl. 8*).

Q. 5. What is the *Rājasika-Āhāra*. (Ans. *Vide Śl. 9*).

Q. 6. What is the *Tāmasika-Āhāra*. (Ans. *Vide Śl. 10*).

Q. 7. What are the three kinds of *Yajña* (sacrifice) according to the three qualities? (Ans. *Vide Śls. 11-13*).

Q. 8. What are the three kinds of austerities pertaining to body, mind and word? (Ans. *Vide Śls. 14-16*).

Q. 9. What is meant by *Sāttvika-Tapasyā*? (Ans. *Vide Śl. 17*).

Q. 10. What is meant by *Rājasika-Tapasyā*? (Ans. *Vide Śl. 18*).

Q. 11. What is meant by *Tāmasika-Tapasyā*? (Ans. *Vide Śl. 19*).

Q. 12. What are the three kinds of gifts? (Ans. *Vide Śls. 20-22*).

Q. 13. What are the three principal words in defining *Brahman*? (Ans. *Vide Śl. 23*).

Q. 14. What are the distinctive applications of those three principal words? (Ans. *Vide Śls. 24-26*).

Q. 15. What are the baneful effects of actions done without conforming to scriptures? (Ans. *Vide Śl. 28*).

अष्टादशोऽध्यायः

CHAPTER XVIII

MOKṢA-YOGA

OR

THE PRINCIPLE OF FREEDOM OR SALVATION

Summary:—This chapter begins with a question by Arjuna as to the difference between the principles of *Sannyāsa* (*Niṣkāma-Karma-Yoga*) and *Tyāga* (non-attachment for fruitive actions). The Supreme Lord replies that *Sannyāsa* is the disinterested performance of all duties, setting aside all fruitive and selfish actions, while *Tyāga* consists in ignoring the results of all fruitive actions, daily and causal. In *Sannyāsa* all selfish actions together with all fruitive actions must be abandoned, but in *Tyāga* one should not refrain from doing all those duties whether they be daily, causal or selfish, and should never seek for their fruits. The best thing is to perform all these duties without any attachment or seeking the fruit thereof. The Lord then proceeds to mention three kinds of *Tyāga*, viz., (i) *Sāttvika*, (ii) *Rājasa* and (iii) *Tāmasa* and their characteristic features. Then He comes to the five causes of success of actions, without which no action can be done. He, who possesses real insight and is well-intentioned does not reap the consequences of his actions, good or bad. There are three kinds of incentives to action, viz., (i) knowledge, (ii) knowable and (iii) the knower, and three basic instruments of action, viz., (i) the senses, (ii) the deeds and (iii) the doer. Then the Lord mentions three kinds of *Jñāna*, *Karma* and *Kartā*, three kinds of intelligence and fortitude and three kinds of happiness, according to the three qualities of *Māyā*. Neither the human

beings of this world nor the gods in heaven are really free from the *Māyik* qualities. But he who makes unconditional surrender to Him alone, can easily succeed in getting over *Māyā*, which is otherwise impossible to surmount. The Lord then mentions the respective duties of *Brāhmaṇas*, *Kṣatriyas*, *Vaiśyas* and *Sūdras*, according to the qualities and nature innate in them. So, to attain success in life by performing those ordained duties, one should consecrate all actions with their results at the Lotus Feet of the Supreme Lord. Incomplete performance of one's own duties (*Sva-Dharma*) according to one's nature and qualifications is better than nicely performed *Para-Dharma* or other's duty, i.e., duty not assigned to him. Then the Lord explains how a *Jīva* attains *Brahman*, the acme of his *Jñāna*, after attaining success in *Niṣkāma-Karma-Yoga*, and the characteristic features of one who has realized *Brahman*. Then He states that a *Jīva* attains divine love, when he is enlightened by the true knowledge regarding Himself and His Blissful Abode, by means of pure devotion. A more confidential teaching about the Supreme Lord is the realization of *Paramātmān*, which is known as the second stage of God-realization. But the most confidential teaching is the third process, which is the real knowledge about the Supreme Lord *Bhagavān*. It is the most fundamental of all His teachings in the *Gītā*, according to which the Lord exhorts Arjuna to shun all religions of the world and take absolute shelter in Him alone as the highest divinity of the most Beautiful Person, so that He will deliver him from all sins and offences arising from the non-performance of socio-religious duties (*Varṇāśrama-Dharma*). This absolute and unconditional surrender at the Lotus Feet of Śrī Kṛṣṇa, the Supreme Lord, is known as '*Śaraṇāgati*', the keynote to *Prema-Bhakti*.

Arjuna's query on Sannyāsa and Tyāga

अर्जुन उवाच

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक् केशिनिषूदन ॥ १ ॥

P. Ch. 1. अर्जुनः उवाच—संन्यासस्य, महाबाहो, तत्त्वम्, इच्छामि, वेदितुम्, त्यागस्य, च, हृषीकेश, पृथक्, केशिनिषूदन ॥

E. P. R. 1. अर्जुनः उवाच (Arjuna said), महाबाहो ! “ (O Mighty-armed) ! हृषीकेश ! (O Hṛṣikeśa) ! केशिनिषूदन ! (O Keśiniṣūdana) ! इच्छामि (I am eager) वेदितुम् (to know) पृथक् तत्त्वम् (the distinction) संन्यासस्य (between *Sannyāsa*—*Niṣkāma-Karma-Yoga*) च (and) त्यागस्य (*Tyāga*—non-attachment for fruitive action). ”

Tr. 1. Arjuna, (willing to hear in a nut-shell in conclusion), said to Kṛṣṇa, “O Hṛṣikeśa ! O Keśiniṣūdana ! I am eager to know the distinction in detail between the terms *Sannyāsa* (*Niṣkāma-Karma-Yoga*) and *Tyāga* (non-attachment for fruitive actions). ”

N.B.—The first six chapters deal with *Niṣkāma-Karma-Yoga* consecrated to the Supreme Lord and *Saguṇa-Bhakti* as the beneficial end of all good actions. The second six deal with the conception of *Nirguṇa-Bhakti*, while the third six deal with *Jñāna* (true knowledge). *Vairāgya* (genuine asceticism), pure understanding of right and wrong, discrimination between *Saguṇa* and *Nirguṇa-Bhakti* and divine love as the ultimate goal of pure devotion. Such is the purport pointed out in the *Gītā* by sages of yore. All words of advice so far given up to Chapter XVII, Arjuna wants to hear in a nut-shell in conclusion.

*Lord's reply—Sannyāsa and
Tyāga defined*

श्रीभगवानुवाच

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

P. Ch. 2. श्रीभगवान् उवाच—काम्यानाम्, कर्मणाम्, न्यासम्, संन्यासम्, कवयः, विदुः, सर्व-कर्म-फल-त्यागम्, प्राहुः, त्यागम्, विचक्षणाः ॥

E. P. R. 2. श्रीभगवान् उवाच (The Supreme Lord said), कवयः “(Learned men) विदुः (know) न्यासम् (the renunciation) काम्यानाम् (of obligatory and occasional) कर्मणाम् (duties) संन्यासम् (as *Sannyāsa*). विचक्षणाः (The knowers of truth) प्राहुः (call) सर्वकर्मफलत्यागम् (the giving up of the results of all fruitive actions) त्यागम् (as *Tyāga*).

Tr. 2. The Supreme Lord said,—“Learned men know the renunciation of obligatory and occasional duties as *Sannyāsa*. They call the giving up of the results of all fruitive actions as *Tyāga*.

Exp. 2. The Blessed Lord said :—“O Arjuna! Disinterested performance of all duties, obligatory and occasional, setting aside all fruitive and selfish actions is *Sannyāsa*. Ignoring the results of all fruitive actions, obligatory and occasional, is *Tyāga*. The knowers of inner truths have made such distinction between the two. In *Sannyāsa* all selfish actions together with all fruitive actions, obligatory and occasional, must be shunned by all means. In *Tyāga* you should not refrain from doing all these duties whether they are obligatory, occasional or selfish (*Kāmya*), but you should never seek after their fruits.

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥ ४ ॥

P. Ch. 3. त्याज्यम्, दोषवत्, इति, एके, कर्म, प्राहुः, मनीषिणः, यज्ञ-दान-तपः-कर्म, न, त्याज्यम्, इति, च, अपरे ॥

P. Ch. 4. निश्चयम्, शृणु, मे, तत्र, त्यागे, भरत-सत्तम, त्यागः, हि, पुरुषव्याघ्र, त्रिविधः, संप्रकीर्तितः ॥

E. P. R. 3. एके “(One class) मनीषिणः (of *Paṇḍitas*) प्राहुः (maintain that) कर्म (*Karma*) त्याज्यम् (must be avoided) इति (in view of) दोषवत् (its defective nature); अपरे च (while others) यज्ञदानतपःकर्म (uphold that actions such as sacrifice, gift and austerity) न त्याज्यम् इति (must not be shunned).

E. P. R. 4. भरतसत्तम ! (O Arjuna) ! पुरुषव्याघ्र ! (O Chief of men) ! शृणु (Listen to) मे (My) निश्चयम् (definite opinion) तत्र (about that) त्यागे (*Tyāga*). त्रिविधः हि (There are three kinds) त्यागः (of renunciation) संप्रकीर्तितः (mentioned in the scriptures).

Tr. 3. “One class of *Paṇḍitas*, (*viz.*, the *Sāṅkhyas*) maintain that in view of its defective selfish nature, *Karma* must be avoided (by all means); while others, (*viz.*, the *Mīmāṃsakas*) uphold that actions such as *Yajña* (sacrifice), *Dāna* (gift), *Tapasyū* (austerity), *etc.*, must, by no means, be shunned.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
 यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥
 एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
 कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥

P. Ch. 5. यज्ञ-दान-तपः-कर्म, न, त्याज्यम्, कार्यम्, एव, तत्, यज्ञः, दानम्, तपः, च, एव, पावनानि, मनीषिणाम् ॥

P. Ch. 6. एतानि, अपि, तु, कर्माणि, सङ्गम्, त्यक्त्वा, फलानि, च, कर्तव्यानि, इति, मे, पार्थ, निश्चितम्, मतम्, उत्तमम् ॥

E. P. R. 5. यज्ञदानतपःकर्म “(Performance of *Yajña*, *Dāna* and *Tapas*) न त्याज्यम् (should not be shunned), तत् (they) कार्यम् एव (should certainly be performed). मनीषिणाम् (For conscientious people) यज्ञः (*Yajña*), दानम् च एव (*Dāna*) तपः (and *Tapas*) पावनानि (lead to self-purification).

E. P. R. 6. पार्थ! “(O *Pārtha*)! अपि (Even) एतानि (these) कर्माणि (duties) कर्तव्यानि (should be performed) त्यक्त्वा (without) सङ्गम् (attachment) फलानि च (and desire

Tr. 4. “O Arjuna! O chieftain of men! Listen to My definite opinion about that *Tyāga*. There are three kinds of *Tyāga*—renunciation mentioned in the scriptures.

Tr. 5. “Performance of *Yajña*, *Dāna* *Tapas*, etc., should, by no means, be shunned. They (are, no doubt, the duties of all conditioned souls and as such), should certainly be performed. For conscientious people they lead to self-purification.

Three kinds of Tyāga—Tāmasa-Tyāga

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७ ॥

P. Ch. 7. नियतस्य, तु, संन्यासः, कर्मणः, न, उपपद्यते, मोहात्, तस्य, परित्यागः, तामसः, परिकीर्तितः ॥

for results thereof). इति (This is) मे (My) निश्चितम् (definite) उक्तम् (and considered) मतम् (opinion). (E.P.R. 6).

E. P. R. 7. संन्यासः तु “(For renouncement) नियतस्य (of daily) कर्मणः (duties) न (is not) उपपद्यते (proper). परित्यागः (Renouncement) तस्य (of them) मोहात् (out of ignorance) परिकीर्तितः (is said to be) तामसः (Tāmasa).

Tr. 6. “O Pārtha! Even these duties should be performed without attachment and desire for results thereof. This is My definite and considered opinion.

Tr. 7. “For, renouncement of daily duties is not desirable. Renouncement of them out of ignorance is said to be *Tāmasa*.

Exp. 6. “The best thing, O Pārtha, is to perform all these duties without any attachment for and seeking the fruits thereof.

Exp. 7. “It is not at all possible to renounce daily duties. Those who do so, out of ignorance of the true knowledge of Śāstraic lore are called *Tāmasa-Tyāgins*. The *Samnyāsins* may as well ignore *Kāmya-Karma*, if they do not feel the necessity of doing such *Karma*. But if, for want of true Śāstraic knowledge, there be any negligence in performing daily duties, it is *Tāmasa-Tyāga* with the result that it will lead to ignorance and not to the desired end. So, it is evident that both the words, ‘*Tyāga*’ and ‘*Samnyāsa*’, purport to be identical, when they aim at the relinquishment of fruitive actions and subjective egotism.

Rājasa-Tyāga

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥

Sāttvika-Tyāga

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ ९ ॥

P. Ch. 8. दुःखम्, इति, एव, यत्, कर्म, काय-क्लेश-भयात्, त्यजेत्, सः, कृत्वा, राजसम्, त्यागम्, न, एव, त्याग-फलम्, लभेत् ॥

P. Ch. 9. कार्यम्, इति, एव, यत्, कर्म, नियतम्, क्रियते, अर्जुन, सङ्गम्, त्यक्त्वा, फलम्, च, एव, सः, त्यागः, सात्त्विकः, मतः ॥

E. P. R. 8. सः “(He), त्यजेत् (who abandons) यत् कर्म (the daily duties) दुःखम् एव इति (considering them to be painful) कायक्लेशभयात् (out of fear of physical troubles) कृत्वा (performs) राजसम् त्यागम् (*Rājasa-Tyāga*) न एव (and does not surely) लभेत् (get) त्यागफलम् (the result of renunciation).

E. P. R. 9. अर्जुन! “(O Arjuna)! सः (That) त्यागः (*Tyāga*) मतः (is called) सात्त्विकः (*Sāttvika*) [when] यत्

Tr. 8. “He, who abandons the daily duties, considering them to be painful, out of fear of physical troubles, performs *Rājasa-Tyāga* and does not surely get the result of renunciation.

Exp. 8. “He, who abandons daily duties as troublesome to his bodily or physical pleasures and is afraid of doing them, is a *Rājasa-Tyāgin* and he never gets the result of his renunciation, viz., true knowledge.

Characteristics of a Sāttvika-Tyāgin

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।

त्यागो सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥

P. Ch. 10. न, द्वेष्टि, अकुशलम्, कर्म, कुशले, न, अनुषज्जते, त्यागी, सत्त्व-समाविष्टः, मेधावी, छिन्न-संशयः ॥

(the) नियतम् (daily) कर्म (works) क्रियते (are performed) कार्यम् इति एव (out of a sense of duty) त्यक्त्वा (by giving up altogether) सङ्गम् (the attachment) फलम् च एव (and also the desire for fruits thereof). (E.P.R. 9).

E. P. R. 10. सत्त्वसमाविष्टः “(Endowed with *Sattva*-qualities), मेधावी (truly intelligent), छिन्नसंशयः (and free from all doubts) त्यागी (a *Sāttvika-Tyāgin*) न द्वेष्टि (does not deride at) अकुशलम् (painful) कर्म (actions) न (nor) अनुषज्जते [is he] (attached to) कुशले (pleasant actions).

Tr. 9. “O Arjuna! That *Tyāga* is called *Sāttvika* when the daily works are performed out of a sense of duty by giving up altogether the attachment and also the desire for fruits thereof.

Tr. 10. “Endowed with *Sattva*-qualities, truly intelligent and free from all doubts, a *Sāttvika-Tyāgin* does not deride at unpleasant actions nor is he attached to pleasant ones.

Exp. 9. “O Arjuna! He is a *Sāttvika-Tyāgin* who performs his daily duties for duty's sake, and forsakes his attachment for subjective egotism as well as the fruits of his actions. But such a *Tyāgin* fails to realize the purport of the *Śāstric* lore, the results of *Tyāga*.

A real Tyāgin

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

The three results of fruit-seekers,

Sannyāsins being exempted

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १२ ॥

P. Ch. 11. न, हि, देह-भृता, शक्यम्, त्यक्तुम्, कर्माणि, अशेषतः; यः, तु, कर्म-फल-त्यागी, सः, त्यागी, इति, अभिधीयते ॥

P. Ch. 12. अनिष्टम्, इष्टम्, मिश्रम्, च, त्रिविधम्, कर्मणः, फलम्, भवति, अत्यागिनाम्, प्रेत्य, न, तु, संन्यासिनाम्, क्वचित् ॥

E. P. R. 11. न शक्यम् हि “(It is not possible) देहभृता (for an embodied being) त्यक्तुम् (to abandon) कर्माणि (actions) अशेषतः (altogether). सः तु (But he) यः (who) कर्मफलत्यागी (has given up all fruits of actions) अभिधीयते (is called) त्यागी इति (a real *Tyāgin*).

E. P. R. 12. अत्यागिनाम् (Those who have not given up the fruits of their actions) भवति (have to meet with) त्रिविधम् (the three) फलम् (results) कर्मणः (of their actions)

Tr. 11. “It is not possible for a conditioned soul to give up all sorts of duties (Ch. III. 5). He is a real *Tyāgin*, who has abandoned all fruits of his actions.

Exp. 10. “A *Sāttvika-Tyāgin* is not desirous of any undesirable or sorrowful action, nor is he attached to any desirable or pleasant action. Such a truly intelligent *Sāttvika-Tyāgin* (free from desire and envy) is not infested with any doubts.

Causes of success of actions

पञ्चैतानि महाबाहो कारणानि निबोध मे ।

साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १३ ॥

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक् चेष्टा दैवं चैवात्र पञ्चमम् ॥ १४ ॥

P. Ch. 13. पञ्च, एतानि, महाबाहो, कारणानि, निबोध, मे, साङ्ख्ये, कृतान्ते, प्रोक्तानि, सिद्धये, सर्व-कर्मणाम् ॥

P. Ch. 14. अधिष्ठानम्, तथा, कर्ता, करणम्, च, पृथक्-विधम्, विविधाः, च, पृथक्, चेष्टाः, दैवम्, च, एव, अत्र, पञ्चमम् ॥

[viz.] इष्टम् (pleasure), अनिष्टम् (pain) मिश्रम् च (and the mixture of them) प्रेत्य (after death). संन्यासिनाम्तु (But the *Sannyāsins*) न कश्चित् (have none of them). (E.P.R. 12).

E. P. R. 13. महाबाहो ! (O Mighty-armed)! निबोध (Listen to) मे (Me) एतानि पञ्च (about the five) कारणानि (causes) सिद्धये (of success) सर्वकर्मणाम् (of all actions) प्रोक्तानि (as mentioned) साङ्ख्ये (in *Vedānta*) कृतान्ते (regarding actions).

Tr. 12. "Those who have not given up the fruits of their actions have to meet with the three results of their actions after death viz., hellish pain, happiness and mixture of them. But the *Sannyāsins* are immune from these results.

Tr. 13. "O Mighty-armed ! Listen to Me about the five causes of success of all actions as mentioned in the *Vedānta*-system regarding *Karma*.

Exp. 13. "O Mighty-armed ! Just listen to the conclusion that *Vedāntic* lore has arrived at, in respect of the five causes, regarding the success of all actions.

शरीरवाङ्मनोभिर्यत् कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५ ॥

Who is the evil-intentioned?

तत्रैवं सति कर्तास्मात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥

P. Ch. 15. शरीर-वाक्-मनोभिः, यत्, कर्म, प्रारभते, नरः, न्याय्यम्, वा, विपरीतम्, वा, पञ्च, एते, तस्य, हेतवः ॥

P. Ch. 16. तत्र, एवम्, सति, कर्तारम्, आत्मानम्, केवलम्, तु, यः, पश्यति, अकृत-बुद्धित्वात्, न, सः, पश्यति, दुर्मतिः ॥

E. P. R. 14. [The causes of success are:—] अधिष्ठानम् (The body), तथा कर्ता (the subjective agent), च पृथग्विधम् (various) करणम् (senses), पृथक् च विविधाः (different) चेष्टाः (activities), दैवम् च (and the indwelling regulator of all actions) पञ्चमम् (which is the fifth) एव अत्र (among them).

E. P. R. 15. यत् कर्म (Whatever) नरः (a man) प्रारभते (does) शरीरवाङ्मनोभिः (with body, word and mind), न्याय्यम् वा (whether it be right) विपरीतम् वा (or wrong), एते (the afore-said) पञ्च (five) तस्य (are its) हेतवः (causes).

Tr. 14. “ The causes of success of actions are (i) *Adhiṣṭhāna* (i.e., body), (ii) *Kartā* (i.e., subjective agent), (iii) *Karaṇa* (five senses), (iv) *Ceṣṭā* (i.e., various activities) and (v) *Daiva* (the indwelling regulator of all actions). (No action is done without these five causes).

Who possesses real insight

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ॥ १७ ॥

P. Ch. 17. यस्य, न, अहंकृतः, भावः, बुद्धिः, यस्य, न, लिप्यते, हत्वा, अपि, सः, इमान्, लोकान्, न, हन्ति, न, निबध्यते ॥

E. P. R. 16. एवम् तत्र सति (Such being the case), सः दुर्मतिः (the evil-intentioned person) यः (who) अकृत-बुद्धित्वात् (out of uncultured intelligence), पश्यति (considers) आत्मानम् (his own self) केवलम् तु (to be the only) कर्तारम् (subjective agent), न पश्यति (is blind and ignorant).

E. P. R. 17. सः (He) यस्य (who) न (has no) भावः (spirit) अहंकृतः (of egotism) [and] यस्य (whose) बुद्धिः (mind) न लिप्यते (has no attachment for the fruits of actions), न हन्ति (does not kill anybody) अपि (although) हत्वा (he kills) इमान् लोकान् (all) न निबध्यते [and] (is not bound by his action).

Tr. 15. "Whatever a man does with his body, word and mind, whether it be right or wrong, the above five are its causes.

Tr. 16. "Such being the case, the evil-intentioned person, who out of uncultured intelligence, considers his own self to be the only subjective agent, is blind and ignorant.

Tr. 17. "He who has no spirit of egotism and whose mind has no attachment for the fruits of actions, does not kill anybody although he kills all, and is not bound by his actions.

Exp. 16. "He who thinks his own self as the only subjective agent of all actions, possesses uncultured wane intellect and hence, he is evil-intentioned, ignorant and blind.

Three kinds of incentives to action

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ १८ ॥

P. Ch. 18. ज्ञानम्, ज्ञेयम्, परिज्ञाता, त्रिविधा, कर्मचोदना, करणम्, कर्म, कर्ता, इति, त्रिविधः, कर्म-संग्रहः ॥

E P. R. 18. ज्ञानम् (Knowledge), ज्ञेयम् (what is to be known), परिज्ञाता (and the knower) त्रिविधा (these three) कर्मचोदना (are the stimuli to action), [while] करणम् (the instrumentality of the senses), कर्म (the deed) कर्ता (and the doer) इति त्रिविधः (are the three) कर्मसंग्रहः (basic supports of action).

Tr. 18. "Knowledge, knowable and the knower—these three are the stimuli to action, while the instrumentality of the senses for doing, the deed and the doer are the three basic instruments of action.

Exp. 17. "O Arjuna! The delusion with which you were engrossed at the beginning of the fight was due to your subjective egotism. Had you been aware of these five causes, the source of all actions, you would not have been deluded. Hence, he whose intellect is not polluted by the mire of egotism, does not kill anybody, although he kills everybody, and does not reap the consequences of the act of killing, because he has no intention of either killing or saving.

Exp. 18. There are two principles which guide a person to action, viz., (i) stimulus to action and (ii) subject matter of action. The principle that precedes an action is its inspiration or impetus. It is the subtle existence of action or the nascent conception that exists in the mind before it is translated into action. Every act in its incipient stage is characterized by its

instrumentality (*Karana*), objectivity (*Karma*) and subjectivity (*Kartā*). In other words, the knowledge of instrument of action, the knowable object of action and the knower of action, all exist as instrumental, objective and subjective cases, respectively, before the external manifestation of all actions.

From what has been said by the Blessed Lord *Bhagavān* Śrī Kṛṣṇa in the *Gītā*, it is manifest that the *Jñānins* must adhere to *Sāttvika-Tyāga* Ch. XVIII, 10, 11 as *Sanmyāsins*, but the *Bhaktas* must abandon *Karma-Yoga* in toto as mentioned in the *Bhāgavata*, XI, 11, 32 in which a *Bhakta* being strongly convinced that devotional path is the only path to attain the final beatitude, forsakes all religions of the world enjoined in the scriptures. It is to be noted that the true meaning of the Words of God and that of their exponents, depend on the purification of intelligence. True knowledge depends on pure intellect which is again dependent on *Niṣkāma-Karma-Yoga* or desireless action. So, to attain the true knowledge, a *Sanmyāsīn* must resort to *Niṣkāma-Karma-Yoga*. When by so doing one's heart becomes pure, he may ignore fruitive action Ch. III, 17; VI, 3. But *Bhakti* being independent of *Karma* and *Jñāna*, does not wait for the purification of the heart, Ch. III, 26 and *Bhāg.* II, 8, 4-6. If *Bhakti* itself is so powerful, why, then, is action incumbent upon the *Bhaktas*? The answer is—knowledge of the self proper is not the only knowledge (*Jñāna*), but the truth about the self proper is also knowable (*Jñeya*) and he who is in the know of these truths is the knower (*Jñātā*). But this triple knowledge is related to *Karma*, a fact which is to be known by *Sanmyāsins*; the trinity of knowledge, knowable and the knower is indispensable to *Karma*; for, without *Niṣkāma-Karma-Yoga*, the above trinity or the three principles of *Jñāna*, *Jñeya* and *Jñātā* cannot be acquired. That by which anything is knowable or known is knowledge (*Jñāna*). So, knowledge is the instrumental case. That which is knowable is *Jñeya*. In other words, the principle of the *Jīva* is the objective case, and he who knows this truth about *Jīvātman* is the subjective case, i.e., the knower or the *Jñātā*. Hence, the trinity or the three principles of *Karana* (instrument), *Karma*

*Three kinds of Jñāna, Karma and Kartā
according to three qualities*

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।

प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥ १९ ॥

Three kinds of Jñāna

(1) *Sāttvika-Jñāna*

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २० ॥

P. Ch. 19. ज्ञानम्, कर्म, च, कर्ता, च, त्रिधा, एव, गुण-भेदतः, प्रोच्यते, गुण-संख्याने, यथावत्, शृणु, तानि, अपि ॥

P. Ch. 20. सर्व-भूतेषु, येन, एकम्, भावम्, अव्ययम्, ईक्षते, अविभक्तम्, विभक्तेषु, तत्, ज्ञानम्, विद्धि, सात्त्विकम् ॥

E. P. R. 19. गुणसंख्याने (In the *Sāṅkhya* system) ज्ञानम् (knowledge), कर्म च (action) कर्ता च (and the doer) उच्यते (are mentioned to be) त्रिधा एव (of three kinds) गुणभेदतः (according to the qualities, *i.e.*, *Sattva*, *Rajas* and *Tamas*). शृणु (Listen to) तानि अपि (them) यथावत् (properly).

Tr. 19. "In the *Sāṅkhya* system *Jñāna*, *Karma* and *Kartā* are mentioned to be of three kinds according to the three qualities of *Sattva*, *Rajas* and *Tamas*. Listen to them properly.

(object) and *Kartā* (subject) are known as *Karma-Saṅgraha* which is associated with *Niskāma-Karma-Yoga*. In other words, the principles of knowledge, knowable and the knower are inseparably connected with *Niskāma-Karma-Yoga* (*Vide* Ch. II, 47, 53, 57, 61; III, 9-16, 30; IV, 17, 41; VIII, 7; IX, 27; XII, 6; XVIII, 57). (Exp. 18).

(2) *Rājasa-Jñāna*

पृथक्त्वेन तु यज्ज्ञानं नानाभावान् पृथग्विधान् ।

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥

P. Ch. 21. पृथक्त्वेन, तु, यत्, ज्ञानम्, नानाभावान्, पृथक्-
विधान्, वेत्ति, सर्वेषु, भूतेषु, तत्, ज्ञानम्, विद्धि, राजसम् ॥

E. P. R. 20 विद्धि (Know) तत् (that) ज्ञानम् (knowledge)
सात्त्विकम् (to be *Sāttvika*) येन (by which) एकम् (one)
अविभक्तम् (unified) अव्ययम् (eternal) भावम् (principle) ईक्षते
(is realized) विभक्तेषु (in all divergent) सर्वभूतेषु (beings).

E. P. R. 21. विद्धि (Know) तत् (that) ज्ञानम् (knowledge)
राजसम् (to be *Rājasa*) यत् ज्ञानम् (which), पृथक्त्वेन तु
(being characteristically different), वेत्ति (sees)
पृथग्विधान् (divergent) नानाभावान् (principles) सर्वेषु (in all
different) भूतेषु (beings).

Tr. 20. “Know that knowledge to be *Sāttvika* by
which one unified eternal principle is realized in all
divergent beings.

Tr. 21. “Know that knowledge to be *Rājasa* which,
being characteristically different, sees divergent principles
in all different beings.

Exp. 20. “The *Jīva* exists in all beings and in a human
being in particular, in order to enjoy the fruits of the actions
done in this birth and in the previous ones. The *Jīva* being
transcendental and eternal, is immortal, though existing in a
particular frame. The knowledge—that though there are in-
numerable *Jīvas* in the world holding divergent views, they are
uniform in one respect, viz., in transcendental knowledge—
is *Sāttvika-Jñāna*.

(3) *Tāmasa-Jñāna*

यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहैतुकम् ।

अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ २२ ॥

P. Ch. 22. यत्, तु, कृत्स्नवत्, एकस्मिन्, कार्ये, सक्तम्, अहैतुकम्, अतत्त्व-अर्थवत्, अल्पम्, च, तत्, तामसम्, उदाहृतम् ॥

E. P. R. 22. तत् (That knowledge) उदाहृतम् (is known as) तामसम् (*Tāmasa*) यत् तु (which is) सक्तम् (attracted) एकस्मिन् (to a particular) कार्ये (ephemeral object) कृत्स्नवत् (as to the Perfect Eternal Being) अहैतुकम् (and is irrational), अतत्त्वार्थवत् (non-real, delusive) अल्पम् च (and insignificant).

Tr. 22. "That knowledge is known as *Tāmasa* which is attracted to a particular ephemeral object as to the Perfect Eternal Being and is irrational, delusive, non-real and insignificant.

Exp. 21. "The knowledge—that the *Jīvas* in different births, whether the births be celestial, human or animal, are all different from one another and that they possess different characteristic features and qualities—is *Rājasa-Jñāna*. Separate souls exist in separate individuals and hence, their tastes, customs and religions, etc., are separate; *Ātman* suffers pain or enjoys pleasure; it is matter, spirit, an atom, it is man etc.,—all such knowledge is *Rājasa-Jñāna*.

Exp. 22. "The knowledge, that eating, drinking, making money, sexuality and such other sensual enjoyments are the be-all and end-all of human existence, is *Tāmasa-Jñāna* which is derogatory, insignificant, ephemeral, non-real, irrational and causal.

N.B. 22. This knowledge is untenable, unreal and hence worthless. Real knowledge of the self is *Sāttvika-Jñāna*. Knowledge

Three kinds of Karma

(1) *Sāttvika-Karma*

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।

अफलप्रेप्सुना कर्म यत्तत् सात्त्विकमुच्यते ॥ २३ ॥

(2) *Rājasa-Karma*

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।

क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ २४ ॥

P. Ch. 23. नियतम्, सङ्गरहितम्, अरागद्वेषतः, कृतम्, अफल-प्रेप्सुना, कर्म, यत्, तत्, सात्त्विकम्, उच्यते ॥

P. Ch. 24. यत्, तु, काम-ईप्सुना, कर्म, साहङ्कारेण, वा, पुनः, क्रियते, बहुल-आयासम्, तत्, राजसम्, उदाहृतम् ॥

E. P. R. 23. तत् (That) कर्म (action) उच्यते (is called) सात्त्विकम् (*Sāttvika*) यत् (which) नियतम् (is eternal) कृतम् (and is performed) सङ्गरहितम् (without any attachment), अरागद्वेषतः (and with one love or hatred) अफलप्रेप्सुना (by one who has no desire for fruits thereof).

Tr. 23. "That action is called *Sāttvika* which is eternal and is performed without any attachment, love or hatred by one who has no selfish desire.

of *Nyāya* philosophy and other scriptures teeming with divergent theories is *Rājasa-Jñāna*, and secular knowledge dealing mostly with physical and mental amelioration is *Tāmasa-Jñāna*. (N.B. 22).

Exp. 23. "A *Sāttvika-Karma* is that action which is devoid of (i) love and hatred, (ii) evil and ephemeral association and (iii) selfish desires.

(3) *Tāmasa-Karma*

अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषम् ।

मोहादारभ्यते कर्म यत्तामसमुच्यते ॥ २५ ॥

P. Ch. 25. अनुबन्धम्, क्षयम्, हिंसाम्, अनवेक्ष्य, च, पौरुषम्, मोहात्, आरभ्यते, कर्म, यत्, तत्, तामसम्, उच्यते ॥

E. P. R. 24. तत् (That) कर्म (action) उदाहृतम् (is known as) राजसम् (*Rājasa*) यत् तु पुनः (which) क्रियते (is performed) बहुलायासम् (with great exertion), साहङ्गरेण वा (out of arrogance), कामेप्सुना (by one who has selfish desires).

E. P. R. 25. तत् (That) कर्म (action) उच्यते (is called) तामसम् (*Tāmasa*) यत् (which) आरभ्यते (is performed) मोहात् (blindly) अनवेक्ष्य (without any consideration of) अनुबन्धम् (consequences), क्षयम् (loss), हिंसाम् (injury to others) पौरुषम् च (or one's own ability)

Tr. 24. “While, that action is known as *Rājasa* which is performed with great exertion, out of arrogance and selfish desires.

Tr. 25. “That action is called *Tāmasa* which is performed blindly without any consideration of consequences, loss, injury to others or one's own ability.

Exp. 24. “A *Rājasa-Karma* is that action which is full of desires and is done with great exertion out of conceit and overbearingness.

Exp. 25. “A *Tāmasa-Karma* is that action which is blindly followed by worldly-minded men as duty, without any further consideration, without conforming to socio-religious principles, and with abject maliciousness.

Three kinds of Kartā

(1) Sāttvika Kartā

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।

सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ २६ ॥

(2) Rājasa Kartā

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥

P. Ch. 26. मुक्त-सङ्गः, अनहं-वादी, धृति-उत्साह-समन्वितः, सिद्धि-असिद्धयोः, निर्विकारः, कर्ता, सात्त्विकः, उच्यते ॥

P. Ch. 27. रागी, कर्म-फल-प्रेप्सुः, लुब्धः, हिंसात्मकः, अशुचिः, हर्षशोकान्वितः, कर्ता, राजसः, परिकीर्तितः ॥

E. P. R. 26. सात्त्विकः (A Sāttvika) कर्ता (Kartā—doer) उच्यते (is said to be) मुक्तसङ्गः (one who is free from all relative associations), अनहंवादी (devoid of pride), धृत्युत्साह-समन्वितः (full of patience and enthusiasm) निर्विकारः (and unconcerned) सिद्धयसिद्धयोः (with either success or failure).

E. P. R. 27. राजसः कर्ता (A Rājasa-Kartā) परिकीर्तितः (is said to be) रागी (one who is given to passions), कर्मफलप्रेप्सुः (who hankers after the fruit of his actions), लुब्धः (is addicted to temptations), हिंसात्मकः (of violent disposition), अशुचिः (unholy) हर्षशोकान्वितः (and who is subject to pleasure and grief).

Tr. 26. “A Sāttvika-Kartā (doer) is one who is free from all relative associations, devoid of pride, full of patience and enthusiasm and unconcerned with either success or failure.

(3) *Tāmasa Kartā*

अयुक्तः प्राकृतः स्तब्धः शठो नैकृतिकोऽलसः ।

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८ ॥

P. Ch. 28. अयुक्तः, प्राकृतः, स्तब्धः, शठः, नैकृतिकः, अलसः, विषादी, दीर्घ-सूत्री, च, कर्ता, तामसः, उच्यते ॥

E. P. R. 28. तामसः कर्ता (A *Tāmasa-Kartā*) उच्यते (is said to be) अयुक्तः (one who is fond of improper acts), प्राकृतः (vulgar), स्तब्धः (stuck up), शठः (fraudulent), नैकृतिकः (causes injury to others), अलसः (and is indolent), विषादी (sullen) दीर्घसूत्री च (and dilatory in habits).

Tr. 27. “A *Rājasa-Kartā* is one who is given to passions, who hankers after the fruit of his actions, is addicted to worldliness and fond of violence, and who is unholy and is subject to pleasure, pain and grief.

Tr. 28. “A *Tāmasa-Kartā* is one who is fond of unrighteous and improper acts, vulgar, haughty, and fraudulent, who causes trouble to others and is indolent, always sullen and dilatory in habit.

Purport. 4-28. From what has been said by the Supreme Lord Śrī Kṛṣṇa, it is clear that *Sāttvika-Tyāga* is to be adhered to by the *Jñānins*. *Sāttvika-Jñāna* associated with *Niṣkāma-Karma* is to be followed, and *Sāttvika-Karma* is to be done by the *Sāttvika-Kartā*. Such *Tyāga* or *Samnyāsa* followed by the *Jñānins* is the essential topic of knowledge about Kṛṣṇa. But the knowledge of the *Bhaktas* regarding Him is transcendental (i.e., above qualitative reference), and devotion is the transcendental service rendered to Him by the devotees; and the

*Intelligence and fortitude according
to the three qualities*

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।

प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥ २९ ॥

P. Ch. 29. बुद्धेः, भेदम्, धृतेः, च, एव, गुणतः, त्रिविधम्, शृणु, प्रोच्यमानम्, अशेषेण, पृथक्त्वेन, धनञ्जय ॥

E. P. R. 29. धनञ्जय ! (O Dhanañjaya) ! शृणु (Listen to) प्रोच्यमानम् (what I say) अशेषेण (fully) पृथक्त्वेन (and distinctly) त्रिविधम् भेदम् (about the three kinds) बुद्धेः (of intelligence) धृतेः च एव (and fortitude) गुणतः (according to the qualities of *Sattva*, *Rajas* and *Tamas*).

Tr. 29. “O Dhanañjaya! Let Me now tell you fully and distinctly about the three kinds of intelligence and fortitude, according to the three qualities of *Sattva*, *Rajas* and *Tamas*.”

subjective performers of devotional duties, viz., the *Bhaktas* are also transcendental. In other words, the knowledge, regarding Kṛṣṇa as the Supreme Object of worship, the servitors, as well as the services rendered by them are all transcendental. In this connection the following Ślokas of the Śrīmad Bhāgavata, III, 29, 12 and XI, 25, 24-29 may be referred to, in which it is mentioned that everything pertaining to a devotee is transcendental. *Bhakta*, *Bhakti* and *Bhagavān* are all *Nirguṇa*, i.e., beyond qualitative reference. So, their *Karma*, *Jñāna*, *Yoga*, *Tapas*, *Dāna*, faith, happiness and misery are all transcendental. Everything in relation to *Sāttvika-Jñāna* is also *Sāttvika*, everything in relation to *Rājasa-Karma* is also *Rājasa*, and everything in respect of wanton and perverse *Tāmasa* is *Tāmasa*. In Ch. XIV, 25, 26, the *Jñānins* in their final stage can attain the transcendental bliss by means of single-minded devotion to the Supreme Lord Śrī Kṛṣṇa. (Pur. 4-28).

Three kinds of intelligence

(1) *Sāttvika-intelligence*

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥

(2) *Rājasa-intelligence*

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अयथावत् प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१ ॥

P. Ch. 30. प्रवृत्तिम्, च, निवृत्तिम्, च, कार्याकार्ये, भयाभये, बन्धम्, मोक्षम्, च, या, वेत्ति, बुद्धिः, सा, पार्थ, सात्त्विकी ॥

P. Ch. 31. यया, धर्मम्, अधर्मम्, च, कार्यम्, च, अकार्यम्, एव, च, अयथावत्, प्रजानाति, बुद्धिः, सा, पार्थ, राजसी ॥

E. P. R. 30. पार्थ! (O Pārtha)! सात्त्विकी (*Sāttvika*) बुद्धिः (intelligence) सा (is that) या (which) वेत्ति (can make a nice distinction between) प्रवृत्तिम् च (inclination) निवृत्तिम् च (and disinclination), कार्याकार्ये (duty and non-duty), भयाभये (fear and safety), बन्धम् (bondage) मोक्षम् च (and freedom).

E. P. R. 31. पार्थ! (O Pārtha)! राजसी (*Rājasa*) बुद्धिः (intelligence) सा (is that) यया (which) अयथावत् (imperfectly) प्रजानाति (distinguishes between) धर्मम् च (virtue and) अधर्मम् (vice) एव च (and) कार्यम् च (duty and) अकार्यम् (non-duty).

Tr. 30. “*Sāttvika* intelligence is that which can make a nice distinction between inclination and disinclination, duty and non-duty, fear and safety, and bondage and freedom.

(3) *Tāmasa-intelligence*

अधर्मं धर्ममिति या मन्यते तमसावृता ।

सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२ ॥

Three kinds of fortitude(1) *Sāttvika-fortitude*

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३ ॥

P. Ch. 32. अधर्मम्, धर्मम्, इति, या, मन्यते, तमसा, आवृता, सर्व-अर्थान्, विपरीतान्, च बुद्धिः, सा, पार्थ, तामसी ॥

P. Ch. 33. धृत्या, यया, धारयते, मनःप्राणेन्द्रियक्रियाः, योगेन, अव्यभिचारिण्या, धृतिः, सा, पार्थ, सात्त्विकी ॥

E. P. R. 32. पार्थ ! (O Pārtha) ! सा बुद्धिः (That intelligence) या (which) आवृता (is enveloped) तमसा (in *Tamas*, i.e., ignorance) मन्यते (and takes) अधर्मम् (irreligion) धर्मम् इति च (for religion and) [thinks] विपरीतान् (contrarily) सर्वार्थान् (about everything) तामसी (is *Tāmasa*).

Tr. 31. “*Rājasa* intelligence is that which can imperfectly distinguish between virtue and vice, duty and non-duty, etc.

Tr. 32. “O Pārtha ! The intelligence which, enveloped in ignorance, confounds irreligion with religion and forms opposite idea about things, is *Tāmasa*.

Exp. 32. “*Tāmasa* intelligence is that which being enveloped in ignorance confounds falsehood, shadow or irreligion with truth, substance or religion respectively and abuses the ends of life, contrary to the injunctions of the scriptures.

(2) *Rājasa-fortitude*

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ।

प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥

(3) *Tānasa-fortitude*

यया स्वप्नं भयं शोकं विषादं मदमेव च ।

न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ ३५ ॥

P. Ch. 34. यया, तु; धर्मकामार्थान्, धृत्या, धारयते, अर्जुन, प्रसङ्गेन, फल-आकाङ्क्षी, धृतिः, सा, पार्थ, राजसी ॥

P. Ch. 35. यया, स्वप्नम्, भयम्, शोकम्, विषादम्, मदम्, एव, च, न, विमुञ्चति, दुर्मेधाः, धृतिः, सा, पार्थ, तामसी ॥

E. P. R. 33. पार्थ! (O Pārtha)! सा (That) धृतिः (fortitude) सात्त्विकी (is *Sāttvika*) यया धृत्या (which) अव्यभिचारिण्या (is steadfast) धारयते (and upholds) योगेन (with concentration) मनः [the functions of] (the mind), प्राणेन्द्रिय-क्रियाः (vital airs, senses and actions).

E. P. R. 34. पार्थ! (O Pārtha)! अर्जुन (O Arjuna)! सा (That) धृतिः (fortitude) राजसी (is *Rājasa*) यया धृत्या (which) धारयते तु (upholds) धर्मकामार्थान् (ritualistic performances, desires and riches), प्रसङ्गेन (with attachment) फलाकाङ्क्षी (and desire for fruits thereof).

Tr. 33. “*Sāttvika* fortitude is that which upholds the functions of mind, *Prāṇa* (vital airs), senses and actions with steadfast concentration.

Tr. 34. “*Rājasa* fortitude is that which upholds *Dharma*, *Artha* and *Kāma* with their fruitive desires.

*Happiness according to
the three qualities*

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत् दुःखान्तं च निगच्छति ॥ ३६ ॥

P. Ch. 36. सुखम्, तु, इदानीम्, त्रिविधम्, शृणु, मे, भरतर्षभ,
अभ्यासात्, रमते, यत्, दुःखान्तम्, च, निगच्छति ॥

E. P. R. 35. सा (That) दृतिः (fortitude) [मत्ता—is viewed
as] तामसी (Tāmasa) यया (by which) दुर्मेधाः (a foolish
person) न विमुञ्चति (adheres to) स्वप्नम् (dream), भयम् (fear),
शोकम् (grief), विषादम् (sadness) मदम् एव च (and arrogance).

E. P. R. 36. भरतर्षभ (O Arjuna, the Chief of the line
of Bharata)! शृणु (Hear) मे (Me) इदानीम् (now) [about]
तु त्रिविधम् (the three kinds) सुखम् (of happiness), अभ्यासात्
(by repeated cultivation) यत् (of which) रमते (one finds
pleasure in it) निगच्छति च (and attains) दुःखान्तम् (the
end of misery).

Tr. 35. “Tāmasa fortitude is that which foolishly
adheres to dream, fear, grief, sadness and arrogance.

Tr. 36. “O Arjuna, the Chief of the line of Bharata!
Hear Me now about the three kinds of happiness by
repeated cultivation of which one finds pleasure in it and
attains the end of misery.

Exp. 36. “O Bharatarṣabha! Now, hear Me about the three
kinds of happiness which is the constant aim and object of the
conditioned soul. In some cases, cessation of the enjoying mood
puts an end to worldly misery.

Three kinds of happiness

(1) *Sāttvika-happiness*

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।

तत् सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७ ॥

(2) *Rājasika-happiness*

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८ ॥

P. Ch. 37. यत्, तत्, अग्रे, विषम्, इव, परिणामे, अमृत-उपमम्, तत्, सुखम्, सात्त्विकम्, प्रोक्तम्, आत्म-बुद्धि-प्रसाद-जम् ॥

P. Ch. 38. विषय-इन्द्रिय-संयोगात्, यत्, तत्, अग्रे, अमृत-उपमम्, परिणामे, विषम्, इव, तत्, सुखम्, राजसम्, स्मृतम् ॥

E. P. R. 37. तत् (That) सुखम् (happiness) प्रोक्तम् (is called) सात्त्विकम् (*Sāttvika*) यत् (which) आत्मबुद्धिप्रसादजम् (is born of self-realization) [and which], विषम् इव (though difficult and unpleasant) अग्रे (at the beginning), अमृतोपमम् (is nectarine and wholesome) परिणामे (in the end).

E. P. R. 38. तत् सुखम् (That happiness) स्मृतम् (is called) राजसम् (*Rājasā*) यत् (which) विषयेन्द्रियसंयोगात् (arising from the union of the senses and the phenomenal objects) अमृतोपमम् (appears to be ambrosial) अग्रे (at the beginning) [but] विषम् इव (is poisonous) परिणामे (in the long run).

Tr. 37. “*Sāttvika* happiness is that which is boon of self-approbation or realization, and which, though difficult and unpleasant at the beginning, is yet nectarine and wholesome in the end, (as in the case of controlling the mind and senses).

(3) *Tāmasika-happiness*

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥

*Fallen souls as victims to
three qualities*

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात् त्रिभिर्गुणैः ॥ ४० ॥

P. Ch. 39. यत्, अग्रे, च, अनुबन्धे, च, सुखम्, मोहनम्, आत्मनः, निद्रालस्यप्रमादोत्थम्, तत्, तामसम्, उदाहृतम् ॥

P. Ch. 40. न, तत्, अस्ति, पृथिव्याम्, वा, दिवि, देवेषु, वा, पुनः, सत्त्वं, प्रकृतिजैः, मुक्तम्, यत्, एभिः, स्यात्, त्रिभिः, गुणैः ॥

E. P. R. 39. तत् (That) सुखम् (happiness) उदाहृतम् (is mentioned as) तामसम् (*Tāmasa*) यत् (which) अग्रे च (in the beginning) अनुबन्धे च (as well as in the end) मोहनम् (causes infatuation) आत्मनः (of the soul) निद्रालस्यप्रमादोत्थम् (and is born of sleep, indolence and inebriation).

Tr. 38. “*Rājasa* happiness is that which, arising from the union of the senses and the phenomenal objects appears to be ambrosial at the beginning, but is really poisonous in the long run.

Tr. 39. “That happiness is mentioned as *Tāmasa* which in the beginning as well as in the end causes infatuation of the soul and is born of sleep, indolence and inebriation.

Exp. 39. “*Tāmasa* happiness is that which from the beginning to the end is born of indolence, sleep and inebriation, giving rise to ignorance and infatuation of the soul.

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥

P. Ch. 41. ब्राह्मण-क्षत्रिय-विशाम्, शूद्राणाम्, च, परंतप, कर्माणि, प्रविभक्तानि, स्वभावप्रभवैः, गुणैः ॥

E. P. R. 40. न (There is no) तत् (such) सत्त्वम् (being) पृथिव्याम् (in the world) देवेषु वा पुनः (or among gods) दिवि (in heaven) यत् (that) स्यात् (is possibly) मुक्तम् (free) एभिः (from these) त्रिभिः (three) प्रकृतिजैः (mundane) गुणैः (qualities).

E. P. R. 41. परंतप (O Arjuna, the Tormentor of enemies)! कर्माणि (The duties) ब्राह्मणक्षत्रियविशाम् (of the

Tr. 40. "There is no such being in the world, or among gods in heaven that is possibly free from these three qualities of *Māyā*.

Exp. 40. Neither the gods in heaven, nor the human beings in the world, are really free from the three qualities of *Māyā*. The *Jñānins* and *Karmins* are bound more or less by the three qualities of *Māyā*. It is the *Bhaktas* who are eternally conscious of their real self, and accept the three qualities, only to render transcendental service to the Supreme Lord Śrī Kṛṣṇa, so long as they remain in this world. So, from the external point of view, although the *Bhaktas* appear to be engrossed by the three qualities of *Māyā*, yet they are not really so. The conditioned souls, though fettered by *Māyik* qualities, may gradually attain freedom by the worship of the Supreme Lord Śrī Kṛṣṇa, by performing their socio-religious duties assigned to them by the scriptures, in their respective classes and stations in life. The next six *Ślokas* 41-46 speak of their respective duties in their respective stages.

*Duties of a Brāhmaṇa of
Sāttvika-nature*

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥

P. Ch. 42. शमः, दमः, तपः, शौचम्, क्षान्तिः, आर्जवम्, एव, च, ज्ञानम्, विज्ञानम्, आस्तिक्यम्, ब्रह्मकर्म, स्वभावजम् ॥

Brāhmaṇas, *Kṣatriyas*, *Vaiśyas*) शूद्राणाम् च (and *Śūdras*) प्रविभक्तानि (are divided) गुणैः (according to qualities) स्वभावप्रभवैः (innate in them). (E.P.R. 41).

E. P. R. 42. शमः (Control of internal sense-organs), दमः (control of external sense-organs), तपः (austerity) शौचम् (purity) क्षान्तिः (forbearance), आर्जवम् (straight forwardness) ज्ञानम् (knowledge of the scriptures), विज्ञानम् (knowledge of the self and of Godhead) आस्तिक्यम् एव च (and firm faith in Godhead and scriptures) स्वभावजम् (are the characteristic) ब्रह्मकर्म (duties of a *Brāhmaṇa*).

Tr. 41. "O Arjuna, the Tormentor of enemies ! The duties of the *Brāhmaṇas*, *Kṣatriyas*, *Vaiśyas* and *Śūdras* are divided according to qualities innate in them.

Tr. 42. "Control of internal and external organs of senses, austerity, purity, (both internal and external), forbearance, straight forwardness knowledge of the self and of Godhead as interpreted in the scriptures, and

Exp. 41. "The qualities of *Sattva*, *Rajas* and *Tamas* are innate in the nature of the fallen souls. O Parantapa ! The respective duties of *Brāhmaṇas*, *Kṣatriyas*, *Vaiśyas* and *Śūdras* are assigned to them according to the qualities and nature innate in them.

*Duties of a Kṣatriya of
Sattva-Rājasa-nature*

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।

दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३ ॥

*Respective duties of a Vaiśya of Rājasa-nature and
a Śūdra of Tāmasa-nature*

कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥

P. Ch. 43. शौर्यम्, तेजः, धृतिः, दाक्ष्यम्, युद्धे, च, अपि, अपलायनम्, दानम्, ईश्वरभावः, च, क्षात्रम्, कर्म, स्वभावजम् ॥

P. Ch. 44. कृषिगोरक्ष्यवाणिज्यम्, वैश्यकर्म, स्वभावजम्, परिचर्यात्मकम्, कर्म, शूद्रस्य, अपि, स्वभावजम् ॥

E. P. R. 43. शौर्यम् (Heroism), तेजः (flaring up), धृतिः (absence of depression), दाक्ष्यम् (dexterity), अपलायनम् च अपि (not to run away) युद्धे (from the battle-field), दानम् (charity) ईश्वरभावः च (and governing the state) स्वभावजम् (are the characteristic) क्षात्रम् कर्म (duties of a Kṣatriya).

E. P. R. 44. कृषिगोरक्ष्यवाणिज्यम् (Cultivation of soil, tending herds of cattle and carrying on trade), वैश्यकर्म firm conviction or faith in the real interpretation of the self, Godhead and matter are the characteristic qualities and duties of a Brāhmaṇa. (Tr. 42).

Tr. 43. "Heroism, flaring up absence of depression, dexterity, not to turn away from the battle-field, charity, governing the state, (and collecting the revenue) are the characteristic qualities and duties of a Kṣatriya.

*Success attainable by consecrating
all actions with results
to the Lord*

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ ४५ ॥

P. Ch. 45. स्वे, स्वे, कर्मणि, अभिरतः, संसिद्धिम्, लभते, नरः,
स्वकर्मनिरतः, सिद्धिम्, यथा, विन्दति, तत्, शृणु ॥

स्वभावजम् (are the characteristic occupations of a *Vaiśya*); स्वभावजम् (and the characteristic), कर्म (duty) शूद्रस्य अपि (of a *Śūdra*) परिचर्यात्मकम् (is servitude). (E.P.R. 44).

E. P. R. 45. नरः (A person), अभिरतः (who is engaged) स्वे स्वे (in his respective) कर्मणि (duties) लभते (attains) संसिद्धिम् (success). तत् शृणु (Now listen) यथा (how), स्वकर्मनिरतः (a person, performing duties assigned to him) विन्दति (can attain) सिद्धिम् (success).

Tr. 44. "Cultivation of the soil, tending herds of cattle, and carrying on trade are the characteristic occupations of a *Vaiśya*, and servitude of the above three classes is the duty of a *Śūdra*.

Tr. 45. "A person who remains engaged in his respective duties attains success. Now listen how a person performing duties assigned to him can attain success in life.

N.B. 44. It is to be noted that *Varna* or classification of the people in society is formed out of these four kinds of qualities and nature inherent in them and is not based on heritage or parentage.

Exp. 45. "O Arjuna ! Now listen, how a person whose duties have been assigned according to his qualities and nature, can attain success in life by performing those duties.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥

Sva-Dharma vs. Para-Dharma

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४७ ॥

P. Ch. 46. यतः, प्रवृत्तिः, भूतानाम्, येन, सर्वम्, इदम्, ततम्, स्वकर्मणा, तम्, अभ्यर्च्य, सिद्धिम्, विन्दति, मानवः ॥

P. Ch. 47. श्रेयान्, स्वधर्मः, विगुणः, परधर्मात्, स्वनुष्ठितात्, स्वभावनियतम्, कर्म, कुर्वन्, न, आप्नोति, किल्बिषम् ॥

E. P. R. 46. मानवः (A person) विन्दति (can attain) सिद्धिम् (success) अभ्यर्च्य (by worshipping) तम् (the Supreme Lord Śrī Kṛṣṇa) स्वकर्मणा (consecrating all the actions with their results to Him), येन (Who) ततम् (pervades) सर्वम् (all) इदम् (this universe), यतः (and from Whom) [emanate] प्रवृत्तिः (the energies of actions), भूतानाम् (of the *Jīvas*).

E. P. R. 47. विगुणः (Incomplete performance) स्वधर्मः (of *Sva-Dharma*, i.e., duties assigned according to one's innate nature) श्रेयान् (is better) परधर्मात् (than

Tr. 46. "A man can attain success by worshipping the Supreme Lord Śrī Kṛṣṇa, consecrating all the actions with their results to Him, from Whom emanate the energies of actions of *Jīvas* and Who pervades all this universe (as the Aggregate-Over-Soul. *Paramātmān*, and at the same time as the Indwelling Monitor of every soul, is the Bestower of the fruits of his actions which stimulate him to energize according to the desires of his previous births).

Necessity of Varmāśrama-Dharma

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाग्निस्त्वावृताः ॥ ४८ ॥

P. Ch. 48. सहजम्, कर्म, कौन्तेय, सदोषम्, अपि, न, त्यजेत्, सर्वारम्भाः, हि, दोषेण, धूमेन, अग्निः, इव, आवृताः ॥

Para-Dharma i.e. duty not assigned to him) स्वदुष्टित्वात् though nicely performed). न आप्नोति (One does not commit) किल्बिषम् (any sin) कुर्वन् (by performing) कर्म (duties) स्वभावनियतम् (assigned according to his innate nature). (E.P.R. 47).

E. P. R. 48. कौन्तेय (O Kaunteya)! कर्म (Duties) सहजम् (assigned according to one's nature and qualification) सदोषम् अपि (though faulty) न त्यजेत् (should by

Tr. 47. "Incomplete performance of *Sva-Dharma* is better than *Para-Dharma* though nicely performed. One does not commit any sin by performing duties assigned according to his innate nature.

Exp. 47. "By *Sva-Dharma* is meant one's own duty in accordance with his natural aptitude and qualities innate in him. Incomplete performance of *Sva-Dharma* according to his nature and qualification is better than nicely performed *Para-Dharma* or duty not assigned to him by his particular class and station in life. Though imperfectly done, universal good accrues from the performance of *Sva-Dharma* only, there being very little chance of falling into sin by its performance. *Sva-Dharma*, though done imperfectly, is superior to *Para-Dharma* though perfectly done. O Arjuna! You must not quit your *Sva-Dharma*, although it involves the killing of your superiors and elders, and must not long for the superior task of the profession of a mendicant (*Vide* Ch. III, 35).

*Requisites for final success of a
Jñānin or Sannyāsin*

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९ ॥

P. Ch. 49. असक्तबुद्धिः, सर्वत्र, जितात्मा, विगतस्पृहः,
नैष्कर्म्यसिद्धिम्, परमाम्, संन्यासेन, अधिगच्छति ॥

no means be shunned). हि (For) इव (just as) अग्निः
(fire) [is mostly enveloped] धूमेन (by smoke) [so also]
सर्वारम्भाः (all enterprises) आवृताः (are mixed up) दोषेण
(with evil). (E.P.R. 48).

E. P. R. 49. [A person] असक्तबुद्धिः (who is not attach-
ed) सर्वत्र (to anything), जितात्मा (has conquered pride),
विगतस्पृहः (and is desireless), अधिगच्छति (attains) परमाम्
(ultimate) नैष्कर्म्यसिद्धिम् (success in *Niṣkāma-Karma*)
संन्यासेन (by abandoning the fruits of actions).

Tr. 48. “O Kaunteya ! Duties assigned according to
nature and qualification, though faulty, should, by no
means, be shunned. Just as fire, though sometimes, is
mostly enveloped by smoke (removes cold and darkness
and is useful for heat), so also all enterprises (manifest
or unmanifest) are more or less tinged with shortcomings.

Tr. 49. “A person, who is not attached to anything,
has conquered pride and is desireless, attains ultimate
success in *Niṣkāma-Karma* by abandoning the fruits of
actions.

Exp. 48. Leaving aside the dark side of an enterprise, the
bright side of one's own *Varnāśrama* duties should be resorted to,
for the purification of the mind.

*Realization of Brahman—
a great secret*

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ ५० ॥

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।

शब्दादीन् विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१ ॥

P. Ch. 50. सिद्धिम्, प्राप्तः; यथा, ब्रह्म, तथा, आप्नोति, निबोध, मे, समासेन, एव, कौन्तेय, निष्ठा, ज्ञानस्य, या, परा ॥

P. Ch. 51. बुद्ध्या, विशुद्धया, युक्तः, धृत्या, आत्मानम्, नियम्य, च, शब्दादीन्, विषयान्, त्यक्त्वा, रागद्वेषौ, व्युदस्य, च ॥

E. P. R. 50 कौन्तेय ! (O Son of Kuntī) ! निबोध (Hear) मे (Me) समासेन एव (in brief) यथा (how) [the *Jīva*] आप्नोति (attains) ब्रह्म (*Brahman*), या (Who) परा निष्ठा (is the acme) ज्ञानस्य (of his *Jñāna*), सिद्धिम् प्राप्तः (after succeeding in desireless actions).

Tr. 50. "O son of Kuntī! Let me now tell you in brief, how the *Jīva* attains *Brahman*, the acme of his *Jñāna*, after succeeding in *Niṣkāma-Karma-Yoga* (desireless action).

Exp. 49. In the first stage of *Sannyāsa*, a *Jñānin* must relinquish his *Ahaṅkāra* (subjective egotism) as well as search after fruit of his actions. In the nature stage of *Yoga*, the second stage of *Sannyāsa* with abandonment of all fruits of *Karma* is spoken here. The final success in desireless action is achieved by a *Jñānin*, when he totally abandons all ideas of fruitive actions with pure intelligence, he being fully detached from mundane things, his mind fully restrained and his heart absolutely unconcerned with all happiness, including the attainment of *Brahma-Loka*.

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३ ॥

P. Ch. 52. विविक्त-सेवी, लघ्वाशी, यत-वाक्-काय-मानसः, ध्यानयोगपरः, नित्यम्, वैराग्यम्, समुपाश्रितः ॥

P. Ch. 53. अहङ्कारम्, बलम्, दर्पम्, कामम्, क्रोधम्, परिग्रहम्, विमुच्य, निर्ममः, शान्तः, ब्रह्मभूयाय, कल्पते ॥

E. P. R. 51-53. [A person] युक्तः (who is endowed with) विशुद्धया (pure) बुद्ध्या (intelligence), नियम्य च (has controlled) आत्मानम् (his mind) ह्यया (by fortitude), त्यक्त्वा (has given up) विषयान् (the objects of enjoyments) शब्दादीन् (such as sound, sight, smell, etc.), व्युदस्य च (has abandoned) रागद्वेषौ च (also feelings of love and hatred), विविक्तसेवी (has aptitude for solitude), लघ्वाशी (is temperate in diet), यतवाक्कायमानसः (is restrained in word, body and mind), नित्यम् (is always) ध्यानयोगपरः (meditative), समुपाश्रितः (has adopted) वैराग्यम् (genuine asceticism), विमुच्य (is completely absolved from) अहङ्कारम् (egotism), बलम् (might) दर्पम् (pomp), कामम् (lust), क्रोधम् (anger), परिग्रहम् (and acceptance of charity), निर्ममः (has no affinities for his friends and relatives), शान्तः (and is peaceful) कल्पते (can easily realize), ब्रह्मभूयाय (*Brahman*).

Tr. 51-53. "A person (who does not confound his body and mind with his soul) who has no affinities for his

. Who has realized *Brahman*?

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥

P. Ch. 54. ब्रह्मभूतः, प्रसन्नात्मा, न, शोचति, न, काङ्क्षति, समः, सर्वेषु, भूतेषु, मद्भक्तिम्, लभते, पराम् ॥

E. P. R. 54. ब्रह्मभूतः (A person who has realised *Brahman*) प्रसन्नात्मा (is transparent in mind), न शोचति (does not grieve), न काङ्क्षति (does not hanker after) [anything mundane] समः (has equitable vision) सर्वेषु (towards all) भूतेषु (beings sentient or insentient) लभते (and gradually attains) पराम् (purest and highest) मद्भक्तिम् (*Nirguṇa-Bhakti*, i.e., devotion for Me).

friends and relatives (who is completely detached from all sensual enjoyments) who has attained pure intelligence and has controlled his mind by fortitude, who is destitute of the feelings of love and hatred for mundane phenomena, such as sound, sight, smell, etc., who has aptitude for solitude, is temperate in diet, restrained in action, word and mind, is meditative, and is completely absolved from egotism, pomp, might, lust and anger—he is a genuine ascetic and he can easily realize *Brahman*. (Tr. 51-53).

Tr. 54. “A person, who has realized *Brahman*, whose mind has become transparent does not grieve, does not hanker after anything mundane, has equitable vision

N.B. 51-53. “The first stage in the realization of *Brahman* is the attainment of *Brahma-Jñāna*, i.e., true knowledge of *Brahman*, by the performance of *Niṣkāma-Karma* and then the attainment of My Real Self and Realm by devotional service with a true conception of My Real Self, Attributes and Entourage.

*When Jīva attains Lord and His
Blissful Abode?*

भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

P. Ch. 55. भक्त्या, माम्, अभिजानाति, यावान्, यः, च, अस्मि, तत्त्वतः, ततः, माम्, तत्त्वतः, ज्ञात्वा, विशते, तदनन्तरम् ॥

E. P. R. 55. भक्त्या (It is by pure devotion) अभिजानाति (that one can have true knowledge of) माम् (Who I am), यः च अस्मि (What My nature is) तत्त्वतः (in reality), यावान् (What My qualities and actions are). तदनन्तरम् (Then) ज्ञात्वा (being enlightened with) तत्त्वतः (the true knowledge regarding Me) ततः विशते (he enters into) माम् (My Blissful Abode).

towards all beings, sentient or insentient and gradually attains *Nirguṇa-Bhakti* i.e., pure devotion for Me. (Tr. 54).

Tr. 55. “It is by pure devotion that one can have true knowledge of ‘Who I am’ ‘What My Nature is in reality’, and ‘What My qualities and actions are’. Enlightened with the true knowledge regarding Me, he enters into My Blissful Abode.

Exp. 54. “Freed from mundane appearances, the *Jīva* realizes *Brahman*-hood in his unfettered spiritual existence. Such *Brahman*-realized person has a transparent self possesses calm and equitable vision towards all, high or low, rich or poor, due to his super-mundane vision, and does not grieve nor longs for anything mundane. Established in *Brahman*-hood, he gradually attains *Nirguṇa-Bhakti* (pure devotion) to Me which consists primarily in hearing, chanting and meditating on My Name, Form, Attributes and Revels in My Blissful Abode of *Vraja*.

‘*Ananya-Bhakta*’ defined

सर्वकर्माण्यपि सदा कुर्वाणो मद्बपाश्रयः ।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ५६ ॥

P. Ch. 56. सर्वकर्माणि, अपि, सदा, कुर्वाणः, मद्बपाश्रयः, मत्प्रसादात्, अवाप्नोति, शाश्वतम्, पदम्, अव्ययम् ॥

E. P. R. 56. मद्बपाश्रयः (One who takes absolute shelter in Me even with a selfish desire) अवाप्नोति (attains), मत्प्रसादात् (by My grace), शाश्वतम् (the eternal) अव्ययम् (and unchangeable) पदम् (Realm), अपि (even though) सदा [he] (always) कुर्वाणः (performs) सर्वकर्माणि (all his daily duties).

Exp. 55. “Who I am. *i.e.*, what the true conception of My Real Self is, what My nature is, and what My Qualities and Actions are,—these are best known by the *Jiva*, by means of pure devotion. The *Jiva* enters Me, when he is enlightened with the true knowledge regarding Me and My Blissful Abode. This is one of My confidential teachings to you. This is also known as the realization of *Brahman*, attainable by the performance of desireless action. The climax of *Brahman*-realization is *Nirguna-Bhakti* or pure devotional service. The term ‘enters Me’ does not mean the tomfoolery of self-destruction. It really means attainment of real knowledge regarding My true Form, Attributes, and Sports, and the *Jiva* attains full realization of *Brahman*, when he is completely free from the bondage of this world. Attainment of My Real Self is known as the attainment of pure Divine Love. A more confidential teaching about Me is the realization of *Paramātmān*, which is known as the second stage of God-realization. The principle of acquiring knowledge by desireless action and the *Vedic* process of acquiring *Bhakti* by *Jñāna-Yoga* is a secret path leading to My attainment. Of the three processes of God-realization which I am now going to narrate, the process of *Brahman*-realization is the first one and you have known it. Let Me now tell you about the second process.

*Consecration to the Lord of all
socio-religious duties
with their results*

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ ५७ ॥

P. Ch. 57. चेतसा, सर्वकर्माणि, मयि, संन्यस्य, मत्परः, बुद्धि-
योगम्, उपाश्रित्य, मच्चित्तः, सततम्, भव ॥

E. P. R. 57. संन्यस्य (By consecrating) मयि (to Me)
सर्वकर्माणि (all the duties) चेतसा (with all your heart)
उपाश्रित्य (and by submitting) बुद्धियोगम् (your intelligence
to Me), सततम् (always) भव मच्चित्तः (apply all your mind
and attention to Me) मत्परः (and be My devotee).

Tr. 56. "One who takes absolute shelter in Me even
with a selfish desire, attains by My grace the eternal and
unchangeable Realm, even though he performs his duties,
secular and causal.

Tr. 57. "By consecrating all the duties to Me with
all your heart and by submitting your intelligence to
Me, apply always your mind and attention to Me and be
My devotee.

Exp. 56. "One, who takes absolute shelter even with selfish
desires, dedicating all his daily, causal and secular duties to Me
as the Supreme Lord, he becomes an *Ananya-Bhakta* (single-
minded devotee), and attains *Nirguna-Bhakti* in My Eternal
and Immutable Self, by My grace. His devotion, therefore, is
mixed, but he is to be distinguished from a *Karmīn* with a
mixture of devotion, as mentioned in the first six chapters. By
such devotion to Me, he attains My spiritual realm such as
Vaikuṇṭha, *Mathurā*, *Dvārakā* and *Ayodhyā* which are not
destroyed even in cataclysm, by Inconceivable Power.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।

अथ चेत्त्वमहङ्कारात् न श्रोष्यसि विनङ्क्ष्यसि ॥ ५८ ॥

P. Ch. 58. मच्चित्तः, सर्वदुर्गाणि, मत्प्रसादात्, तरिष्यसि, अथ, चेत्, त्वम्, अहङ्कारात्, न, श्रोष्यसि, विनङ्क्ष्यसि ॥

E. P. R. 58. मच्चित्तः (If you pay your whole-hearted attention to Me) तरिष्यसि (you will surmount) सर्वदुर्गाणि (all the impediments) मत्प्रसादात् (by My grace). अथ चेत् (If on the other hand) त्वम् (you) न श्रोष्यसि (do not hear and follow Me) अहङ्कारात् (out of a false sense of egotism), विनङ्क्ष्यसि (you will be ruined).

Tr. 58. "If you pay your whole-hearted attention to Me, you will be able to surmount all the impediments by My grace. If on the other hand, you do not hear Me out of a false sense of pride, you will be ruined.

Exp. 57. (For *Niṣkāma-Karma-Yoga* dedicated to *Paramātman*, Ch. II, 47, 61; III, 9-16, 33; VIII, 7, IX, 27; XII, 6, may be referred to). "I have already told you of My threefold Manifestations, viz., (i) *Brahman*, (ii) *Paramātman*, and (iii) *Bhagavān*—Ch. XV, 16-18. As you are neither a pure devotee nor a selfish one now, you may be a middling devotee by consecrating to Me all the duties assigned to you by your class and station in life, which is the only goal of your life, and with steadfast application of your intelligence, turn your undivided attention to Me in all your activities.

Exp. 58. "If you concentrate all your attention on Me alone in all your doings in this world, you will be able to surmount all the impediments that stand in the way of your devotional life. If, on the contrary, you misidentify yourself with your body and mind and cling to your perverted ego, you will be drawn away from the Fountainhead of Nectar and will bring destruction upon your self as a worldling.

*Actions of a Jīva subject to
his natural aptitude*

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।

मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ ६० ॥

P. Ch. 59. यत्, अहङ्कारम्, आश्रित्य, न, योत्स्ये, इति, मन्यसे, मिथ्या, एषः, व्यवसायः, ते, प्रकृतिः, त्वाम्, नियोक्ष्यति ॥

P. Ch. 60. स्वभावजेन, कौन्तेय, निबद्धः, स्वेन, कर्मणा, कर्तुम्, न, इच्छसि, यत्, मोहात्, करिष्यसि, अवशः, अपि, तत् ॥

E. P. R. 59. यत् (If) मन्यसे (you think) न योत्स्ये 'I won't fight' आश्रित्य (under the influence of) अहङ्कारम् (egotism), एषः व्यवसायः (this determination) ते (of yours) मिथ्या एव (is bound to be false), [inasmuch as] प्रकृतिः (your *Kṣatriya* nature) नियोक्ष्यति (will surely goad) त्वाम् (you) [to fight].

E. P. R. 60. कौन्तेय (O Son of Kuntī)! तत् यत् (What) न इच्छसि (you do not want) कर्तुम् (to do) मोहात् (as a

Tr. 59. "If you think 'I won't fight' under the fatal influence of that egotism, you shall simply be a pretender (a man of false promise) inasmuch as your *Kṣatriya* nature will surely give you an impetus to fight.

Exp. 59. "If you do not listen to Me, your martial spirit will certainly enkindle you to fight and make you think that you are the author of the destruction of all your enemies.

*Lord as Indwelling Monitor
of all Jīvas*

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

P. Ch. 61. ईश्वरः, सर्वभूतानाम्, हृद्देशे, अर्जुन, तिष्ठति, भ्रामयन्, सर्वभूतानि, यन्त्र-आरूढानि, मायया ॥

result of delusion) अवशः (you will be forced) • करिष्यसि एव (to do), निबद्धः (being compelled) कर्मणा (by the activity) स्वेन (of your own) स्वभावजेन (*Kṣatriya* nature). (E. P. R. 60).

E. P. R. 61. अर्जुन (O Arjuna)! ईश्वरः (The Supreme Lord) भ्रामयन् (is directing) सर्वभूतानि (all *Jīvas*) मायया (by His external potency—*Māyā*) यन्त्रारूढानि (like idols on a machine and wire-pulled from behind) तिष्ठति (and is dwelling as the Indwelling Monitor) हृद्देशे (in the hearts) सर्वभूतानाम् (of all *Jīvas*).

Tr. 60. “O Son of Kuntī! What you do not want to do as a result of delusion, you will be forced to do, being compelled by the activity of your own *Kṣatriya* nature.

Tr. 61. “O Arjuna! The Supreme Lord is directing all *Jīvas* like idols on a machine wire-pulled from behind, by His external potency—*Māyā* and dwells as the Indwelling Monitor in the hearts of all *Jīvas*.

Exp. 60. “As a result of infatuation or ignorance, you are now unwilling to fight. But, by your former prejudices as a *Kṣatriya* by nature, you will be forced to give battle, goaded by the martial spirit of a *Kṣatriya*.

Exp. 61. “I am the *Paramātman*—the Indwelling Monitor of all hearts; I am the Regulator and the Over-soul of all *Jīvas*.

Means to attain Eternal Bliss

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥६२॥

P. Ch. 62. तम्, एव, शरणम्, गच्छ, सर्वभावेन, भारत, तत्-
प्रसादात्, पराम्, शान्तिम्, स्थानम्, प्राप्स्यसि, शाश्वतम् ॥

E. P. R. 62. भारत ! “(O Bhārata)! गच्छ (Take) शरणम्
(shelter) सर्वभावेन (in all possible ways) तम् एव (in Him
alone). प्राप्स्यसि (You will attain) पराम् (supreme) शान्तिम्
(peace), शाश्वतम् (and the Eternal and Blissful) स्थानम्
(Realm) तत्प्रसादात् (by His grace).

Tr. 62. “O Bhārata ! Take shelter in all possible
ways in Him alone. You will attain supreme peace,
and the Eternal and Blissful Realm by His grace.

Whatever the *Jīva* does, I am the Giver of the fruit of his
actions. Just as puppets are pulled with wire by a wire-puller
from behind the curtain, so the *Jīvas*, imprisoned in gross
bodies, are being driven adrift in this ocean-world by My *Māyā*,
to act in conformity with her dictation. Propelled by the Inner
Monitor your natural proclivity, the result of your deeds in
previous births, will stimulate you to fight. (Exp. 61).

N.B. 61. Here *Paramātmān* is the efficient cause and *Māyā* is
the material cause of the action of the *Jīva* in his conditioned
state.

Exp. 62. “O Bhārata ! Take shelter in all possible ways in
that All-Pervading *Paramātmān*. You will attain *Śānti* or
complete freedom from the influence of empiric knowledge which
is ignorance and ultimately enjoy the blissful state of My
Spiritual Realm.

*Realization of Paramātman—
a great secret*

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।

विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ ६३ ॥

P. Ch. 63. इति, ते, ज्ञानम्, आख्यातम्, गुह्यात्, गुह्यतरम्, मया, विमृश्य, एतत्, अशेषेण, यथा, इच्छसि, तथा, कुरु ॥

E. P. R. 63. इति (Thus) मया (I) आख्यातम् (have told) ते (you) ज्ञानम् (about the knowledge) गुह्यतरम् (which is a greater secret) गुह्यात् (than the secret knowledge of *Brahman*). विमृश्य (Pondering over) एतत् (this) अशेषेण (minutely), कुरु (and do) तथा यथा (as) इच्छसि (you like).

Tr. 63. “Thus I have told you about the knowledge which is a greater secret than the secret knowledge of *Brahman*. Pondering over this minutely and do as you like.

Exp. 63. “Some are prone to worship *Paramātman* as the Indwelling Monitor. Some worship *Bhagavān*, surrendering themselves entirely at His Lotus Feet—Ch. XVIII, 66. But a genuine devotee takes complete shelter in Me as Śrī Kṛṣṇa, regards Me as his Spiritual Master. So I instruct him in the cult of *Bhakti* as an *Ācārya* outside, and inspire him to follow the cult as *Caitya-Guru* (Indwelling Monitor) from within. He, therefore, meditates on My mercy (*Vide Bhāg. XI, 29, 6*). You have heard of the realization of *Brahman* and of *Brahma-Jñāna* (*Vide Śls. 51-54*). This *Brahma-Jñāna* is a secret truth. I have just told you about the realization of *Paramātman* (*Vide Śls. 56-62*). This *Paramātma-Jñāna* is a greater secret. Ponder over it minutely and do as you like.

Purport. 63. “If you desire to acquire *Brahma-Jñāna* through *Niṣkāma-Karma-Yoga* and *Nirguṇa-Bhakti* in Me (pure devotion), you are to fight without any selfish motive. Again, if you

*Realization of Bhagavān Kṛṣṇa by
unconditional surrender—
the greatest secret of
Lord's teachings*

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।

इष्टोऽसि मे ददमिति ततो वक्ष्यामि ते हितम् ॥ ६४ ॥

P. Ch. 64. सर्वगुह्यतमम्, भूयः, शृणु, मे, परमम्, वचः, इष्टः, असि, मे, ददम्, इति, ततः, वक्ष्यामि, ते, हितम् ॥

E. P. R. 64. भूयः (Just) शृणु (listen to) मे (My) सर्व-गुह्यतमम् (most confidential) परमम् (and highest) वचः (advice). असि (You are) ददम् (very) इष्टः (dear) मे (to Me), इति ततः (so) वक्ष्यामि (I shall tell) ते (you) हितम् (about the highest good).

Tr. 64. "Just listen to My confidential and highest advice. You are very dear to Me and so I shall tell you about the highest good.

take shelter in Me as *Paramātman*, then also, you are to fight from your natural proclivity of the *Kṣatriya* nature, consecrating the result to Him (*Paramātman*), and being guided by Him as the Indwelling Monitor. Then My Manifestation of *Paramātman* will lead you to the principle of pure devotion to Me. So, whichever principle you may adopt, it is highly beneficial for you to fight. (Pur. 63).

Exp. 64. "The most confidential teaching is the third process, which is the knowledge of the Supreme Lord *Bhagavān*. I have told you about the confidential *Brahma-Jñāna* and more confidential *Paramātmajñāna*. Now, let Me tell you about the most confidential knowledge regarding Me, the Supreme Lord. This is the most fundamental of My instructions in the Gītā. I tell you this for your eternal good, as you are dear to Me.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥

P. Ch. 65. मन्मनाः, भव, मद्भक्तः, मद्याजी, माम्, नमस्कुरु, माम्, एव, एष्यसि, सत्यम्, ते, प्रतिजाने, प्रियः, असि, मे ॥

E. P. R. 65. भव (Be) मद्भक्तः (My devotee), मन्मनाः (offer your mind and attention to Me), मद्याजी (worship Me) नमस्कुरु (and submit) माम् (to Me). एष्यसि एव (Certainly you will attain) माम् (Me). [This is My] सत्यम् (solemn) प्रतिजाने (promise) ते (to you), [as] असि (you are) प्रियः (dear) मे (to Me).

Tr. 65. "Be My devotee, offer your mind and attention to Me, worship Me and submit to Me. Certainly you will attain Me. This is My solemn promise to you, as you are dear to Me.

Exp. 65. "O Arjuna! Be My devotee and offer your mind and attention to Me. You must not meditate on Me like the *Karma-Yogins*, *Jñāna-Yogins* or *Dhyāna-Yogins*. Worship My Transcendental Form as the Supreme Lord of all Beauty, Truth and Harmony, in all your actions. I promise, you will then attain the eternal servitude of My All-Being-Intelligent and Blissful Śyāmasundara Form. You are very dear to Me and that is why I am telling you about My *Nirguṇa-Bhakti* (un-alloyed devotion). (i) 'Manmanā Bhava' means meditate on My most Beautiful Śyāmasundara Form offering your mind to me. (ii) 'Mad Bhakto Bhava' means perform My *Bhājana* (devotional service) consisting in hearing, chanting, meditating, etc., with both your mind and senses. (iii) 'Madyājī Bhava' means worship Me and Me alone. (iv) 'Mām Namaskuru' means prostrate yourself in making obeisances to Me. Perform these four kinds of devotional service to Me, viz., (i) meditation,

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।

अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥

P. Ch. 66. सर्वधर्मान्, परित्यज्य, माम्, एकम्, शरणम्, व्रज, अहम्, त्वाम्, सर्व-पापेभ्यः, मोक्षयिष्यामि, मा, शुचः ॥

E. P. R. 66. परित्यज्य (Abandon) सर्वधर्मान् (all socio-religious duties) व्रज (and take) शरणम् (shelter) माम् (absolutely in Me) एकम् (alone). मा शुचः (Grieve not); अहम् (I) मोक्षयिष्यामि (shall deliver) त्वाम् (you) सर्वपापेभ्यः (from all sins).

Tr. 66. "Abandon all socio-religious duties and take absolute shelter in Me alone, Grieve not; I shall deliver you from all sins.

(ii) service, (iii) worship and (iv) greeting. You shall attain My Own Real Self. I promise this to you, as you are dear to Me. Nobody deceives his friend who is very dear to him. (Exp. 65).

Exp. 66. "O Arjuna! Shun the socio-religious duties of the system of *Varmāśrama-Dharma*—Ch. VI, 13; XVIII, 52, the controlling of the inner and outer senses—Ch. XVIII, 42, the *Dhyāna-Yoga*—Ch. VI, obedience to *Īśvara-Paramātman*—Ch. XVIII, 56-63, etc., and all such principles of religion that have been spoken regarding the attainment of *Brahma-Jñāna* and *Paramātma-Jñāna*. Shun them and take shelter in Me alone as the highest Divinity of the most Beautiful Person. I shall then deliver you from all sorts of sins and crimes, arising from the non-performance of those duties enjoined by the scriptures. Do not mourn for not having done your duty.

The true nature of the *Jīva* is regained when *Nirguṇa-Bhakti* or pure devotion to Me as the Supreme Lord Śrī Kṛṣṇa is strictly adhered to. Then the performance of *Dharma* (duty), *austerities*, *Jñāna-Yoga*, *Aṣṭāṅga-Yoga*, *Karma-Yoga*, etc., are not

at all necessary. In his fallen state, the *Jīva* cannot do without conforming to his physical, mental, social and spiritual duties. But in all these duties, a true knowledge of the super-excellence of the Eternal Beauty, Truth, Harmony and Gracefulness of Me—the Supreme Lord Śrī Kṛṣṇa, Who am the only God of Love, worth taking shelter in, will surely lead him to attain the ultimate goal of human life.

“The thing is, whatever a conditioned soul does for the maintenance of his livelihood, he does either from threefold lofty ends in view, or from sensual enjoyment which gives rise to *Akarma* and *Vikarma*, the sources of all evils. The three kinds of lofty aims in view are attachment to (i) *Brahman*, (ii) *Paramātmān* and (iii) *Bhagavān*. The socio-religious system of *Varṇāśrama-Dharma*, *Jñāna*, *Vairāgya*, etc., assume a particular nature and form in pursuance of the above threefold aims. When they aim at realization of *Brahman*, they take the form of *Karma* and *Jñāna*. When they aim at realization of *Paramātmān*, they assume the nature of consecrated *Niṣkāma-Karma* and *Dhyāna-Yoga*, etc. But when they are directed to the realization of Me—the Supreme Lord Śrī Kṛṣṇa *Bhagavān*, they turn themselves to pure devotional services. Hence, devotion to Me—the Supreme Lord of Love is the most confidential teaching and Kṛṣṇa-*Prema* (Divine Love) is the *summum bonum* of human existence. And this is the fundamental principle in the teachings of the *Gītā*. Though there is a semblance of performance of action in the external life of the *Karmīn*, the *Jñānīn*, the *Yogīn* and the *Bhaktā*, yet there is a fundamental difference in the worship of each, in respect of the means as well as the end. (Exp. 66).

Explanatory Notes. 66. “Here ‘*Ekam Mām*’ means only Me and not the other presiding deities of *Dharma*, *Jñāna*, *Yoga* and *Karma*. At present, as you seem to be fit for single-minded devotion, you are given the chance of following it and I shall explain to you the process you should adopt. You need not be anxious for the non-commission of your daily socio-religious duties and for the sins arising therefrom. You are rather apt to commit sin and offence by violating My direct command.

Gītā teachings—for whom intended?

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥

P. Ch. 67. इदम्, ते, न, अतपस्काय, न, अभक्ताय, कदाचन,
न, च, अशुश्रूषवे, वाच्यम्, न, च, माम्, यः, अभ्यसूयति ॥

Hence, take absolute shelter in Me alone. The nature of a *Śaranāgata* devotee (*i.e.*, who has taken absolute shelter in Me), is like a purchased cow, obedient and submissive to the purchaser. There are six features of *Śaranāgati*, *viz.*, (i) accepting what is favourable to My service, (ii) rejecting what is detrimental to My service, (iii) firm conviction that I am the Sole Protector and Preserver, (iv) full confidence in My support, (v) consecration of body, mind, and soul to My service, and (vi) sincere submissiveness of the heart and humble prayer for My grace. If you surrender yourself to Me only, I shall deliver you from all sins. O Arjuna! Don't you, therefore, mourn for your own self nor for that of others. I am the Supreme Lord, having none to depend upon. Keeping your goodself in view, I have imparted all the teachings in the *Gītā*, for the benefit of the whole world. So, Ye—all the world! Relinquish all the principles, duties and teachings of the mundane world and even attachment to *Brahman* and *Paramātmā*; take absolute shelter in Me alone, and live a life of pure devotion. I promise I will deliver you from all sins and from bondages. Did I not promise such a thing before (*Vide* Ch. IX, 22)? I take all the risk upon My shoulder. So, do not mourn for your own self nor for that of others. (Exp. 66).

N.B. 66.—*Śloka* 66 is the sum and substance of the whole text of the *Gītā* and is the stepping-stone to the realm of pure devotion. It is the golden key to the entrance of the spiritual kingdom. In support of the above *Śloka*, the following *Ślokas* from the *Bhāgavata* can aptly be referred to (XI, 5, 41; XI, 11, 32; XI, 20, 9 and XI, 29, 34).

Ultimate end of such teachings

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ ६८ ॥

P. Ch. 68. यः, इमम्, परमम्, गुह्यम्, मद्भक्तेषु, अभिधास्यति, भक्तिम्, मयि, पराम्, कृत्वा, माम्, एव, एष्यसि, असंशयः ॥

E. P. R. 67. ते (You) न कदाचन वाच्यम् (should never disclose) इदम् (this) अतपस्काय (to an irreligious person), न अभक्ताय (or to a non-devotee), न च अशुश्रूषवे (or to one who is unwilling to serve the Supreme Lord) न च यः (or to him who) अभ्यसूयति (is envious) माम् (of Me).

E. P. R. 68. यः (He who) अभिधास्यति (will impart) इदम् (this) परमम् (most) गुह्यम् (confidential teachings) मद्भक्तेषु (to My devotees) कृत्वा (and will have) पराम् (pure) भक्तिम् (devotion) मयि (for Me) एष्यति एव (will certainly attain) माम् (Me), असंशयः (being bereft of all doubts).

Tr. 67. “You should never disclose this to an irreligious person, or to a non-devotee or to one who is unwilling to serve the Supreme Lord or to him who is envious of Me.

Tr. 68. “He who will impart such confidential teachings (of the Gītā) to My devotees will attain Me by pure devotion, being bereft of all doubts.

Exp. 67. The teachings of the Gītā are not meant for those who are void of self-control, who have no aptitude for devotion, who are unwilling to serve the Lord and His servants, and are envious of the All-Merciful Supreme Lord.

N.B. 67.—Nobody should consider the Eternal, Transcendental, Beautiful and All-Attractive Human Form of Śrī Kṛṣṇa as nature's product or illusory.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ६९ ॥

The effect of studying the Gītā

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ ७० ॥

P. Ch. 69. न, च, तस्मात्, मनुष्येषु, कश्चित्, मे, प्रियकृत्तमः, भविता, न, च, मे, तस्मात्, अन्यः, प्रियतरः, भुवि ॥

P. Ch. 70. अध्येष्यते, च, यः, इमम्, धर्म्यम्, संवादम्, आवयोः, ज्ञानयज्ञेन, तेन, अहम्, इष्टः, स्याम्, इति, मे, मतिः ॥

E. P. R. 69. मनुष्येषु (Among mankind) न च कश्चित् (none) भविता (will be) प्रियकृत्तमः (more serviceable) मे (to Me) तस्मात् (than he); न (nor) भुवि च (in this world) अन्यः (is there one who) प्रियतरः (is dearer) मे (to Me) तस्मात् (than he) [who imparts these teachings].

E. P. R. 70. इति (This is) मे (My) मतिः (view that) अहम् (I) स्याम् (shall be) इष्टः (worshipped) ज्ञानयज्ञेन (*Jñāna-Yajña*—with a *Yajña* of knowledge) तेन (by him) यः च (who) अध्येष्यते (will study) इमम् (this) धर्म्यम् (spiritual) संवादम् (discourse) आवयोः (between us two).

Tr. 69. “ Among mankind none is or will be dearer and more serviceable to Me in this world than he, (who imparts such teachings).

Tr. 70. “ This is My view that I shall be worshipped with a *Yajña* of knowledge by him who will study this spiritual discourse between us two.

The effect of hearing the Gītā

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभाँल्लोकान् प्राप्नुयात् पुण्यकर्मणाम् ॥

Arjuna disillusioned

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

कच्चिदज्ञानसंमोहः प्रणष्टस्ते धनञ्जय ॥ ७२ ॥

P. Ch. 71. श्रद्धावान्, अनसूयः, च, शृणुयात्, अपि, यः, नरः, सः, अपि, मुक्तः, शुभान्, लोकान्, प्राप्नुयात्, पुण्यकर्मणाम् ॥

P. Ch. 72. कच्चित्, एतत्, श्रुतम्, पार्थ, त्वया, एकाग्रेण, चेतसा, कच्चित्, अज्ञानसंमोहः, प्रणष्टः, ते, धनञ्जय ॥

E. P. R. 71. सः अपि (He too) यः नरः (who) श्रद्धावान् (has faith), अनसूयः च (is not envious) अपि (and merely) शृणुयात् (hears) [this discourse], मुक्तः (is relieved of all sins) प्राप्नुयात् (and will attain) शुभान् (the happy) लोकान् (regions) पुण्यकर्मणाम् (of the virtuous).

Tr. 71. "He too, who has faith, is not envious and merely listens to this discourse, is relieved of all sins and will attain the happy regions of the virtuous.

Exp. 70. He who will study these spiritual dialogues that took place between Me and you, would worship Me through the principle of *Jñāna-Yoga* (i.e., the procedure of true knowledge).

Exp. 71. "He who, though not My devotee yet faithful and non-envious, hears the teachings of the Gītā, attains the regions of the virtuous, relieved of all sins.

अर्जुन उवाच

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ ७३ ॥

P. Ch. 73. अर्जुनः उवाच—नष्टः, मोहः, स्मृतिः, लब्धा, त्वत्-प्रसादात्, मया, अच्युत, स्थितः, अस्मि, गत-सन्देहः, करिष्ये, वचनम्, तव ॥

E. P. R. 72. पार्थ! (O Pārtha)! कञ्चित् त्वया (Did you) श्रुतम् (listen to) एतत् (this discourse) एकग्रेण (with undivided) चेतसा (attention)? धनञ्जय! (O Dhanañjaya); कञ्चित् ते (Has your) अज्ञानसंमोहः (ignorance) प्रणष्टः (been removed)? ”

E. P. R. 73. अर्जुनः उवाच (Arjuna said), अच्युत (O Acyuta); त्वत्प्रसादात् (By your grace) मोहः (my illusions) नष्टः (are gone), मया (I) लब्धा (have regained) स्मृतिः (my senses), अस्मि (I am) स्थितः (settled), गतसन्देहः (my doubts are removed). करिष्ये (I shall follow) तव (your) वचनम् (advice).

Tr. 72. “O Dhanañjaya! Did you listen to the Gītā with rapt attention? Have you been disillusioned from your ignorance?”

Tr. 73. Arjuna said, “O Acyuta! By Your grace, my illusion is gone, I have regained my sense, I am settled, my doubts are removed. I shall follow Your advice.”

Exp. 73. Arjuna said:—“O Achyuta! By Thy grace, the veil of illusion has vanished from my mind. I have recovered my lost senses and I understand that the *Jīva* is the eternal servant

Saṅjaya's conclusion

सञ्जय उवाच

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।

संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ ७४ ॥

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।

योगं योगेश्वरात् कृष्णात् साक्षात्कथयतः स्वयम् ॥ ७५ ॥

P. Ch. 74. सञ्जयः उवाच—इति, अहम्, वासुदेवस्य, पार्थस्य, च, महात्मनः, संवादम्, इमम्, अश्रौषम्, अद्भुतम्, रोमहर्षणम् ॥

P. Ch. 75. व्यासप्रसादात्, श्रुतवान्, एतत्, गुह्यम्, अहम्, परम्, योगम्, योगेश्वरात्, कृष्णात्, साक्षात्, कथयतः, स्वयम् ॥

E. P. R. 74. सञ्जयः उवाच (Saṅjaya said), इति “(Thus) अहम् (I) अश्रौषम् (heard) इमम् (this) अद्भुतम् (wonderful) रोमहर्षणम् (thrilling) संवादम् (discourse) [that took place] महात्मनः (between Great) वासुदेवस्य (Kṛṣṇa) पार्थस्य च (and Arjuna).

E. P. R. 75. व्यासप्रसादात् (By the grace of Vyāsadeva) अहम् (I) श्रुतवान् (have heard) एतत् (this) परम् (high) गुह्यम् (and confidential) योगम् (system of knowledge) साक्षात्

Tr. 74. Saṅjaya said—“O King! I heard this wonderful and thrilling dialogue that took place between Arjuna and Śrī Kṛṣṇa.

of the Supreme Lord Śrī Kṛṣṇa. All my doubts are gone. By absolute surrender at Thy Lotus Feet, which is the essential function of every *Jīva*, I shall follow Thy Divine Footsteps.” (E.P.R. 73).

राजन् संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।

केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।

विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥ ७७ ॥

P. Ch. 76. राजन्, संस्मृत्य, संस्मृत्य, संवादम्, इमम्, अद्भुतम्, केशव-अर्जुनयोः, पुण्यम्, हृष्यामि, च, मुहुः, मुहुः ॥

P. Ch. 77. तत्, च, संस्मृत्य, संस्मृत्य, रूपम्, अत्यद्भुतम्, हरेः, विस्मयः, मे, महान्, राजन्, हृष्यामि, च, पुनः, पुनः ॥

(directly) कृष्णात् (from Śrī Kṛṣṇa), योगेश्वरात् (the veritable Lord of all *Yogas*) कथयतः (who expounded this) स्वयम् (Himself). (E. P. R. 75).

E. P. R. 76. राजन्! (O King)! हृष्यामि (I am full of joy) मुहुः मुहुः (over and over again) संस्मृत्य संस्मृत्य (when-ever I recall to mind) इमम् (this) पुण्यम् (great) अद्भुतम् (and wonderful) संवादम् (dialogue) केशवार्जुनयोः (of Śrī Kṛṣṇa and Arjuna).

E. P. R. 77. राजन्! (O King)! मे (My) विस्मयः (wonder) महान् (is great), हृष्यामि (my joy) च पुनः पुनः (knows no

Tr. 75. "I have heard this most confidential *Yoga* system expounded by Śrī Kṛṣṇa, the veritable Lord of all *Yogas*, by the grace of Vyāsadeva.

Tr. 76. "O King! (My hairs stand on end). When-ever I recall to mind this wonderful dialogue of Śrī Kṛṣṇa and Arjuna, my joy knows no bounds.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीविजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे मोक्षयोगो नाम
अष्टादशोऽध्यायः ॥

P. Ch. 78. यत्र, योगेश्वरः कृष्णः, यत्र, पार्थः, धनुर्धरः, तत्र, श्रीः, विजयः, भूतिः, ध्रुवा, नीतिः, मतिः, मम ॥

bounds) संस्मृत्य संस्मृत्य (at the constant remembrance of) तत् च (that) अत्यद्भुतम् (highly Wonderful and Beautiful) रूपम् (Form) हरेः (of Śrī Kṛṣṇa) (E.P.R. 77).

E. P. R. 78. यत्र (Where) कृष्णः (there is Śrī Kṛṣṇa), योगेश्वरः (the Lord of *Yoga*) यत्र (and where) पार्थः (there is Arjuna), धनुर्धरः (the holder of the bow *Gāṇḍīva*) तत्र (there are) श्रीः (fortune), विजयः (victory), भूतिः (prosperity) ध्रुवा (and constant) नीतिः (uprightness). मम (This is my) मतिः (firm conviction)."

Tr. 77. "O King! I am astounded and overwhelmed with joy at the constant remembrance of that All-Beautiful Form of Śrī Kṛṣṇa, the Supreme Lord of all.

Tr. 78. "Where there is Śrī Kṛṣṇa, the Lord of *Yoga*, and where there is Arjuna, the holder of the bow *Gāṇḍīva*, there are fortune, victory, power, success, and uprightness. This is my firm conviction (*Vide* Bhāg. XI, 11, 32; XI, 20, 8, 9, 31, 33, 37; XI, 29, 34)."

N.B. 78.—The holy Gītā, the crest-jewel of all the scriptures, is the most valuable casket of devotion of which the first six

chapters of *Karma-Yoga* represent the golden front-cover, the last six chapters of *Jñāna-Yoga* represent the golden back cover, both studded with pearls and gems, while the middle six chapters of *Bhakti-Yoga* represent the most precious bejewelled bunch of keys that wins over the heart of Śrī Kṛṣṇa and is highly appreciated by the three worlds, and whose handmaid is the couple of *Ślokas* beginning with 'Manmanā Bhava' composed of sixty-four letters.

Gist. That pure devotion based on absolute surrender to the Supreme Lord Śrī Kṛṣṇa is the only function of the *Jīva*, is not only the keynote of this chapter but also of the whole teachings of the Gītā.

HERE ENDETH THE EIGHTEENTH DISCOURSE

ENTITLED

MOKṢA-YOGA

QUESTIONS AND ANSWERS

CHAPTER XVIII

Q. 1. What is the real meaning of *Sannyāsa* and *Tyāga*? (Ans. *Vide Śls. 2, 11*).

Q. 2. What is the view of the Blessed Lord as regards *Sannyāsa* and *Tyāga*? (Ans. *Vide Śls. 4-12*).

Q. 3. What are the characteristics of *Sāttvika-Tyāga*? (Ans. *Vide Śl. 10*).

Q. 4. What are the fivefold causes of senses of action? (Ans. *Vide Śls. 14, 15*).

Q. 5. Who possess real insight and good intentions? (Ans. *Vide Śl. 17*).

Q. 6. What are the three incentives to actions? (Ans. *Vide Śl. 18*).

Q. 7. What are the three kinds of *Jñāna*, *Karma* and *Kartā*? (Ans. *Vide Śl. 19*).

Q. 8. What is *Sāttvika-Jñāna*? (Ans. *Vide Śl. 20*).

Q. 9. What is *Rājasika-Jñāna*? (Ans. *Vide Śl. 21*).

Q. 10. What is *Tāmasika-Jñāna*? (Ans. *Vide Śl. 22*).

Q. 11. What is *Sāttvika-Karma*? (Ans. *Vide Śl. 23*).

Q. 12. What is *Rājasika-Karma*? (Ans. *Vide Śl. 24*).

Q. 13. What is *Tāmasika-Karma*? (Ans. *Vide Śl. 25*).

Q. 14. Who is *Sāttvika-Kartā*? (Ans. *Vide Śl. 26*).

Q. 15. Who is *Rājasika-Kartā*? (Ans. *Vide Śl. 27*).

Q. 16. Who is *Tāmasika-Kartā*? (Ans. *Vide Śl. 28*).

Q. 17. What is *Sāttvika* intelligence? (Ans. *Vide Śl. 30*).

Q. 18. What is *Rājasa* intelligence? (Ans. *Vide Śl. 31*).

Q. 19. What is *Tāmasa* intelligence? (Ans. *Vide Śl. 32*).

Q. 20. What are the three kinds of fortitude? (Ans. *Vide Śls. 33-35*).

Q. 21. What are the three kinds of happiness? (Ans. *Vide Śls. 36-39*).

Q. 22. Is it possible to get rid of *Māyā* by one's own exertions? (Ans. *Vide Śl. 40*).

Q. 23. What are the duties of a *Brāhmaṇa* of *Sāttvika* nature? (Ans. *Vide Śl. 42*).

Q. 24. What are the duties of a *Kṣatriya* of *Sattva* and *Rajas* qualities? (Ans. *Vide Śl. 43*).

Q. 25. What are the duties of *Vaiśya* of *Rajas* and *Tamas* qualities? (Ans. *Vide Śl. 44*).

Q. 26. How the four *Varṇas* and *Āśramas* performing their ordained duties are entitled to the transcendental knowledge? (Ans. *Vide Śls. 46-49*).

Q. 27. What is meant by the realization of *Brahman*? (Ans. *Vide Śls. 51, 53*).

Q. 28. What are the characteristics of one who has realized *Brahman*? (Ans. *Vide Śls. 54, 55*).

Q. 29. What are the means to acquire knowledge of the Supreme Lord? (Ans. *Vide Śl. 55*).

Q. 30. Is a *Jiva* free to take to action or inaction?
(Ans. *Vide Śls.* 59, 60).

Q. 31. As regards freedom of action, what view is held by Śrī Kṛṣṇa, the Indweller of heart? (Ans. *Vide Śl.* 61).

Q. 32. What are the more confidential teachings of Śrī Kṛṣṇa to Arjuna? (Ans. *Vide Śls.* 61, 62).

Q. 33. What is the most confidential teaching to Arjuna by Śrī Kṛṣṇa? (Ans. *Vide Śls.* 65, 66).

Q. 34. To whom is the Gītā's teaching intended? Who are unworthy of such teachings? (Ans. *Vide Śl.* 67).

Q. 35. What is the ultimate end of studying the Gītā? (Ans. *Vide Śls.* 68-70).

Q. 36. What is the effect of hearing the teachings of the Gītā? (Ans. *Vide Śl.* 71).

Q. 37. What was the result, when Arjuna heard the whole of the Gītā? (Ans. *Vide Śl.* 73).

Q. 38. What did Sañjaya say, when he heard the whole dialogue that passed between Śrī Kṛṣṇa and Arjuna? (Ans. *Vide Śl.* 78).

श्रीश्रीगीतामाहात्म्यम्

गीताशास्त्रमिदं पुण्यं यः पठेत्प्रयतः पुमान् ।

विष्णोः पदमवाप्नोति भयशोकादिवर्जितः ॥ १ ॥

गीताध्ययनशीलस्य प्राणायामपरस्य च ।

नैव सन्ति हि पापानि पूर्वजन्मकृतानि च ॥ २ ॥

मलनिर्मोचनं पुंसां जलस्नानं दिने दिने ।

सकृद्गीताम्भसि स्नानं संसारमलनाशनम् ॥ ३ ॥

गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः ।

या स्वयं पञ्चनाभस्य मुखपद्माद्विनिःसृता ॥ ४ ॥

भारतामृतसर्वस्वं विष्णोर्वक्त्राद्विनिःसृतम् ।

गीतागङ्गोदकं पीत्वा पुनर्जन्म न विद्यते ॥ ५ ॥

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ ६ ॥

एकं शास्त्रं देवकीपुत्रगीतमेको देवो देवकीपुत्र एव ।

एको मन्त्रस्तस्य नामानि यानि कर्माप्येकं तस्य देवस्य सेवा ॥ ७ ॥

GLOSSARY

ABHAYAPADA. The purified nature of the tempered heart.

ABHYĀSA-YOGA. Constant retraction or withdrawal of the mind from worldly affairs and its concentration on the Supreme Lord Śrī Kṛṣṇa.

ABSOLUTE PERSON. Refers to Śrī Kṛṣṇa, the Supreme Person, Who is independent of any reference other than Himself.

ĀCĀRYA. Spiritual guide or the *Sat-Guru*. A divine agent who is thoroughly versed in the *Śāstraic* lore, practises the confidential service of Śrī Kṛṣṇa and is competent to redeem and reinstate all fallen souls in the service of the Supreme Lord Śrī Kṛṣṇa.

ACINTYA-BHEDĀBHEDA. The doctrine of inconceivable simultaneous distinction and non-distinction, *i.e.*, all beings are simultaneously existent in, and distinct and non-distinct from, the All-Pervading Supreme Lord Śrī Kṛṣṇa. Distinct in the sense that all beings are His infinitesimal separate potencies existing in Him with all their infinitesimal limbs, and non-distinct in the sense that they are *Cetana* or spiritual infinitesimals, *i.e.*, beings that can take the initiative, and hence identical with Him in respect of quality.

ADHIYAJÑA. The indwelling guide of the *Jīva* known as *Antaryāmi Hṛṣīkeśa*, who incites them in *Yajña-Karma*.

ADHYĀTMA. The unalloyed entity of a *Jīva* void of all mundane touch.

AGE. The four *Yugas* make up the Indian cycle of the ages. They are *Satya (Kṛta)*, *Tretā*, *Dvāpara* and *Kali*,

AGNIHOTRA. A religious rite requiring perpetual keeping of sacred fire.

AIKĀNTIKA BHAKTA. He who worships the Supreme Lord Śrī Kṛṣṇa with spontaneous and single-minded devotion.

AKARMA. Dereliction or omission of the duties ordained by the *Śāstras*.

AKIṆCANĀ. The relishing or tasteful faculty of unadulterated self is known as *Akiñcanā* or single-minded devotion.

ĀMNĀYA. Preceptorial line of succession.

ĀNANDA. Eternal bliss. The principle of unceasing unmixed ecstasy inhering in Kṛṣṇa and His confidential loving devotees.

ANANYA BHAKTA. A single-minded devotee, fully absorbed in the service of the Supreme Lord Śrī Kṛṣṇa.

ANTAHKARAṆA. When the principles of *Buddhi* (intelligence) and *Manas* (mind), are merged into one subtle principle, it is known as *Antahkaraṇa*.

ANTARYĀMIN. The indwelling guide of all *Jivas*, who is the knower of their hearts.

AṆU-CAITANYA. The *Jīva*—the spiritual atomic part of the Supreme Lord *Paramātmān* existing simultaneously distinct and non-distinct from the *Vibhu-Caitanya*,—the All-Pervading Supreme Being.

APARĀ PRAKṚTI. The external cosmic potency of the Supreme Lord in relation to this manifested world, consisting of the eight components, *viz.*, earth, water, fire, air and ether—the five gross elements, and mind, intelligence and perverted ego—the three subtle elements.

APARĀ VIDYĀ. Knowledge that makes one forgetful of one's own real self and of Godhead.

APŪRVA. Unforeseen—aimed at by the *Karma-Mīmāṃsakas* who hold that the *Apūrva* accruing from actions fructifies in various births.

ĀRŪDHA-YOGINS. Those who have already ascended, *i.e.*, those who are adept in the perfection of *Yoga* and whose only aim is the attainment of *Sānti* (bliss).

ĀRURUKṢU. The aspirant *Yogin* whose only aim is the performance of action for spiritual purification.

ASĀDHU. Not *Sādhu*, hence ungodly in conduct and character.

ASAT. Not *Sat*; hence temporal—generally refers to gross matters and temporal things.

AṢṬĀṄGA-YOGA. The eightfold performances of *Yoga*, *viz.*, *Yama*, *Niyama*, *Āsana*, *Prāṇāyāma*, *Dhyāna*, *Dhāraṇā*, *Nididhyāsana* and *Samādhi*.

ĀTMA-DHARMA. The eternal function of the unalloyed self.

AUSTERITY. Penance.

AVATĀRA. Descent of Kṛṣṇa in any of His Forms to the mundane plane. The word is also specifically used to denote the periodical descents of the partial aspects of *Garbhodakaśāyī* Viṣṇu.

AVIDVAT-PRATĪTI. Conception based on empiric knowledge.

AVIDYĀ. Forgetfulness of real self and of Godhead. It is the root-cause of the miseries of the conditioned state. The *Jīva* chooses to be seduced by nescience in exercise of his freedom of choice in his nascent position as an infinitesimal cognitive particle on the marginal line.

AVIKALPA-YOGA. A *Yoga* which is surely calculated to attain the Supreme Lord.

AVYAKTA PRAKṚTI. The unmanifest cosmic energy.

BHAGAVĀN. The Supreme Lord, the Blessed Lord possessed of sixfold divine qualities, viz., majesty, power, beauty, glory, knowledge and supremacy.

BHAKTA. A devotee of Śrī Kṛṣṇa.

BHAKTI. *Bhakti* may be defined as the spontaneous function of the soul in the unconditioned state identical with the loving spiritual service of the Absolute. It is superior to the unalloyed cognitive function which is associated with it as an auxiliary, or to the pure volitional function which is also incorporated in the principle of spiritual love.

BHAJANA. Intimate service of the Divinity. The process is wholly free from all mundane or quasi-mundane adjuncts. The spiritual function is not a negative entity nor the contrary of mundane activity. It is substantive unhampered activity.

BHOKTRITVA. Enjoying mood which overtakes a *Jīva* in his fallen state.

BRAHMĀ. The progenitor of the fourteen worlds; the first of the *Jīvas*, who sprang from the Navel-Lotus of *Garbhodakaśāyī* Viṣṇu.

BRAHMA-JÑĀNA. Abstract knowledge of Impersonal *Brahman*.

BRAHMA-LOKA. The uppermost region of the mundane world.

BRĀHMAṆA. The highest of the four *Varnas* and who is possessed of the realization of undifferentiated transcendence as the great, final and nourishing principle (*Brahman*).

BRAHMĀNANDA. Tranquillity of mind that results from the realization of the Abstract *Brahman*.

BRAHMA-NIRVĀṆA. Complete emancipation from the limitations of time and space and a simultaneous attainment of the everlasting bliss in the spiritual realm.

BRAHMARṢI. A saint, versed in the knowledge of *Brahman*.

BRAHMA-SŪTRA. The text-book of the Vedānta philosophy composed by Śrī Veda-Vyāsa, in the form of aphorisms. It classifies and systematizes the teachings of the Upaniṣads, or the highest teachings of the Vedas.

BRĀHMĪ STHITI. The eternal state transcending the sphere of *Māyā*.

CAITYA-GURU. The indwelling guide or monitor known as *Antaryāmin*.

CĀNDRĀYAṆA. A particular form of austerity to expiate sins, specially meant for the sinners.

CĀTURMĀSYA. Observance of abstinence from enjoyment in various forms during the four months of the rainy season, beginning from *Śayana-Ekādaśī* day and ending on *Uttāna-Ekādaśī* day. This is a part of the *Varṇāśrama* regulations.

CEṢṬĀ. Action.

CETANA. The intelligence that can take the initiative.

CIT POTENCY. Internal all-controlling, self-conscious energy.

DAIVA-VARṆĀŚRAMA-DHARMA. The duties enjoined by the *Śāstras* upon those who belong to the *Varṇāśrama* community, based upon the principle of *Varṇa* (natural dispositions) and *Āśrama* (stages of life of a man of the world) ordained for the spiritual purification.

DHARMA. That which is ingrained in one's own nature.

DHARMA-KṢETRA. From time immemorial, Kurukṣetra is held sacred in the Vedas as the field of many sacrificial rites performed by the gods.

DHARMĀTMĀ. God-loving soul.

EGOTISM. Misidentification of the real self of a *Jīva* with his temporal tabernacle and of his 'I'ness and 'my'ness with his corporal frame and those relating to it.

ELEVATION. Physical and mental amelioration of the world.

FINAL BEATITUDE. The bliss in *Mokṣa* or final liberation from the bondage of *Māyā*.

FRUITIVE ACTION. *Sakāma Karma* or activity for obtaining any of the desirable objects of this world, viz., *Dharma*, *Artha*, *Kāma* and *Mokṣa*. The fruit of such action is enjoyed by the person who performs the act. The soul has nothing to do with the mundane plane. Any utility aimed at by the mind in the conditioned state is limited and perishable and foreign to the essence of the soul. Fruitive action implies activity which aims at such utilitarian result.

GANDHARVA. A class of demigods, inhabiting the region of the same name mentioned in the Hindu mythology.

GĀṆDĪVA. The famous bow of Arjuna.

GĀYATRĪ. A sacred *Vedic Mantra*, incumbent on all *Brāhmaṇas* to utter at least thrice a day.

GUḌĀKEŚA. (1) Arjuna, who has conquered the unconquerable Lord of Love, Śrī Kṛṣṇa, by the tie of divine friendship; no wonder for him to propitiate 'Akeśa', which means Viṣṇu, Brahmā and Śiva; or

(2) Arjuna, who by his tie of divine love, has conquered Śrī Kṛṣṇa, the Lord of Deluding Potency, *Māyā*. To speak of him as Lord or conqueror of sleep, which is one of the most insignificant phenomena of *Māyā* is inappropriate.

GUNĀTĪTA. That which transcends the three qualities of *Māyā*.

HOMA. Offering of sacrificial ghee to the fire.

IKṢVĀKU. A king of solar dynasty, son of Vaivasvata Manu.

IMPERSONAL BRAHMAN. The empirically undefinable principle of transcendence conceived or realized as the ultimate reality. The term *Brahman* is used in the Upaniṣads in this sense. It is the name of the transcendental effulgence that surrounds the positive realm (*Vaikuṇṭha*) of the Absolute, like the zone of light surrounding the disc of the sun. The term *Brahman* is used by the gnostics in a negative sense. Impersonal *Brahman* is the negative aspect of the Absolute Person.

IMPERSONAL BRAHMĀNANDA. When the physical and mental experiences are arrested by the process of 'not this' and 'not that' of the *Jñāna-Yoga*—a uniform trance manifests itself which is directly opposite to the gross and subtle experiences. This is known as *Brahmānanda* or the bliss that results from the realization of the Abstract *Brahman*.

IMPERSONAL MONISM. It is known as the *Kevalādvaitavāda* of the Śaṅkara school. According to this theory, the world of our experience is an illusion and the individual soul is identical with the undefined *Brahman*, into which he merges on the termination of his illusory individual experience.

ĪŚVARA. The *Paramātmān*—the indwelling monitor of all *Jīvas* and the dispenser of the fruit of their actions.

JÑĀNA. Abstract or empiric knowledge dealing with the negative Impersonal *Brahman*.

JÑĀNA-KĀṆḌA. The portion of the Veda dealing with *Jñāna*, but ordinarily used with reference to the empiric interpretation of the Upaniṣads.

JYOTI. The effulgence. The presiding deity of light.

KAIVALYĀNANDA. When the physical and psychic experiences are arrested by the process of deep absorption of the *Aṣṭāṅga-Yoga*, a 'Kūṭa' or uniform trance manifests itself, and it is known as *Kaivalyānanda*, the ultimate end of the *Yoga* philosophy, propounded by the sage Patañjali.

KAIVALYAPĀDA. Chapter in *Yoga-Darśana* dealing with the ultimate end.

KAIVALYA-ŚĀNTI. Cessation of worldly sufferings—without any positive realization of eternal bliss.

KAIVALYA-SIDDHI. Perfection of the severe austerities of the *Aṣṭāṅga-Yogins*.

KAIVALYA STATE. A unique state of spiritual existence devoid of all physical and mental activities.

KĀMA. Lust or enjoying mood. It has been used in the extended sense to denote all sensuous desires. Mundane love, as conceived by poets and philosophers, comes under this term.

KĀMYA-KARMA. Fruitive action.

KARMA. Good or bad deeds for one's pleasure as opposed to service which aims at the pleasure of the Absolute Person Śrī Kṛṣṇa.

KARMA-CAKRA. The wheel of worldly bondage which forces a bound *Jīva* to rotate round the cycle of births and rebirths.

KARMA-KĀṆḌA. The portion of the Veda dealing

with *Karma*. The material aspect of a *Yajña* is known as *Karma-Kāṇḍa*.

KARMA-MĪMĀMSĀ. The philosophy which holds *Karma* to be the eternal principle, propounded by the sage Jaimini.

KARMA-MĪMĀMSAKA. A follower of the cult established by Jaimini.

KARMA-SANNYĀSA. Renunciation of all selfish actions together with all fruitive actions, obligatory and optional.

KARMA-TYĀGA. Disinterested performance of all duties, daily and causal, *i.e.*, performance of duties without attachment for their fruits.

KEVALĀ BHAKTI. Single-minded, unmixed devotion.

KĪRTANA. Vocalization or uttering with the lips. The word is used to denote the service of the Absolute in the form of His worship as vocalized divine sound manifesting His descent on the serving lips of His pure devotees. It is the highest form of nine devotional methods such as hearing, chanting, etc.

KṢARA. The changeable and perishable material objects, also known as *Adhibhūta*.

KṢARA-PURUṢA. Refers to the *Jiva* who is changeable because of his faltering nature, from his real state owing to his *Taṭastha* tendency.

KṢĀTRIYA. The second stage of the four *Varnas*.

KṢEMA. Anxiety and care for preserving the obtained results.

KṢETRA. The field, *i.e.*, the body as the habitation of the soul.

KṢETRAJÑĀ. The knower of the field, *i.e.*, the *Jiva* and *Paramātmā* or the Over-Soul.

KUKARMA. Actions that are baneful or prejudicial to the interest of the world ; also known as *Vīkarma*.

KUMBHAKA. Withholding of breath by closing the mouth and the nostrils ; one of the eightfold processes of *Aṣṭāṅga-Yoga*.

KURUKṢETRA. The famous battle-field where the battle between the Kurus and Pāṇḍavas was fought.

KŪṬA. *Samādhi* or uniform trance in which all mundane activities and experiences are completely suspended.

KŪṬASTHA. *Akṣara* of the unchangeable who does never deviate from his own real self.

LOGOMACHY. Polemic dispute about words in the *Nyāya* philosophy.

MAHĀRATHA. One who is an expert in the art of warfare and can combat single-handed with ten thousand warriors.

MANTRA. Spiritual incantation. The Holy Name addressed to Viṣṇu as a distant recipient of service in the unredeemed conditioned state for the purpose of restoration to one's proper spiritual nature.

MLECCHAS. The word is used in the *Śāstras* to designate persons belonging to communities which are opposed to the *Varṇāśrama* principles in their worldly activities.

MOKṢA. According to the Śrīmad Bhāgavata, it means actual realization of self and of Godhead.

NĀMA-SAMKĪRTANA. Congregational chant of the Holy Name of Śrī Kṛṣṇa.

NIRVIKALPA-SAMĀDHI. A state where the difference of time between *Sādhana* (practice) and *Siddhi* (perfection in *Yoga*) no longer exists.

NIRVIŚEṢA. Impersonal or Abstract Form of the Absolute Person.

NITYALĪLĀ. Eternal life of an Absolute-realized soul.

PAṆḌITA. Well-versed in the principle of relationship, means as well as the highest end of one's spiritual existence ; who is fully cognizant of the principles of liberation and bondage from *Māyā*.

PARĀ VIDYĀ. Real and positive knowledge about the Absolute Person Śrī Kṛṣṇa.

PĀRṢADA. Constant associate of Śrī Kṛṣṇa.

PHALGU-VAIRĀGYA. Pseudo-asceticism.

PRAVRṬṬI. Passionate activities of *Rajas* quality.

PURUṢA. The *Jīva* that dwells inside the mind and body or the *Paramātmā* that dwells within the *Jīva*.

RELIGION. The English word conveys a departmental and group notion, while the word '*Dharma*' means natural aptitude. *Ātma-Dharma* means natural aptitude of the soul. The term religion has been used in the sense of *Dharma*. But more often the phrase 'natural function of the soul' has been used for avoiding serious misunderstanding of the subject-matter, although the rendering is both clumsy and verbose.

RUDRA. The destroyer of the mundane world.

SĀDHAKA. The neophyte in spiritual practice.

SĀDHANA-BHAKTI, Devotional aptitude towards Śrī Kṛṣṇa and His Elect, fostered by the operations of the senses.

SĀDHANA-SIDDHAS. Those devotees who have been freed from the bondage of *Māyā* by *Sādhana* or spiritual practice are known as *Sādhana-Siddhas*.

SĀDHU. *Bona fide* devotee of the Supreme Lord Śrī Kṛṣṇa.

SAGUṆA-BHAKTI. Qualified devotion, *i.e.*, devotion mixed with the three qualities of *Māyā*.

SALVATION. Emancipation from the bondage of *Māyā* which is effected by the attainment of the service of Viṣṇu and *Vaiṣṇava* as distinct from *Brahma-Sāyujya* (*i.e.*, oneness with *Brahman*) or *Paramātmā-Sāyujya* (*i.e.*, oneness with *Paramātmā*).

SAMA-DARŚANA. Equitable philosophic vision or visualizing of the eternal existence of the Supreme Lord Śrī Kṛṣṇa in every entity, sentient or insentient and *vice versa*.

ŚARAṆAGATI. Unconditional self-surrender to the Absolute Person Śrī Kṛṣṇa.

SAT. The subtle form of things; the eternal principle—*Sat-Cit-Ānanda-Vigraha*. The All-Being-Intelligent-Blissful Śyāmasundara Form of the Supreme Lord Śrī Kṛṣṇa.

SAT-GURU. The *bona fide* spiritual preceptor. The transparent mediator between the Godhead and the *Jīva*. The function of the genuine spiritual preceptor is to redeem the fallen souls and to reinstate them in their spiritual communion with the Absolute Person Śrī Kṛṣṇa.

SMṚTI. Smṛti is that division of *Śāstras* which lays down sanctions and taboos for the religious regulations of the Hindu community.

ŚRAUTA-YAJÑA.—The name of a sacrifice to god of fire.

STHITAPRAJÑĀ. One who has reached the state of placidity or serenity.

ŚŪDRA. Lit., one who is subject to misery and grief. The lowest of the four *Varnas*.

TAPO-YAJÑA. Performance of severe austerities as *Cāndrāyana*, etc., as enjoined in the scriptures.

THREE QUALITIES. *Sattva*, *Rajas* and *Tamas* which may be rendered as manifestive, dynamic and nullifying principles, being the constituents of every mundane phenomenon.

TYĀGA. Performance of duties obligatory and occasional, without attachment for the fruits thereof.

UPANIṢAD. The philosophical supplement to the *Vedic Saṃhitā*, the crest-jewel of the Vedas.

VAIKUNṬHA. Lit., the realm that is free from all limitations. *Vaikunṭha* is the eternal realm of Nārāyaṇa, the sole Object of all reverential worship. The realm of Kṛṣṇa is the highest sphere of *Vaikunṭha* and bears the name of *Goloka*.

VAISYA. The third of the four *Varnas*.

VIBHU-CAITANYA. The All-Pervading Supreme Being *Paramātmā*.

VIBHŪTIPĀDA. Chapter in *Yoga Darśana* dealing with superhuman powers.

VIDVAT-PRATĪTI. Pure conception based on transcendental knowledge.

VIDYĀ. Transcendental knowledge as opposed to *Avidyā* or nescience.

VIKARMA. Actions that are baneful or prejudicial to the interest of the world.

YAUKTIKA-PRATĪTI. Conception based on dry reason.

YOGA. (i) *Astāṅga-Yoga*, (ii) search after unattainable objects aimed at by the elevationists and salvationists, (iii) perfect harmony or communion, (iv) the principle and (v) a union or a uniting path consisting of several steps or stages leading a *Yogin* from the lowest ladder of *Sakāma-Karma* to the highest realization of his real self, of *Paramātmān* and of *Bhagavān*. *Niṣkāma-Karma-Yoga* is the first stage of the path, *Jñāna-Yoga*—the second, *Aṣṭāṅga-Yoga*—the third, and *Bhakti-Yoga*—the last and best stage.

YUGĀVATĀRA. A Form of Viṣṇu Who manifests His descent in a particular age.

YUKTA-VAIRĀGYA. Genuine asceticism which consists in adjusting everything and person to the service of the Supreme Lord Śrī Kṛṣṇa without any selfish motive, *i.e.*, without any desire, either for elevation or salvation.

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श्रीमद्भगवद्गीताश्लोकानां प्रतिचरणगत- वर्णानुक्रमः ।

[संकेतचिह्नानि यथा— अ.—अध्यायः ; श्लो.—श्लोकः]

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अन्तकाले च मामिव	८	५	अप्राप्य मां निवर्तन्ते	९	३
अन्तरं ज्ञानचक्षुषा	१३	३५	अप्राप्य योगसंसिद्धिम्	६	३७
अन्तवत्तु फलं तेषाम्	७	२३	अफलप्रेप्सुना कर्म	१८	२३
अन्तवन्त इमे देहाः	२	१८	अफलाकाङ्क्षिमिर्यङ्गः	१७	११
अन्नाद्भवन्ति भूतानि	३	१४	अफलाकाङ्क्षिमिर्युक्तैः	१७	१७
अन्यः प्रियतरो भुवि	१८	६९	अभयं सत्त्वसंशुद्धिः	१६	१
अन्ययावर्तते पुनः	८	२६	अमिजातस्य भारत	१६	३
अन्यानि संयाति	२	२२	अमिजातोऽसि पाण्डव	१६	५
अन्यायेनार्थसंचयान्	१६	१२	अमितो ब्रह्मनिर्वाणम्	२	२६
अन्ये च बहवः शूराः	१	९	अमिसन्धाय तु फलम्	१७	१२
अन्ये त्वेवमजानन्तः	१३	२६	अभ्यासयोगयुक्तेन	८	८
अन्ये सांख्येन योगेन	१३	२५	अभ्यासयोगेन ततः	१२	९
अपरं भवतो जन्म	४	४	अभ्यासाद्रमते यत्न	१८	३६

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अभ्यासेन तु कौन्तेय	६	३५	अव्यक्तं व्यक्तिमापन्नम्	७	२४
अभ्यासेऽप्यसमर्थोऽसि	१२	१०	अव्यक्तनिधनान्येव	२	२८
अभ्युत्थानमधर्मस्य	४	७	अव्यक्तादीनि भूतानि	२	२८
अमलान् प्रतिपद्यते	१४	१४	अव्यक्ताद्यक्तयः सर्वाः	८	१८
अमानित्वमदम्भित्वम्	१३	८	अव्यक्तासक्तचेतसाम्	१२	५
अमी च त्वां	११	२६	अव्यक्ता हि गतिर्दुःखम्	१२	५
अमी हि त्वा सुरसङ्घा	११	२१	अव्यक्तोऽक्षर इत्युक्तः	८	२१
अमृतं चैव मृत्युश्च	९	१९	अव्यक्तोऽयमचिन्त्योऽयम्	२	२५
अमृतस्याव्ययस्य च	१४	२७	अव्यक्तोऽव्यक्तात् सनातनः	८	२०
अयतिः श्रद्धयोपेतः	६	३७	अशस्त्रं शस्त्रपाणयः	१	४५
अयथावत् प्रजानाति	१८	३१	अशान्तस्य कुतः सुखम्	२	६६
अयनेषु च सर्वेषु	१	११	अशास्त्रविहितं घोरम्	१७	५
अयुक्तः कामकारेण	५	१२	अशौच्यानन्वशोचस्त्वम्	२	११
अयुक्तः प्राकृतः स्तब्धः	१८	२८	अश्वन् गच्छन् स्वपन्श्वसन्	५	८
अरतिर्जनसंसदि	१३	११	अश्वन्ति दिव्यान् दिवि	९	२०
अरागद्वेषतः कृतम्	१८	२३	अश्रामि प्रयतात्मनः	९	२६
अवजानन्ति मां मूढाः	९	११	अश्रद्धानाः पुरुषाः	९	३
अवशं प्रकृतेर्वशात्	९	८	अश्रद्धया हुतं दत्तम्	१७	२८
अवाच्यवादांश्च बहून्	२	३६	अश्रुपूर्णकुलेक्षणम्	२	१
अवाप्य भूमावसपत्नमृद्धम्	२	८	अश्वत्थं प्राहुरव्ययम्	१५	१
अविकार्योऽयमुच्यते	२	२५	अश्वत्थः सर्ववृक्षाणाम्	१०	२६
अविनाशि तु तद्विद्धि	२	१७	अश्वत्थमेनं सुविरूढमूलम्	१५	३
अविभक्तं च भूतेषु	१३	१७	अश्वत्थामा विकर्णश्च	१	८
अविभक्तं विभक्तेषु	१८	२०	अश्विनौ मरुतस्तथा	११	६
अव्यक्तं पर्युपासते	१२	३	असंमूढः स मर्त्येषु	१०	३

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असंयतात्मना योगः	६	३६	अहं बीजप्रदः पिता	१४	४
असंशयं महाबाहो	६	३५	अहं वैश्वानरो भूत्वा	१५	१४
असंशयं समग्रं माम्	७	१	अहं स च मम प्रियः	७	१७
असक्तं तेषु कर्मसु	९	९	अहं सर्वस्य प्रभवः	१०	८
असक्तं सर्वभूच्चैव	१३	१५	अहं हि सर्वयज्ञानाम्	९	२४
असक्तः स विशिष्यते	३	७	अहमग्निरहं हुतम्	९	१६
असक्तबुद्धिः सर्वत्र	१८	४९	अहमज्ञानजं तमः	१०	११
असक्तिरनभिष्वङ्गः	१३	१०	अहमात्मा गुडाकेश	१०	२०
असक्तो ह्याचरन् कर्म	३	१९	अहमादिर्हि देवानाम्	१०	२
असङ्गश्चेन हृदये छित्त्वा	१५	३	अहमादिष्व मय्यं च	१०	२०
असत्कृतमवज्ञातम्	१७	२२	अहमेवंविधोऽर्जुन	११	५४
असत्यमप्रतिष्ठं ते	१६	८	अहमेवाक्षयः कालः	१०	३३
असदित्युच्यते पार्थ	१७	२८	अहर्थद्वङ्मणो विदुः	८	१७
अस्मितो देवलो व्यासः	१०	१३	अहिंसा क्षान्तिरार्जवम्	१३	८
असौ मया हृतः शत्रुः	१६	१४	अहिंसा सत्यमक्रोधः	१६	२
अस्माकं तु विशिष्टा ये	१	७	अहिंसा समता तुष्टिः	१०	५
अस्मिन् रणसमुद्यमे	१	२२	अहो बत महत् पापम्	१	४४
अस्याधिष्ठानमुच्यते	३	४०	आकाशं नोपलिप्यते	१३	३३
अहंकार इतीयं मे	७	४	आख्याहि मे क्रो	११	३१
अहंकारं बलं दर्पम्	१६	१८	आगमापायिनोऽनित्याः	२	१४
अहंकारं बलं दर्पम्	१८	५३	आचरत्यात्मनः श्रेयः	१६	२२
अहंकारविमूढात्मा	३	२७	आचार्य महतीं चमूम्	१	३
अहं कृत्स्नस्य जगतः	७	६	आचार्यमुपसंगम्य	१	२
अहं क्रतुरहं यज्ञः	९	१६	आचार्याः पितरः पुत्राः	१	३३
अहं त्वां सर्वपापेभ्यः	१८	६६	आचार्यान् मातुलान्	१	२६

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आचार्योपासनं शौचम्	१३	८	आपूर्यमाणमचलप्रतिष्ठम्	२	७०
आढ्यौऽभिजनवानस्मि	१६	१५	आब्रह्मभुवनाल्लोकाः	८	१६-
आतिष्ठोत्तिष्ठ भारत	४	४२	आयुःसत्त्वबलारोग्य-	१७	८
आत्मतृप्तश्च मानवः	३	१७	आयुधानामहं वज्रम्	१०	२८
आत्मन्येव च संतुष्टः	३	१७	आरुरुक्षोर्मुनेर्योगम्	६	३
आत्मन्येव वशं नयेत्	६	२६	आर्तो जिज्ञासुरर्थार्थी	७	१६-
आत्मन्येवात्मना तुष्टः	२	५५	आवृतं ज्ञानमेतेन	३	३९
आत्मन्येवावतिष्ठते	६	१८	आवृत्तिं चैव योगिनः	८	२३
आत्मबुद्धिप्रसादजम्	१८	३७	आशापाशशतैर्बद्धाः	१६	१२
आत्मवन्तं न कर्माणि	४	४१	आश्चर्यवच्चैनमन्यः शृणोति	२	२९-
आत्मवदयैर्विधेयात्मा	२	६४	आश्चर्यवत् पश्यति कश्चिदेनम्	२	२९
आत्मसंभाविताः स्तब्धाः	१६	१७	आश्चर्यवद्ब्रूदति तथैव चान्यः	२	२९
आत्मसंयमयोगाग्नौ	४	२७	आश्वासयामास च भीत-	११	५०
आत्मसंस्थं मनः कृत्वा	६	२५	आसुरं पार्थ मे शृणु	१६	६
आत्मानं केवलं तु यः	१८	१६	आसुरं भावमाश्रिताः	७	१५
आत्मानं परमेश्वर	११	३	आसुरीं योनिमापन्नाः	१६	२०
आत्मानं मत्परायणः	९	३४	आसुरीष्वेव योनिषु	१६	१९-
आत्मानं रहसि स्थितः	६	१०	आस्थितः स हि युक्तात्मा	७	१८
आत्मैव रिपुरात्मनः	६	५	आस्थिता जनकादयः	३	२०
आत्मैव ह्यात्मनो बन्धु-	६	५	आस्थितो योगधारणाम्	८	१२
आत्मौपम्येन सर्वत्र	६	३२	आहारस्त्वपि सर्वस्य	१७	७-
आदित्यवर्णं तमसः परस्तात्	८	९	आहाराः सात्त्विकप्रियाः	१७	८
आदित्यानामहं विष्णुः	१०	२१	आहारा राजस्येष्टाः	१७	९
आदिदेवमजं विभुम्	१०	१२	आहुस्त्वामृषयः सर्वे	१०	१३
आद्यन्तवन्तः कौन्तेय	५	२२	इच्छा द्वेषः सुखं दुःखम्	१३	७-

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इच्छाद्वेषसमुत्थेन	७	२७	इन्द्रियाणां हि चरताम्	२	६७
इच्छामि त्वां द्रष्टुमहं	११	४६	इन्द्रियाणि दशैकं च	१३	६
इज्यते भरतश्रेष्ठ	१७	१२	इन्द्रियाणि पराण्याहुः	३	४२
इति क्षेत्रं तथा ज्ञानम्	१३	१९	इन्द्रियाणि प्रमाथीनि	२	६०
इति गुह्यतमं शास्त्रम्	१५	२०	इन्द्रियाणि मनो बुद्धिः	३	४०
इति ते ज्ञानमाख्यातम्	१८	६३	इन्द्रियाणीन्द्रियार्थेभ्यः	२	५८
इति मत्वा न सज्जते	३	२८	इन्द्रियाणीन्द्रियार्थेभ्यः	२	६८
इति मत्वा भजन्ते माम्	१०	८	इन्द्रियाणीन्द्रियार्थेषु	५	९
इति मां योऽभिजानाति	४	१४	इन्द्रियार्थान् विमूढात्मा	३	६
इत्यज्ञानविमोहिताः	१६	१५	इन्द्रियार्थेषु वैराग्यम्	१३	९
इत्यर्जुनं वासुदेवस्तथोक्त्वा	११	५०	इन्द्रियेभ्यः परं मनः	३	४२
इत्यहं वासुदेवस्य	१८	७४	इमं प्राप्य भजस्व माम्	९	३३
इदं ज्ञानमुपाश्रित्य	१४	२	इमं प्राप्ये मनोरथम्	१६	१३
इदं तु ते गुह्यतमम्	९	१	इमं राजर्षयो विदुः	४	२
इदं ते नातपस्काय	१८	६७	इमं विवस्वते योगम्	४	१
इदं वक्ष्याम्यशेषतः	७	२	इमांस्त्वं व्याप्य तिष्ठसि	१०	१६
इदं शरीरं कौन्तेय	१३	२	इष्टुभिः प्रतियोत्स्यामि	२	४
इदमद्य मया लब्धम्	१६	१३	इष्टः स्यामिति मे मतिः	१८	७०
इदमस्तीदमपि मे	१६	१३	इष्टानिष्टोपपत्तिषु	१३	१०
इदमाह महीपते	१	२०	इष्टान् भोगान् हि वो	३	१२
इदमुक्तं मयानघ	१५	२०	इष्टोऽसि मे दृढमिति	१८	६४
इदानीमस्मि संवृतः	११	५१	इहैकस्थं जगत् कृत्स्नम्	११	७
इन्द्रियस्येन्द्रियस्यार्थे	३	३४	इहैव तैर्जितः सर्गः	५	१९
इन्द्रियाग्निषु जुह्वति	४	२६	ईक्षते योगयुक्तात्मा	६	२९
इन्द्रियाण मनश्चास्मि	१०	२२	ईश्वरः सर्वभूतानाम्	१८	६१

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ईश्वरोऽहमहं भोगी	१६	१४	उमे सुकृतदुष्कृते	२	५०
ईहन्ते कामभोगार्थम्	१६	१२	उभौ तौ न विजानीतः	२	१९
उक्त्वा तूष्णीं बभूव ह	२	९	उवाच पार्थ पश्यैतान्	१	२५
उच्चैःश्रवसमश्वानाम्	१०	२७	उवाच मधुसूदनः	२	१
उच्छिष्टमपि चामेध्यम्	१७	१०	उषित्वा शाश्वतीः समाः	६	४१
उत्कामन्तं स्थितं वापि	१५	१०	ऊर्ध्वं गच्छन्ति सत्त्वस्थाः	१४	१८
उत्तमः पुष्टस्त्वन्यः	१५	१७	ऊर्ध्वमूलमधःशाखम्	१५	१
उत्तमौजाश्च वीर्यवान्	१	६	ऋक् साम यजुरेव च	९	१७
उत्सन्नकुलधर्माणाम्	१	४३	ऋतूनां कुसुमाकरः	१०	३५
उत्साद्यन्ते जातिधर्माः	१	४२	ऋतेऽपि त्वां न भविष्यन्ति	११	३२
उत्सीदेयुरिमे लोकाः	३	२४	ऋषयः क्षीणकल्मषाः	५	२५
उदाराः सर्वे एवैते	७	१८	ऋषिभिर्वहुधा गीतम्	१३	५
उदासीनवदासीनः	१४	२३	ऋषीश्च सर्वानुरगांश्च	११	१५
उदासीनवदासीनम्	९	९	एकं सांख्यं च योगं च	५	५
उदासीनो गतव्यथः	१२	१६	एकत्वेन पृथक्त्वेन	९	१५
उद्धरेदात्मनात्मानम्	६	५	एकभक्तिर्विशिष्यते	७	१७
उद्भवश्च भविष्यताम्	१०	३४	एकमप्यास्थितः सम्यक्	५	४
उन्मिषन् निमिषन्नपि	५	९	एकया यायनावृत्तिम्	८	२६
उपदेक्ष्यन्ति ते ज्ञानम्	४	३४	एकस्थमनुपश्यति	१३	३१
उपद्रष्टानुमन्ता च	१३	२३	एकांशेन स्थितो जगत्	१०	४२
उपविश्यासने युञ्ज्यात्	६	१२	एकाकी यतचित्तात्मा	६	१०
उपहन्यामिमाः प्रजाः	३	२४	एकेह कुरुनन्दन	२	४१
उपैति शान्तरजसम्	६	२७	एकोऽथवाप्यच्युत तत्	११	४२
उभयोरपि दृष्टोऽन्तः	२	१६	एतच्छ्रुत्वा क्वचनं केशवस्य	११	३५
उभयोर्विन्दते फलम्	५	४	एतज्ज्ञानमिति प्रोक्तम्	१३	१२

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एतत् क्षेत्रं समासेन	१३	७	एवं यो वेत्ति तत्त्वतः	४	९
एतद्गुह्यमहं परम्	१८	७५	एवंरूपः शक्य अहं	११	४८
एतद्धि दुर्लभतरम्	६	४२	एवं सततगुक्ता ये	१२	१
एतद्बुद्ध्या बुद्धिमान्	१५	२०	एवमुक्तो हृषीकेशः	१	२४
एतद्योनीनि भूतानि	७	६	एवमुक्त्वा ततो राजन्	११	९
एतद्यो वेत्ति तं प्राहुः	१३	२	एवमुक्त्वार्जुनः संख्ये	१	४६
एतद्वेदितुमिच्छामि	१३	१	एवमुक्त्वा हृषीकेशम्	२	९
एतन्मे संशयं कृष्ण	६	३९	एवमेतद्यथात्थ त्वम्	११	३
एतस्याहं न पश्यामि	६	३३	एष तूद्देशतः प्रोक्तः	१०	४०
एतां दृष्टिमवष्टभ्य	१६	९	एष वोऽस्त्विष्टकामधुकृ	३	१०
एतां विभूर्ति योगं च	१०	७	एषा तेऽभिहिता सांख्ये	२	३
एतान्न हन्तुमिच्छामि	१	३४	एषा ब्राह्मी स्थितिः पार्थ	२	७२
एतान्यपि तु कर्माणि	१८	६	ऐरावतं गजेन्द्राणाम्	१०	२७
एतावदिति निश्चिताः	१६	११	ऐश्वरं पुरुषोत्तम	११	३
एतैर्विमुक्तः कौन्तेय	१६	२२	ॐ तत् सविति निर्देशः	१७	२३
एतैर्विमोहयत्येषः	३	४०	ॐ इत्येकाक्षरं ब्रह्म	८	१३
एभिः सर्वमिदं जगत्	७	१३	कं घातयति हन्ति कम्	२	२१
एवं ज्ञात्वा कृतं कर्म	४	१५	कच्चिदज्ञानसंमोह	१८	७२
एवं ज्ञात्वा विमोक्ष्यसे	४	३२	कच्चिदेतच्छ्रुतं पार्थ	१८	७२
एवं त्वयीधर्ममनुप्रपन्नाः	९	२१	कच्चिन्नोभयविश्रष्टः	६	३८
एवं परम्पराप्राप्तम्	४	२	कटुम्ललवणात्युष्ण-	१७	९
एवं प्रवर्तितं चक्रम्	३	१६	कथं न ज्ञेयमस्माभिः	१	३८
एवं बहुविधा यज्ञाः	४	३२	कथं भीष्ममहं संख्ये	२	४
एवं बुद्धेः परं बुद्ध्वा	३	४३	कथं विद्यामहं योगिन्	१०	१७
एवं यास्यसि पाण्डव	४	३५	कथं स पुरुषः पार्थ	२	२१

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कथमेतद्विजानीयाम्	४	४	कर्मणो ह्यपि बोद्धव्यम्	४	१७
कथयन्तश्च मां निखम्	१०	९	कर्मण्यकर्म यः पश्येत्	४	१८
कथयिष्यन्ति तेऽव्ययाम्	२	३४	कर्मण्यभिप्रवृत्तोऽपि	४	२०
करणं कर्म कर्तेति	१८	१८	कर्मण्येवाधिकारस्ते	२	४७
करणं च पृथग्विधम्	१८	१४	कर्म प्रारभते नरः	१८	१५
करिष्यस्यवशोऽपि तत्	१८	६०	कर्म प्राहुर्मनीषिणः	१८	३
करिष्ये वचनं तव	१८	७३	कर्मबन्धं प्रहास्यसि	२	३९
कर्णं तथान्यानपि	११	३४	कर्म ब्रह्मोद्भवं विद्धि	३	१५
कर्तव्यानीति मे पार्थ	१८	६	कर्ममिर्न स बध्यते	४	१४
कर्ता तामस उच्यते	१८	२८	कर्मयोगेन चापरे	१३	२५
कर्ता सात्त्विक उच्यते	१८	२६	कर्मयोगेन योगिनाम्	३	३
कर्ताहमिति मन्यते	३	२७	कर्मयोगो विशिष्यते	५	२
कर्तुं नेच्छसि यन्मोहात्	१८	६०	कर्मसङ्गिषु जायते	१४	१५
कर्तुं मद्योगमाश्रितः	१२	११	कर्मसङ्गेन देहिनम्	१४	७
कर्तुं व्यवसिता वयम्	१	४४	कर्माणि प्रविभक्तानि	१८	४१
कर्म कर्तुमिहार्हसि	१६	२४	कर्मानुबन्धीनि मनुष्यलोके	१५	२
कर्म कारणमुच्यते	६	३	कर्मिभ्यश्चाधिको योगी	६	४६
कर्म चैव तदर्थायम्	१७	२७	कर्मेन्द्रियाणि संयम्य	३	६
कर्मजं बुद्धियुक्ता हि	२	५१	कर्मेन्द्रियैः कर्मयोगम्	३	७
कर्मजान् विद्धि तान् सर्वान्	४	३२	कर्मायन्तः शरीरस्थम्	१७	६
कर्म ज्यायो ह्यकर्मणः	३	८	कल्पक्षये पुनस्तानि	९	७
कर्मणः सुकृतस्याहुः	१४	१६	कल्पादौ विस्तृतान्यहम्	९	७
कर्मणामशमः स्पृहा	१४	१२	कवयोऽप्यत्र मोहिताः	४	१६
कर्मणैव हि संसिद्धिम्	३	२०	कविं पुराणमनुशासितारम्	८	९
कर्मणो नोपपद्यते	१८	७	कवीनामुशना कविः	१०	३७

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कश्चिदर्थव्यपाश्रयः	३	१८	कामोऽस्मि भरतर्षभ	७	११
कश्चिद्यतति सिद्धये	७	३	काम्यानां कर्मणां न्यासम्	१८	२
कश्चिन्मां वेति तत्त्वतः	७	३	कायक्लेशभयात् ल्यजेत्	१८	८
कश्चिन्मे प्रियकृत्तमः	१८	६९	कायेन मनसा बुद्ध्या	५	११
कस्माच्च ते न नमेरन्	११	३७	कारणं गुणसङ्गोऽस्य	१३	२२
कां गतिं कृष्ण गच्छति	६	३७	कारणानि निबोध मे	१८	१३
काङ्क्षन्तः कर्मणां सिद्धिम्	४	१२	कार्पण्यदोषोपहतस्वभावः	२	७
का प्रीतिः स्याज्जनार्दन	१	३५	कार्यं कर्म करोति यः	६	१
काम एष क्रोध एषः	३	३७	कार्यं कर्म समाचर	३	१९
कामं क्रोधं च संश्रिताः	१६	१८	कार्यं चाकार्यमेव च	१८	३१
कामं क्रोधं परिग्रहम्	१८	५३	कार्यकारणकर्तृत्वे	१३	२१
कामः क्रोधस्तथा लोभः	१६	२१	कार्यते ह्यवशः कर्म	३	५
कामक्रोधपरायणाः	१६	१२	कार्यमित्येव यत् कर्म	१८	९
कामक्रोधवियुक्तानाम्	५	२६	कार्याकार्यव्यवस्थितौ	१६	२४
कामक्रोधोद्भवं वेगम्	५	२३	कार्याकार्ये भयाभये	१८	३०
काममाश्रित्य दुष्पूरम्	१६	१०	कार्ये सक्तमहेतुकम्	१८	२२
कामरागबलान्विताः	१७	५	कालः कलयतामहम्	१०	३०
कामरागविवर्जितम्	७	११	कालेनात्मनि विन्दति	४	३८
कामरूपं दुरासदम्	३	४३	कालोऽस्मि लोकक्षयकृत्	११	३२
कामरूपेण कौन्तेय	३	३९	काशिराजश्च वीर्यवान्	१	५
कामसंकल्पवर्जिताः	४	१९	काश्यश्च परमेष्वासः	१	१७
कामात् क्रोधोऽभिजायते	२	६२	किं कर्म किमकर्मेति	४	१६
कामात्मानं स्वर्गपराः	२	४३	किं कर्म पुरुषोत्तम	८	१
कामैस्तैस्तैर्हृतज्ञानाः	७	२०	किञ्चिदस्ति धनंजय	७	७
कामोपभोगपरमाः	१६	११	किं ज्ञातेन तवार्जुन	१०	४२

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किं तद्ब्रह्म किमध्यात्मम्	८	१	कुलघ्नानां कुलस्य च	१	४१
किं नो राज्येन गोविन्द	१	३२	कुलधर्माः सनातनाः	१	३९
किं पुनर्ब्राह्मणाः पुण्याः	९	३३	कुलधर्माश्च शाश्वताः	१	४२
किं भोगैर्जीवितेन वा	१	३२	कुले भवति धीमताम्	६	४२
किमकुर्वत संजय	१	१	कुशले नानुषज्जते	१८	१०
किमन्यत् कामहैतुकम्	१६	८	कूटस्थमचलं ध्रुवम्	१२	३
किमाचारः कथं चैतान्	१४	२१	कूटस्थोऽक्षर उच्यते	१५	१६
किमासीत् ब्रजेत किम्	२	५४	कूटस्थो विजितेन्द्रियः	६	८
किरीटिनं गदिनं चक्रहस्तम्	११	४६	कूर्मोऽङ्गानीव सर्वशः	२	५८
किरीटिनं गदिनं चक्रिणं च	११	१७	कृतकृत्यश्च भारत	१५	२०
कीर्तिः श्रीर्वाक् च	१०	३४	कृताञ्जलिरभाषत	११	१४
कुतस्त्वा कश्मलमिदम्	२	२	कृताञ्जलिवैपमानः	११	३५
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कुन्तीपुत्रो युधिष्ठिरः	१	१६	कृत्स्नं लोकमिमं रविः	१३	३४
कुरु कर्मैव तस्मात् त्वम्	४	१५	कृत्स्नविन्न विचालयेत्	३	२९
कुरुवृद्धः पितामहः	१	१२	कृपणाः फलहेतवः	२	४९
कुर्याद्विद्वांस्तथासक्तः	३	२५	कृपया परयाविष्टः	१	२७
कुर्वन्नपि न लिप्यते	५	७	कृपश्च समितिजयः	१	८
कुर्वन् नाप्नोति किल्बिषम्	४	२१	कृषिगौरक्ष्यवाणिज्यम्	१८	४४
कुर्वन् नाप्नोति किल्बिषम्	१८	४७	केचिदात्मानमात्मना	१३	२५
कुर्वन् सिद्धिमवाप्स्यसि	१२	१०	केचिद्भ्रीताः प्राञ्जलयो	११	२१
कुर्वाणो मद्यपाश्रयः	१८	५६	केचिद्विलम्बा दशनान्तरेषु	११	२७
कुलक्षयकृतं दोषम्	१	३७	केवलैरिन्द्रियैरपि	१५	११
कुलक्षयकृतं दोषम्	१	३८	केशवार्जुनयोः पुण्यम्	१८	७६
कुलक्षये प्रणश्यन्ति	१	३९	केषु केषु च भावेषु	१०	१७

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कैर्मथा सह योद्धव्यम्	१	२२	क्षुद्रं हृदयदौर्बल्यम्	२	३
कैर्लिङ्गैस्त्रीन् गुणानेतान्	१४	२१	क्षेत्रं क्षेत्रज्ञमेव च	१३	१
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कौन्तेय प्रतिजानीहि	९	३१	क्षेत्रक्षेत्रज्ञयोरेवम्	१३	३५
कौमारं यौवनं जरा	२	१३	क्षेत्रक्षेत्रज्ञयोर्ज्ञानम्	१३	३
क्रियते तदिह प्रोक्तम्	१७	१८	क्षेत्रक्षेत्रज्ञसंयोगात्	१३	२७
क्रियते बहुलायासम्	१८	२४	क्षेत्रज्ञ इति तद्विदः	१३	२
क्रियन्ते मोक्षकङ्क्षिभिः	१७	२५	क्षेत्रज्ञं चापि मां विद्धि	१३	३
क्रियमाणानि सर्वशः	१३	३०	क्षेत्रमित्यभिधीयते	१३	२
क्रियाविशेषबहुलाम्	२	४३	खं मनो बुद्धिरेव च	७	४
क्रोधः पारुष्यमेव च	१६	४	गच्छन्त्यपुनरावृत्तिम्	५	१७
क्रोधाद्भवति संमोहः	२	६३	गच्छन्त्यमूढाः पदमव्ययम्	१५	५
क्लेशोऽधिकतरस्तेषाम्	१२	५	गतसङ्गस्य मुक्तस्य	४	२३
क्लैव्य मा स्म गमः पार्थ	२	३	गतागतं कामकामा	९	२१
क्षात्रं कर्म स्वभावजम्	१८	४३	गतासूतगतासूत्र	२	११
क्षत्रियस्य न विद्यते	२	३१	गतिर्भर्ता प्रभुः साक्षी	९	१८
क्षमा सत्यं दमः शमः	१०	४	गन्धर्वयक्षासुरसिद्धसङ्घाः	११	२२
क्षयाय जगतोऽहिताः	१६	९	गन्धर्वाणां चित्ररथः	१०	२६
क्षरः सर्वाणि भूतानि	१५	१६	गरीयसे ब्रह्मणोऽप्यादिकर्त्तु	११	३७
क्षरश्चाक्षर एव च	१५	१६	गहना कर्मणो गतिः	४	१७
क्षान्तिरार्जवमेव च	१८	४२	गाण्डीवं संसते हस्तात्	१	२९
क्षिपाम्यजस्रमशुभान्	१६	१९	गामाविश्य च भूतानि	१५	१३
क्षिप्रं भवति धर्मात्मा	९	३१	गायत्री छन्दसामहम्	१०	३५
क्षिप्रं हि मानुषे लोके	४	१२	गिरामस्येकमक्षरम्	१०	२५
क्षीणे पुण्ये मर्त्यलोके	९	२१	गुडाकेशः परंतपः	२	९

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गुणकर्मविभागयोः	३	२८	चातुर्वर्ण्यं मया सृष्टम्	४	१३
गुणकर्मविभागशः	४	१३	चिकीर्षुर्लोकसंग्रहम्	३	२५
गुणतन्निविधं शृणु	१८	२९	चिन्तामपरिमेयां च	१६	११
गुणप्रवृद्धा विषयप्रवालाः	१५	२	चिन्त्योऽसि भगवन् मया	१०	१७
गुणाः प्रकृतिसंभवाः	१४	५	चेतसा नान्यगामिना	८	८
गुणा गुणेषु वर्तन्ते	३	२८	चेतसा सर्वकर्माणि	१८	५७
गुणातीतः स उच्यते	१४	२५	चैलाजिनकुशोत्तरम्	६	११
गुणानेतानतीत्य ब्रून्	१४	२०	छन्दांसि यस्य पर्णानि	१५	१
गुणा वर्तन्त इत्येवम्	१४	२३	छन्दोभिर्विविधैः पृथक्	१३	५
गुणेभ्यश्च परं वेत्ति	१४	१९	छित्तैर्न संशयं योगम्	४	४२
गुणैः कर्माणि सर्वशः	३	२७	छिन्नद्वैधा यतात्मानः	५	२५
गुणैर्यो न विचाल्यते	१४	२३	छिन्नाभ्रमिव नश्यति	६	३८
गुरुणापि विचाल्यते	६	२२	छेत्ता न ह्युपपद्यते	६	३९
गुरुनहत्वा हि महानुभावान्	२	५	छेतुमर्हस्यशेषतः	६	३९
गुह्यमध्यात्मसंज्ञितम्	११	१	जगतः शाश्वते मते	८	२६
गुह्याद्गुह्यतरं मया	१८	६३	जगत् प्रहृष्यत्यनुरज्यते	११	३६
गृहीत्वैतानि संयाति	१५	८	जगदव्यक्तमूर्तिना	९	४
प्रसिष्णु प्रभविष्णु च	१३	१७	जगदाहुरनीश्वरम्	१६	८
ग्लानिर्भवति भारत	४	७	जगद्भासयतेऽखिलम्	१५	१२
घ्नतोऽपि मधुसूदन	१	३४	जगद्विपरिवर्तते	९	१०
चक्षुश्चैवान्तरं भ्रुवोः	५	२७	जघन्यगुणवृत्तिस्थाः	१४	१८
चञ्चलं हि मनः कृष्ण	६	३४	जनाः सुकृतिनोऽर्जुन	७	१६
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चातुर्विधा भजन्ते माम्	७	१६	जनानां पुण्यकर्मणाम्	७	२८

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जन्म कर्म च भे दिव्यम्	४	९	ज्ञातव्यमवशिष्यते	७	२
जन्मकर्मफलप्रदाम्	२	४३	ज्ञातुं द्रष्टुं च तत्त्वेन	११	५४
जन्मबन्धविनिर्मुक्ताः	२	५१	ज्ञात्वा भूतादिमव्ययम्	९	१३
जन्ममृत्युजरादुःखैः	१४	२०	ज्ञात्वा मां शान्तिमृच्छति	५	२९
जन्ममृत्युजराव्याधि-	१३	९	ज्ञात्वा शास्त्रविधानोक्तम्	१६	२४
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जयोऽस्मि व्यवसायो-	१०	३६	ज्ञानं ज्ञानवतामहम्	१०	३८
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जातु कर्मण्यतन्द्रितः	३	२३	ज्ञानं यदा तदा विद्यात्	१४	११
जातु तिष्ठत्यकर्मकृत्	३	५	ज्ञानं लब्ध्वा परां शान्तिम्	४	३९
जानाति पुरुषोत्तमम्	१५	१९	ज्ञानं विज्ञानमास्तिक्यम्	१८	४२
जायते वर्णसंकरः	१	४०	ज्ञानं विज्ञानसहितम्	९	१
जिज्ञासुरपि योगस्य	६	४४	ज्ञानदीपेन भास्वता	१०	११
जितात्मनः प्रशान्तस्य	६	७	ज्ञाननिर्धूतकल्मषाः	५	१७
जितात्मा विगतस्पृहः	१८	४९	ज्ञानमावृत्त्य तु तमः	१४	९
जित्वा वा भोक्ष्यसे महीम्	२	३७	ज्ञानमावृत्त्य देहिनम्	३	४०
जित्वा शत्रून् भुङ्क्ष्व	११	३३	ज्ञानयज्ञः परंतप	४	३३
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जीवभूतः सनातनः	१५	७	ज्ञानयज्ञेन तेनाहम्	१८	७०
जीवभूतां महाबाहो	७	५	ज्ञानयोगव्यवस्थितिः	१६	१
जुह्वति ज्ञानदीपिते	४	२७	ज्ञानयोगेन सांख्यानाम्	३	३
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ज्ञानसंछिन्नसंशयम्	४	४१	तं तमेवैति कौन्तेय	८
ज्ञानसङ्गेन चानघ	१४	६	तं यज्ञं विद्धि राजसम्	१७
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ज्ञानाग्निदग्धकर्माणम्	४	१९	तच्च संस्मृत्य संस्मृत्य	१८
ज्ञानाद्वयानं विशिष्यते	१२	१२	तज्ज्ञानं विद्धि राजसम्	१८
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ज्ञाने परिसमाप्यते	४	३३	ततस्ततो नियम्यैतद्	६
ज्ञेयं चोक्तं समासतः	१३	१९	ततो दुःखतरं नु किम्	२
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ज्ञेयोऽसि नियतात्मभिः	८	२	ततो याति परां गतिम्	६
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तत् कुरुष्व मदर्पणम्	९	२७	तत्रापश्यत् स्थितान्	१	२६
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तत्तदेवावगच्छ त्वम्	१०	४१	तत्रैवाव्यक्तसंज्ञके	८	१८
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तत्तामसमुदाहृतम्	१७	१९	तत् सुखं राजसं स्मृतम्	१८	३८
तत्तामसमुदाहृतम्	१७	२२	तत् सुखं सात्त्विकं प्रोक्तम्	१८	३७
तत्तामसमुदाहृतम्	१८	२२	तत् स्वयं योगसंसिद्धः	४	३८
तत्तामसमुदाहृतम्	१८	३९	तथा तवामी नरलोकवीराः	११	२८
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तत्ते पदं संग्रहेण प्रवक्ष्ये	८	११	तथा देहान्तरप्राप्तिः	२	१३
तत्त्वज्ञानार्थदर्शनम्	१३	१२	तथान्तर्ज्योतिरेव यः	५	२४
तत्त्वमिच्छामि वेदितुम्	१८	१	तथापि त्वं महाबाहो	२	२६
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तत्परः संयतेन्द्रियः	४	३९	तथा मानापमानयोः	६	७
तत्प्रसादात् परां शान्तिम्	१८	६२	तथा मानापमानयोः	१२	१८
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तत्त चान्द्रमसं ज्योतिः	८	२५	तथा सर्वाणि भूतानि	९	६
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तद्दस्य हरति प्रज्ञाम्	२	६७	तन्मे ब्रूहि सुनिश्चितम्	५	१
तदहं भक्त्युपहृतम्	९	२६	तृपश्चास्मि तपस्विषु	७	९
तदा गन्तासि निर्वेदम्	२	५२	तपस्तत् त्रिविधं नरैः	१७	१७
तदात्मानं सज्जाम्यहम्	४	७	तपस्तप्तं कृतं च यत्	१७	२८
तदा योगमवाप्स्यसि	२	५३	तपस्विभ्योऽधिको योगी	६	४६
तदित्यनभिसंधाय	१७	२५	तपाम्यहमहं वर्षम्	९	१९
तदेकं वद निश्चित्य	३	२	तपो दम्भेन चैव यत्	१७	१८
तदेव मे दर्शय देव रूपम्	११	४५	तपो दानं यशोऽयशः	१०	५
तदेव मे रूपमिदं प्रपश्य	११	४९	तपो मानसमुच्यते	१७	१६
तदोत्तमविदां लोकान्	१४	१४	तप्यन्ते ये तपो जनाः	१७	५
तद्दानं राजसं स्मृतम्	१७	२१	तमः सत्त्वं रजस्तथा	१४	१०
तद्दानं सात्त्विकं स्मृतम्	१७	२०	तमसः परमुच्यते	१३	१८
तद्धाम परमं मम	१८	२१	तमस्त्वज्ञानजं विद्धि	१४	८
तद्धाम परमं मम	१५	६	तमस्येतानि जायन्ते	१४	१३
तद्बुद्धयस्तदात्मानः	५	१७	तमाहुः पण्डितं बुधाः	४	१९
तद्भवत्यल्पमेधसाम्	७	२२	तमाहुः परमां गतिम्	८	२१
तद्योगैरपि गम्यते	५	५	तमुवाच हृषीकेशः	२	१०
तद्वाजसमुदाहृतम्	१८	२४	तमेव चाद्यं पुरुषं प्रपद्ये	१५	४
तद्वत् कामा यं प्रविशन्ति	२	७०	तमेव शरणं गच्छ	१८	६२
तद्विद्धि प्रणिपातेन	४	३४	तमोद्वारैस्त्रिभिर्नरैः	१६	२२
तद्विद्धि भरतर्षभ	१३	२७	तथापहतचेतसाम्	२	४४
तन्निबध्नाति कौन्तेय	१४	७	तयोर्न वशमागच्छेत्	३	३४
तन्निबध्नाति भारत	१४	८	तयोस्तु कर्मसंन्यासात्	५	२
तन्निष्ठास्तत्परायणाः	५	१७	तव शिष्येण धीमता	१	३
तन्मे क्षेमतरं भवेत्	१	४५	तव सौम्यं जनार्दन	११	५७

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तत्रापि वक्त्राणि समृद्ध-	११	२९	तस्य तस्याचलां श्रद्धाम्	७	२१
तस्माच्छास्त्र प्रमाणं ते	१६	२४	तस्य प्रज्ञा प्रतिष्ठिता	२	५७
तस्मात् त्वमिन्द्रियाण्यादौ	३	४१	तस्य प्रज्ञा प्रतिष्ठिता	२	५८
तस्मात् त्वमुत्तिष्ठ यशो	११	३३	तस्य प्रज्ञा प्रतिष्ठिता	२	६१
तस्मात् प्रणम्य प्रणिधाय	११	४४	तस्य प्रज्ञा प्रतिष्ठिता	२	६८
तस्मात् सर्वगतं ब्रह्म	३	१५	तस्य संजनयन् हर्षम्	१	१२
तस्मात् सर्वाणि भूतानि	२	३०	तस्यां जागर्ति संयमी	२	६९
तस्मात् सर्वेषु कालेषु	८	७	तस्या राधनमीहते	७	२२
तस्मात् सर्वेषु कालेषु	८	२७	तस्याहं न प्रणश्यामि	६	३०
तस्मादज्ञानसंभूतम्	४	४२	तस्याहं निग्रहं मन्ये	६	३४
तस्मादपरिहार्येऽर्थे	२	२७	तस्याहं सुलभः पार्थ	८	१४
तस्मादसक्तः सततम्	३	१९	तांस्तथैव भजाम्यहम्	४	११
तस्मादुत्तिष्ठ कौन्तेय	२	३७	तांस्तितिक्षस्व भारत	२	१४
तस्मादेतत् त्वयं त्यजेत्	१६	२१	तानकृत्स्नविदो मन्दान्	३	२९
तस्मादेवं विदित्वैनम्	२	२५	तानहं द्विषतः क्रूरान्	१६	१९
तस्मादोमित्युदाहृत्य	१७	२४	तानि सर्वाणि संयम्य	२	६१
तस्माद्ब्रह्मणि ते स्थिताः	५	१९	तान्निबोध द्विजोत्तम	१	७
तस्माद्यस्य महाबाहो	२	६८	तान्यहं वेद सर्वाणि	४	५
तस्माद्युध्यस्व भारत	२	१८	तान् विद्धयासुरनिश्चयान्	१७	६
तस्माद्योगाय युज्यस्व	२	५०	तान् समीक्ष्य स कौन्तेयः	१	२७
तस्माद्योगी भवार्जुन	६	४६	तामसं परिचक्षते	१७	१३
तस्मान्नार्हा वयं हन्तुम्	१	३६	तामसः परिकीर्तितः	१८	७
तस्मिन् गर्भे दधाम्यहम्	१४	३	तामसी चेति तां शृणु	१७	२
तस्य कर्तारमपि माम्	४	१३	तामेव विदधाम्यहम्	७	२१
तस्य कार्यं न विद्यते	३	१७	तावान् सर्वेषु वेदेषु	२	४६

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तासां ब्रह्म महद्योनिः	१४	४	ते पुण्यमासाद्य सुरेन्द्र-	९	२०
तिष्ठन्तं परमेश्वरम्	१३	२८	ते प्राप्नुवन्ति मामेव	१२	४
तीक्ष्णरूक्षविदाहिनः	१७	९	ते ब्रह्म तद्विदुः कृत्स्नम्	७	२९
तुमुलोऽभ्यनुनादयन्	१	१९	ते मे युक्ततमा मताः	१२	२
तुल्यनिन्दात्मसंस्तुतिः	१४	२४	तेऽवस्थिताः प्रमुखे धार्त-	२	६
तुल्यनिन्दास्तुतिर्मौनी	१२	१९	ते विदुयुक्तचेतसः	७	३०
तुल्यप्रियाप्रियो धीरः	१४	२४	तेषां के योगवित्तमाः	१२	१
तुल्यो मित्रारिपक्षयोः	१४	२५	तेषां ज्ञानी नित्ययुक्तः	७	१७
तुष्यन्ति च रमन्ति च	१०	९	तेषां नित्याभियुक्तानाम्	९	२२
तृष्णासङ्गसमुद्भवम्	१४	७	तेषां निष्ठा तु का कृष्ण	१७	१
तेजः क्षमा धृतिः शौचम्	१६	३	तेषां भेदमिमं शृणु	१७	७
तेजश्चास्मि विभावसौ	७	९	तेषां सततयुक्तानाम्	१०	१०
तेजस्तेजस्विनामहम्	७	१०	तेषामहं समुद्धर्ता	१२	७
तेजस्तेजस्विनामहम्	१०	३६	तेषामादित्यवज्ज्ञानम्	५	१६
तेजोभिरापूर्य जगत्	११	३०	तेषामेवानुकम्पार्थम्	१०	११
तेजोमयं विश्वमनन्त-	११	४७	तेऽहोरात्रविदो जनाः	८	१७
तेजोराशिं सर्वतो-	११	१७	तैर्दत्तानप्रदायैभ्यः	३	१२
ते तं भुक्त्वा स्वर्गलोकं	९	२१	तौ ह्यस्य परिपन्थिनौ	३	३४
ते देवा भावयन्तु वः	३	११	त्यक्तसर्वपरिग्रहः	४	२१
ते द्वन्द्वमोहनिर्मुक्ताः	७	२८	त्यक्तुं कर्माण्यशेषतः	१८	११
तेन मुह्यन्ति जन्तवः	५	१५	त्यक्त्वा कर्मफलासङ्गम्	४	२०
तेनैव रूपेण चतुर्भुजेन	११	४६	त्यक्त्वा देहं पुनर्जन्म	४	९
तेऽपि चातितरन्त्येव	१३	२६	त्यक्त्वा सर्वानशेषतः	६	२४
तेऽपि मामेव कौन्तेय	९	२३	त्यक्त्वोत्तिष्ठ परंतप	२	३
तेऽपि गच्छन्ति परां गतिम्	९	३२	त्यजत्यन्ते कलेवरम्	८	६

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त्यागः शान्तिरपैशुनम्	१६	२	त्वनयोस्तत्त्वदर्शिभिः	२	१६
त्यागस्य च हृषीकेश	१८	१	त्वमक्षरं परमं वेदितव्यम्	११	१८
त्यागाच्छान्तिरनन्तरम्	१२	१२	त्वमक्षरं सदसत् तत्परं	११	३७
त्यागी सत्त्वसमाविष्टः	१८	१०	त्वमव्ययः शाश्वत-	११	१८
त्यागे भरतसत्तम	१८	४	त्वमस्य पूज्यश्च	११	४३
त्यागो हि पुरुषव्याघ्र	१८	४	त्वमस्य विश्वस्य परं	११	१८
त्याज्यं दोषवदित्येके	१८	३	त्वमस्य विश्वस्य परं	११	३८
त्वायते महतो भयात्	२	४०	त्वमादिदेवः पुरुषः	११	३८
त्रिधैव गुणभेदतः	१८	१९	त्वमादौ प्रोक्तवानिति	४	४
त्रिभिर्गुणमयैर्भावैः	७	१३	त्वया ततं विश्वमनन्तरूप	११	३८
त्रिविधं कर्मणः फलम्	१८	१२	त्वयैकाग्रेण चेतसा	१८	७२
त्रिविधं नरकस्येदम्	१६	२१	त्वां सदा परिचिन्तयन्	१०	१७
त्रिविधः कर्मसंग्रहः	१८	१८	दंष्ट्रकरालानि च ते	११	२५
त्रिविधः संप्रकीर्तितः	१८	४	दंष्ट्रकरालानि भयानकानि	११	२७
त्रिविधा कर्मचोदना	१८	१८	दण्डो दमयतामस्मि	१०	३८
त्रिविधा भवति श्रद्धा	१७	२	ददामि बुद्धियोगं तम्	१०	१०
त्रिविधो भवति प्रियः	१७	७	दम्भमानमदान्विताः	१६	१०
त्रिषु लोकेषु किञ्चन	३	२२	दम्भार्थमपि चैव यत्	१७	१२
त्रीन् गुणानतिवर्तते	१४	२१	दम्भाहंकारसंयुक्ताः	१७	५
त्रैगुण्यविषया वेदाः	२	४५	दम्भेनाविधिपूर्वकम्	१६	१७
त्रैविद्या मां सोमपाः	९	२०	दम्भो दर्पोऽतिमानश्च	१६	४
त्वक् चैव परिदह्यते	१	२९	दया भूतेष्वलोलुप्त्वम्	१६	२
त्वत्तः कमलपत्राक्ष	११	२	दर्शयात्मानमव्ययम्	११	४
त्वत्प्रसादान्मयाच्युत	१८	७३	दर्शयात्मास पार्थाय	११	९
त्वदन्यः संशयस्यास्य	६	३९	दातव्यमिति यद्दानम्	१७	२०

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दानं दमश्च यज्ञश्च	१६	१	दुःखालयमशश्वतम्	८	१५
दानक्रियाश्च विविधाः	१७	२५	दुःखेष्वनुद्विग्नमनाः	२	५६
दानमीश्वरभावश्च	१८	४३	दुर्गतिं तात गच्छति	६	४०
दानेषु यत् पुण्यफलं	८	२८	दुष्पूरेणानलेन च	३	३९
दास्यन्ते यज्ञभाविताः	३	१२	दुष्प्राप इति मे मतिः	६	३६
दिवि देवेषु वा पुनः	१८	४०	दूरस्थं चान्तिके च तत्	१३	१६
दिवि सूर्यसहस्रस्य	११	१२	दूरेण ह्यवरं कर्म	२	४९
दिव्यं ददामि ते चक्षुः	११	८	दृष्टवानसि यन्मम	११	५२
दिव्यगन्धानुलेपनम्	११	११	दृष्टवानसि यन्मम	११	५३
दिव्यमाल्याम्बरधरम्	११	११	दृष्ट्वा तु पाण्डवानीकम्	१	२
दिव्यानेकोद्यतायुधम्	११	१०	दृष्ट्वाद्भुतं रूपमिदं	११	२०
दिव्या ह्यात्मविभूतयः	१०	१६	दृष्ट्वा रूपं घोरम्	११	४९
दिव्या ह्यात्मविभूतयः	१०	१९	दृष्ट्वा लोकाः प्रव्यथिता-	११	२३
दिव्यौ शङ्खौ प्रदध्मतुः	१	१४	दृष्ट्वा हि त्वां प्रव्यथिता-	११	२४
दिशश्चानवलोकयन्	६	१३	दृष्ट्वेदं मानुषं रूपम्	११	५१
दिशो न जाने न लभे	११	२५	दृष्ट्वेमं स्वजनं कृष्ण	१	२८
दीप्तानलर्कद्युतिमप्रमेयम्	११	१७	दृष्ट्वैव कालानलसंनिभानि	११	२५
दीयते च परिक्लिष्टम्	१७	२१	देवदत्तं धनंजयः	१	१५
दीयतेऽनुपकारिणे	१७	२०	देवदेव जगत्पते	१०	१५
दुःखदोषानुदर्शनम्	१३	९	देवद्विजगुरुप्राज्ञ	१७	१४
दुःखमाप्तुमयोगतः	५	६	देवर्षिर्नारदस्तथा	१०	१३
दुःखमिषेव यत् कर्म	१८	८	देवर्षीणां च नारदः	१०	२६
दुःखयोनय एव ते	५	२२	देवा अप्यस्य रूपस्य	११	५२
दुःखशोकामयप्रदाः	१७	९	देवानामस्मि वांसवः	१०	२२
दुःखान्तं च निगच्छति	१८	३६	देवान् देवयजो यान्ति	७	२३

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देवान् भावयतानेन	३	११	द्रष्टुमिच्छामि ते रूपम्	११	३
देशे काले च पाले च	१७	२०	द्रुपदश्च महारथः	१	४
देहवद्भिरवाप्यते	१२	५	द्रुपदो द्रौपदेयाश्च	१	१८
देहिनां सा स्वभावजा	१७	२	द्रोणं च भीष्मं च जयद्रथं	११	३४
देहिनोऽस्मिन् यथा देहे	२	१३	द्रोणं च मधुसूदन	२	४
देही देहसमुद्भवान्	१४	२०	द्वन्द्वः सामासिकस्य च	१०	३३
देही नित्यमव्योऽयम्	२	३०	द्वन्द्वमोहेन भारत	७	२७
देहे देहभृतां वर	८	४	द्वन्द्वातीतो विमत्सरः	४	२२
देहे देहिनमव्ययम्	१४	५	द्वन्द्वैर्विमुक्ताः सुखदुःख-	१५	५
देहे सर्वस्य भारत	२	३०	द्वारं नाशनमात्मनः	१६	२१
देहेऽस्मिन् पुरुषः परः	१३	२३	द्वाविमौ पुरुषौ लोके	१५	१६
देहेऽस्मिन् मधुसूदन	८	२	द्वौ भूतसर्गौ लोकेऽस्मिन्	१६	६
दैव आसुर एव च	१६	६	धनमानमदान्विताः	१६	१७
दैवं चैवात्र पञ्चमम्	१८	१४	धनुरुद्यम्य पाण्डवः	१	२०
दैवमेवापरे यज्ञम्	४	२५	धर्मक्षेत्रे कुरुक्षेत्रे	१	१
दैवीं प्रकृतिमाश्रिताः	९	१३	धर्मसंस्थापनार्थाय	४	८
दैवी संपद्विमोक्षाय	१६	५	धर्मस्यास्य परंतप	९	३
दैवी ह्येषा गुणमयी	७	१४	धर्माविरुद्धो भूतेषु	७	११
दैवो विस्तरशः प्रोक्तः	१६	६	धर्मे नष्टे कुलं कृत्स्नम्	१	३९
दोषैरैतैः कुलग्नानाम्	१	४२	धर्म्यं संवादमावयोः	१८	७०
द्यावापृथिव्योतिदमन्तरं	११	२०	धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्	२	३१
द्युतं छलयतामसि	१०	३६	धाताहं विश्वतोमुखः	१०	३३
द्रक्ष्यस्यात्मन्यथो मयि	४	३५	धारयन्नचलं स्थिरः	६	१३
द्रव्ययज्ञास्तपोयज्ञाः	४	२८	धारयाम्यहमोजसा	१५	१३
द्रष्टुं त्वदन्येन कुरुप्रवीर	११	४८	धार्तराष्ट्रस्य दुर्बुद्धेः	१	२३

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धार्तराष्ट्रान् कपिध्वजः	१	२०	न कर्तृत्वं न कर्माणि	५	१४
धार्तराष्ट्रान् सबान्धवान्	१	३६	न कर्मणामनारम्भात्	३	४
धार्तराष्ट्रा रणे हन्युः	१	४५	न कर्मफलसंयोगम्	५	१४
धीरस्तत्र न मुह्यति	२	१३	न कर्मस्वनुषज्जते	६	४
धूमेनाग्निरिवावृताः	१८	४८	न कश्चित् कर्तुमर्हति	२	१७
धूमेनाविद्यते वह्निः	३	३८	न काङ्क्षे विजयं कृष्ण	१	३१
धूमो रात्रिस्तथा कृष्णः	८	२५	न किञ्चिदपि चिन्तयेत्	६	२५
धृतिं न विन्दामि शमं	११	२४	न कुर्या कर्म चेदहम्	३	२४
धृतिः सा पार्थ तामसी	१८	३५	नकुलः सहदेवश्च	१	१६
धृतिः सा पार्थ राजसी	१८	३४	नक्षत्राणामहं शशी	१०	२१
धृतिः सा पार्थ सात्त्विकी	१८	३३	न च क्रियाभिर्न तपोभि-	११	४८
धृत्यात्मानं नियम्य च	१८	५१	न च तत् प्रेक्ष्य नो इह	१७	२८
धृत्या धारयतेऽर्जुन	१८	३४	न च तस्मान्मनुष्येषु	१८	६९
धृत्या यया धारयते	१८	३३	न च मत्स्थानि भूतानि	९	५
धृत्युत्साहसमन्वितः	१८	२६	न च मां तानि कर्माणि	९	९
धृष्टकेतुश्चेकितानः	१	५	न च मां योऽभ्यसूयति	१८	६७
धृष्टद्युम्नो विराटश्च	१	१७	न च राज्यं सुखानि च	१	३१
धेनूनामस्मि कामधुक्	१०	२८	न च शक्रोऽभ्यवस्थातुम्	१	३०
ध्यानयोगपरो नित्यम्	१८	५२	न च श्रेयोऽनुपश्यामि	१	३१
ध्यानात् कर्मफलत्यागः	१२	१२	न च संन्यसनादेव	३	४
ध्यानेनात्मनि पश्यन्ति	१३	२५	न चातिस्वप्नशीलस्य	६	१६
ध्यायतो विषयान् पुंसः	२	६२	न चाभावयतः शान्तिः	२	६६
ध्रुवं जन्म मृतस्य च	२	२७	न चायुक्तस्य भावना	२	६६
ध्रुवा नीतिर्मतिर्मम	१८	७८	न चाशुश्रूषवे वाच्यम्	१८	६७
न करोति न लिप्यते	१३	३२	न चास्य सर्वभूतेषु	३	१८

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न चाहं तेष्ववस्थितः	९	४	न द्वेष्टि संप्रवृत्तानि	१४	२२
न चिरेणाधिगच्छति	५	६	न द्वेष्ट्यकुशलं कर्म	१८	१०
न चैकान्तमनश्नतः	६	१६	न निरग्निर्न चाक्रियः	६	१
न चैतद्विघ्नः कतरञ्चो	२	६	न निवृत्तानि काङ्क्षति	१४	२२
न चैनं ह्रेदयन्त्यापः	२	२३	न प्रसिद्धयेदकर्मणः	३	८
न चैव न भविष्यामः	२	१२	न प्रहृष्येत् प्रियं प्राप्य	५	२०
न चैव सुकृतं विभुः	५	१५	न बुद्धिभेदं जनयेत्	३	२६
न जायते म्रियते वा	२	२०	नभःस्पृशं दीप्तमनेकवर्णम्	११	२४
न तदस्ति पृथिव्यां वा	१८	४०	नभश्च पृथिवीं चैव	१	१९
न तदस्ति विना यत्	१०	३९	नमः पुरस्तादथ पृष्ठतस्ते	११	४०
न तद्भासयते सूर्यः	१५	६	नमस्कृत्वा भूय एवाह	११	३५
न तु मां शक्यसे द्रष्टुम्	११	८	नमस्यन्तश्च मां भक्त्या	९	१४
न तु मामभिजानन्ति	९	२४	न मां कर्माणि लिम्पन्ति	४	१४
न तु संन्यासिनां कश्चित्	१८	१२	न मां दुष्कृतिनो मूढाः	७	१५
न तेषु रमते बुधः	५	२२	न मे कर्मफले स्पृहा	४	१४
न त्याज्यं कार्यमेव तत्	१८	५	न मे द्वेष्योऽस्ति न प्रियः	९	२९
न त्याज्यमिति चापरे	१८	३	न मे पार्थास्ति कर्तव्यम्	३	२२
न त्वं नेमे जनाधिपाः	२	१२	न मे भक्तः प्रणश्यति	९	३१
न त्वं वेत्थ परंतप	४	५	न मे विदुः सुरगणाः	१०	२
न त्वं शोचितुमर्हसि	२	२७	नमो नमस्तेऽस्तु सहस्र-	११	३९
न त्वं शोचितुमर्हसि	२	३०	नमोऽस्तु ते देववर प्रसीद	११	३१
न त्वत्समोऽस्त्यभ्यधिकः	११	४३	नमोऽस्तु ते सर्वत एव	११	४०
न त्वहं तेषु ते मयि	७	१२	न योत्स्य इति गोविन्दम्	२	९
न त्वेवाहं जातु नासम्	२	१२	न योत्स्य इति मन्यसे	१८	५९
न दानेन न चेज्यया	११	५३	नरके नियतं वासः	१	४३

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नराणां च नराधिपम्	१०	२७	न हन्यते हन्यमाने शरीरे	२	२०
न रूपमस्येह तथोपलभ्यते	१५	३	न हि कल्याणकृत् कश्चित्	६	४०
नवद्वारे पुरे देही	५	१३	न हि कश्चित् क्षणमपि	३	५
नवानि गृह्णाति	२	२२	न हि ज्ञानेन सदृशम्	४	३८
न विकस्मिपुमर्हसि	२	३१	न हि ते भगवन् व्यक्तिम्	१०	१४
न विमुञ्चति दुर्मेधाः	१८	३५	न हि देहभृता शक्यम्	१८	११
न वेदयज्ञाध्ययनैर्न दानैः	११	४८	न हिनस्त्यात्मनात्मानम्	१३	२९
न शक्नोषि मयि स्थिरम्	१२	९	न हि प्रजानामि तव	११	३१
न शशाङ्को न पावकः	१५	६	न हि प्रपश्यामि	२	८
न शोचति न काङ्क्षति	१२	१७	न ह्यसंन्यस्तसंकल्पः	६	२
न शोचति न काङ्क्षति	१८	५४	नाकृतेनेह कश्चन	३	१८
न शोषयति मास्तः	२	२३	नात्मानमवसादयेत्	६	५
न शौचं नापि चाचारः	१६	७	नात्यश्रतस्तु योगोऽस्ति	६	१६
नश्यत्सु न विनश्यति	८	२०	नात्युच्छ्रितं नातिनीचम्	६	११
न श्रोष्यसि विनङ्क्ष्यसि	१८	५८	नादत्ते कस्यचित् पापम्	५	१५
नष्टात्मानोऽल्पबुद्धयः	१६	९	नानवासमवासव्यम्	३	२२
नष्टो मोहः स्मृतिर्लब्धा	१८	७३	नानाभावान् पृथग्विधान्	१८	२१
न सत् तन्नासदुच्यते	१३	१३	नानावर्णाकृतीनि च	११	५
न सत्यं तेषु विद्यते	१६	७	नानाविधानि दिव्यानि	११	५
न स पश्यति दुर्मतिः	१८	१६	नानाशस्त्रप्रहरणाः	१	९
न स भूयोऽभिजायते	१३	२४	नानुतिष्ठन्ति मे मतम्	३	३२
न स सिद्धिमवाप्नोति	१६	२३	नानुवर्तयतीह यः	३	१६
न सुखं न परां गतिम्	१६	२३	नानुशोचन्ति पण्डिताः	२	११
न सुखं संशयात्मनः	४	४०	नानुशोचिपुमर्हसि	२	२५
न हन्ति न निबध्यते	१८	१७	नान्तं न मध्यं न	११	१६

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नान्तो न चादिर्न	१५	३	नित्यं च समचित्तत्वम्	१३	१०
नान्तोऽस्ति मम	१०	४०	नित्यं दर्शनकाङ्क्षिणः	११	५२
नान्यं गुणेभ्यः कर्तारम्	१४	१९	नित्यं यज्ञे प्रतिष्ठितम्	३	१५
नान्यदस्तीति वादिनः	२	४२	नित्यं वा मन्यसे मृतम्	२	२६
नानुवन्ति महात्मानः	८	१५	नित्यः सर्वगतः स्थाणुः	२	२४
नाभक्ताय कदाचन	१८	६७	नित्यतृप्तो निराश्रयः	४	२०
नाभावो विद्यते सतः	२	१६	नित्ययुक्तस्य योगिनः	८	१४
नाभिनन्दति न द्वेष्टि	२	५७	नित्ययुक्ता उपासते	९	१४
नायं भूत्वा भविता वा	२	२०	नित्ययुक्ता उपासते	१२	२
नायं लोकोऽस्ति न परः	४	४०	नित्यसोक्ताः शरीरिणः	२	१८
नायं लोकोऽस्त्ययज्ञस्य	४	३१	निद्रालस्यप्रमादोत्थम्	१८	३९
नायं हन्ति न हन्यते	२	१९	निधानं बीजमन्ययम्	९	१८
नायका मम सैन्यस्य	१	७	निन्दन्तस्तव सामर्थ्यम्	२	३६
नाशयाम्यात्मभावस्थः	१०	११	निबद्धः स्वेन कर्मणा	१८	६०
नासतो विद्यते भावः	२	१६	निबद्धान्ति धनञ्जय	४	४१
नासाभ्यन्तरचारिणौ	५	२७	निबद्धान्ति धनञ्जय	९	९
नास्ति बुद्धिरयुक्तस्य	२	६६	निबद्धान्ति महाबाहो	१४	५
नास्त्यन्तो विस्तरस्य मे	१०	१९	निबन्धायासुरी मता	१६	५
नाहं प्रकाशः सर्वस्य	७	२५	निमित्तमात्रं भव	११	३३
नाहं वेदैर्न तपसा	११	५३	निमित्तानि च पश्यामि	१	३०
निःश्रेयसकराबुभौ	५	२	नियतं सङ्गरहितम्	१८	२३
निःस्पृहः सर्वकामेभ्यः	६	१८	नियतं कुरु कर्म त्वम्	३	८
निगृहीतानि सर्वशः	२	६८	नियतं क्रियतेऽर्जुन	१८	९
निगृह्णाम्युत्सृजामि च	९	१९	नियतस्य तु संन्यासः	१८	७
निग्रहः किं करिष्यति	३	३३	नियम्य भरतर्षभ	३	४१

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नियम्यारभतेऽर्जुन	३	७	नेहाभिक्रमनाशोऽस्ति	२	४०
नियोजयसि केशव	३	१	नैतत् त्वय्युपपद्यते	२	३
निराशीरपरिग्रहः	६	१०	नैति मामेति सोऽर्जुन	४	९
निराशीर्निर्ममो भूत्वा	३	३०	नैते स्मृती पार्थ जानन्	८	२७
निराशीर्यतचित्तात्मा	४	२१	नैनं छिन्दन्ति शस्त्राणि	२	२३
निराहारस्य देहिनः	२	५९	नैनं दहति पावकः	२	२३
निरुद्धं योगसेवया	६	२०	नैनं पश्यन्त्यचेतसः	१५	११
निर्गुणं गुणभोक्तृ च	१३	१५	नैनं शोचितुमर्हसि	२	२६
निर्दोषं हि समं ब्रह्म	५	१९	नैनां प्राप्य विमुह्यति	२	७२
निर्द्वन्द्वो नित्यसत्त्वस्थः	२	४५	नैवं पापमवाप्स्यसि	२	३८
निर्द्वन्द्वो हि महाबाहो	५	३	नैव किञ्चित् करोति सः	४	२०
निर्ममो निरहङ्कारः	२	७१	नैव किञ्चित् करोमीति	५	८
निर्ममो निरहङ्कारः	१२	१३	नैव कुर्वन् न कारयन्	५	१३
निर्मानमोहा जितसङ्गदोषाः	१५	५	नैव तस्य कृतेनार्थः	३	१८
निर्योगक्षेम आत्मवान्	२	४५	नैव त्यागफलं लभेत्	१८	८
निर्वैरः सर्वभूतेषु	११	५५	नैष्कर्म्यं पुरुषोऽश्नुते	३	४
निवसिष्यसि मय्येव	१२	८	नैष्कर्म्यसिद्धिं परमाम्	१८	४९
निवासः शरणं सुहृत्	९	१८	नोद्विजेत् प्राप्य चाप्रियम्	५	२०
निश्चयं शृणु मे तव	१८	४	न्याय्यं वा विपरीतं वा	१८	१५
निश्चितं मतमुत्तमम्	१८	६	पञ्चास्यन्नं चतुर्विधम्	१५	१४
निष्ठा ज्ञानस्य या परा	१८	५०	पञ्च चेन्द्रियगोचराः	१३	६
निस्त्रैगुण्यो भवार्जुन	२	४५	पञ्चैतानि महाबाहो	१८	१३
निहत्य धार्तराष्ट्रान् नः	१	३५	पञ्चैते तस्य हेतवः	१८	१५
नीतिरस्मि जिगीषताम्	१०	३८	पणवानकगोमुखाः	१	१३
नेङ्गते सोपमा स्मृता	६	१९	पण्डिताः समदर्शिनः	५	१८

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पतन्ति नरकेऽशुचौ	१६	१६	परिचर्यात्मकं कर्म	१८	४४
पतन्ति पितरो ह्येषाम्	१	४१	परिणामेऽमृतोपमम्	१८	३७
पलं पुष्पं फलं तोयम्	९	२६	परिणामे विषमिव	१८	३८
पदं गच्छन्त्यनामयम्	२	५१	परित्वाणाय साधूनाम्	४	८
पद्मपलमिवाम्भसा	५	१०	परिग्रहेन सेवया	४	३४
परं जन्म विवस्वतः	४	४	पर्जन्यादन्नसंभवः	३	१४
परं दृष्ट्वा निवर्तते	२	५९	पर्याप्तं त्विदमेतेषाम्	१	१०
परं ब्रह्म परं धाम	१०	१२	पवनः पवतामसि	१०	३१
परं भावमजानन्तः	७	२४	पवित्वं परमं भवान्	१०	१२
परं भावमजानन्तः	९	११	पवित्वमिदमुत्तमम्	९	२
परं भूयः प्रवक्ष्यामि	१४	१	पवित्वमिह विद्यते	४	३८
परधर्मात् स्वनुष्ठितात्	३	३५	पश्यन्शृण्वन् स्पृशन्निघ्नन्	५	८
परधर्मात् स्वनुष्ठितात्	१८	४७	पश्यत्यकृतबुद्धित्वात्	१८	१६
परधर्मो भयावहः	३	३५	पश्यन्ति ज्ञानचक्षुषः	१५	१०
परमं पुरुषं दिव्यम्	८	८	पश्यन्त्यात्मन्यवस्थितम्	१५	११
परमं रूपमैश्वरम्	११	९	पश्यन्नात्मनि तुष्यति	६	२०
परमात्मायमव्ययः	१३	३२	पश्य मे पार्थ रूपाणि	११	५
परमात्मा समाहितः	६	७	पश्य मे योगमैश्वरम्	९	५
परमात्मेति चाप्युक्तः	१३	२३	पश्य मे योगमैश्वरम्	११	८
परमात्मेत्युदाहृतः	१५	१७	पश्यादित्यान् वसून् रुद्रान्	११	६
परमाप्नोति पूरुषः	३	१९	पश्याद्य सचराचरम्	११	७
परस्तस्मात् तु भावोऽयः	८	२०	पश्यामि त्वां दीप्त-	११	१९
परस्परं भावयन्तः	३	११	पश्यामि त्वां दुर्निरीक्ष्यं	११	१७
परस्योत्सादनार्थं वा	१७	१९	पश्यामि त्वां सर्वतो-	११	१६
परां सिद्धिमितो गताः	१४	१	पश्यामि देवांस्तव देव	११	१५

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पश्यामि विश्वेश्वर	११	१६	पुनर्योगं च शंससि	५	१
पश्याश्चर्याणि भारत	११	६	पुनश्च भूयोऽपि नमो	११	३९
पश्यैतां पाण्डुपुत्राणाम्	१	३	पुमांश्चरति निःस्पृहः	२	७१
पाञ्चजन्यं हृषीकेशः	१	१५	पुरा प्रोक्ता मथानघ	३	३
पाण्डवानां धनक्षयः	१०	३७	पुरुजित्कुन्तिभोजश्च	१	५
पापं चरति पूरुषः	३	३६	पुरुषं पुरुषर्वभ	२	१५
पापमेवाश्रयेदस्मान्	१	३६	पुरुषं शाश्वतं दिव्यम्	१०	१२
पापादस्मान्निवर्तितुम्	१	३८	पुरुषः प्रकृतिस्थो हि	१३	२१
पाप्मानं प्रजहि ह्येनम्	३	४१	पुरुषः स परः पार्थ	८	२२
पार्थ नैवेह नामुख	६	४०	पुरुषः सुखदुःखानाम्	१३	२१
पार्थ संपदमासुरीम्	१६	४	पुरुषश्चाधिदैवतम्	८	४
पार्थस्य च महात्मनः	१८	७४	पुरुषस्य विपश्चितः	२	६०
पावनानि मनीषिणाम्	१८	५	पुरोधसां च मुख्यं माम्	१०	२४
पितासि लोकस्य	११	४३	पुरोवाच प्रजापतिः	३	१०
पिताहमस्य जगतः	९	१७	पुण्यामि चौषधीः सर्वाः	१५	१३
पितृणामर्यमा चास्मि	१०	२९	पूजनं शौचमार्जवम्	१७	१४
पितृनथ पितामहान्	१	२६	पूजार्हावरिसूदन	२	४
पितृन् यान्ति पितृव्रताः	९	२५	पूता मद्भावमागताः	४	१०
पिबेव पुत्रस्य सखेव	११	४४	पूति पर्युषितं च यत्	१७	१०
पीडया क्रियते तपः	१७	१९	पूर्वाभ्यासेन तेनैव	६	४४
पुण्यो गन्धः पृथिव्यां	७	९	पूर्वैः पूर्वतरं कृतम्	४	१५
पुल्लदारगृहादिषु	१३	१०	पूर्वैरपि मुमुक्षुभिः	४	१५
पुत्रान् पौत्रान् सखींस्तथा	१	२६	पृच्छामि त्वां धर्मसंमूढचेताः	२	७
पुनरावर्तिनोऽर्जुन	८	१६	पृथक् केशिनिषूदन	१८	१
पुनर्जन्म न विद्यते	८	१६	पृथक्त्वेन तु यज्ज्ञानम्	१८	२१

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पृथक्त्वेन धनञ्जय	१८	२९	प्रजापतिस्त्वं प्रपितामहश्च	११	३९
पौण्ड्रं दम्भौ महाशङ्खम्	१	१५	प्रज्ञावादांश्च भाषमे	२	११
प्रकाश उपजायते	१४	११	प्रणम्य शिरसा देवम्	११	१४
प्रकाशं च प्रवृत्तिं च	१४	२२	प्रणवः सर्ववेदेषु	७	८
प्रकाशकमनामयम्	१४	६	प्रतिजाने प्रियोऽसि मे	१८	६५
प्रकाशयति तत् परम्	५	१६	प्रत्यक्षावगमं धर्म्यम्	९	२
प्रकाशयति भारत	१३	३४	प्रत्यवायो न विद्यते	२	४०
प्रकृतिं च गुणैः सह	१३	२४	प्रथितः पुरुषोत्तमः	१५	१८
प्रकृतिं पुरुषं चैव	१३	१	प्रदुष्यन्ति कुलस्त्रियः	१	४०
प्रकृतिं पुरुषं चैव	१३	२०	प्रद्विषन्तोऽभ्यसूयकाः	१६	१८
प्रकृतिं मोहिनीं श्रिताः	९	१२	प्रणष्टस्ते धनञ्जय	१८	७२
प्रकृतिं यान्ति भूतानि	३	३३	प्रपद्यन्ते नराधमाः	७	१५
प्रकृतिं यान्ति मामिकाम्	९	७	प्रपद्यन्तेऽन्यदेवताः	७	२०
प्रकृतिं विद्धि मे पराम्	७	५	प्रपश्यद्भिर्जनार्दन	१	३८
प्रकृतिं स्वामधिष्ठाय	४	६	प्रभवं न महर्षयः	१०	२
प्रकृतिं स्वामवष्टभ्य	९	८	प्रभवः प्रलयः स्थानम्	९	१८
प्रकृतिस्त्वां नियोक्ष्यति	१८	५९	प्रभवः प्रलयस्तथा	७	६
प्रकृतिस्थानि कर्षति	१५	७	प्रभवत्यहरागमे	८	१९
प्रकृतेः क्रियमाणानि	३	२७	प्रभवन्त्यहरागमे	८	१८
प्रकृतेर्गुणसंमूढाः	३	२९	प्रभवन्त्युग्रकर्माणः	१६	९
प्रकृतेर्ज्ञानवानपि	३	३३	प्रभास्मि शशिसूर्ययोः	७	८
प्रकृत्या नियताः स्वया	७	२०	प्रमाथि बलवद्दृढम्	६	३४
प्रकृत्यैव च कर्माणि	१३	३०	प्रसादमोहौ तमसः	१४	१७
प्रजनश्चास्मि कन्दर्पः	१०	२८	प्रसादालस्यनिद्राभिः	१४	८
प्रजहाति यदा कामान्	२	५५	प्रसादे सञ्जयत्युत	१४	९

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प्रमादो मोह एव च	१४	१३	प्रसन्नचेतसो ह्याशु	२	६५
प्रयत्नाद्यतमानस्तु	६	४५	प्रसादमधिगच्छति	२	६४
प्रयाणकालेऽपि च कथम्	८	२	प्रसादये त्वा-	११	४४
प्रयाणकालेऽपि च माम्	७	३०	प्रसादे सर्वदुःखानाम्	२	६५
प्रयाणकाले मनसाऽचलेन	८	१०	प्रसीद देवेश जगन्निवास	११	२५
प्रयाता यान्ति तं कालम्	८	२३	प्रसीद देवेश जगन्निवास	११	४५
प्रलपन् विसृजन् गृह्णन्	५	९	ग्रहसन्निव भारत	२	१०
प्रलयं याति देहभृत्	१४	१४	ग्रह्णादश्चास्मि दैत्यानाम्	१०	३०
प्रलथान्तामुपाश्रिताः	१६	११	प्राक् शरीरविमोक्षणात्	५	२३
प्रलये न व्यथन्ति च	१४	२	प्राणकर्माणि चापरे	४	२७
प्रवक्ष्याम्यनसूयवे	९	१	प्राणांस्त्यक्त्वा धनानि	१	३३
प्रवदन्ति न पण्डिताः	५	४	प्राणान् प्राणेषु जुह्वति	४	२९
प्रवदन्त्यविपश्चितः	२	४२	प्राणापानगती रुद्ध्वा	४	२९
प्रवर्तन्ते विधानोक्ताः	१७	२४	प्राणापानसमायुक्तः	१५	१४
प्रवर्तन्तेऽशुचिप्रताः	१६	१०	प्राणापानौ समौ कृत्वा	५	२७
प्रविभक्तमनेकधा	११	१३	प्राणायामपरायणाः	४	२९
प्रवृत्तिं च निवृत्तिं च	१६	७	प्राणिनां देहमाश्रितः	१५	१४
प्रवृत्तिं च निवृत्तिं च	१८	३०	प्राणेऽपानं तथापरे	४	२९
प्रवृत्ते शस्त्रसंपाते	१	२०	प्राधान्यतः कुरुश्रेष्ठ	१०	१९
प्रवेष्टुं च परंतप	११	५४	प्राप्नुयात् पुण्यकर्मणाम्	१८	७१
प्रशस्ते कर्मणि तथा	१७	२६	प्राप्य पुण्यकृतां लोकान्	६	४१
प्रशान्तमनसं ह्येनम्	६	२७	प्राहुस्त्यागं विचक्षणाः	१८	२
प्रशान्तात्मा विगतभीः	६	१४	प्रियः प्रियायार्हसि	११	४४
प्रसक्ताः कामभोगेषु	१६	१६	प्रियो हि ज्ञानिनोऽत्यर्थम्	७	१७
प्रसङ्गेन फलाकाङ्क्षी	१८	३४	प्रेतान् भूतगणांश्चान्ये	१७	४

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प्रोक्तवानहमव्ययम्	४	१	बुद्धयोऽव्यवसायिनाम्	२	४१
प्रोच्यते गुणसंस्थाने	१८	१९	बुद्धिं मोहयसीव मे	३	२
प्रोच्यमानमशेषेण	१८	२९	बुद्धिः पर्यवतिष्ठते	२	६५
फलं त्यक्त्वा मनीषिणः	२	५१	बुद्धिः सा पार्थ तामसी	१८	३२
फलं यज्ञतपःक्रियाः	१७	२५	बुद्धिः सा पार्थ राजसी	१८	३१
फलमुद्दिश्य वा पुनः	१७	२१	बुद्धिः सा पार्थ सात्त्विकी	१८	३०
फले सक्तो निबध्यते	५	१२	बुद्धिग्राह्यमतीन्द्रियम्	६	२१
बन्धं मोक्षं च या वेत्ति	१८	३०	बुद्धिनाशात् प्रणश्यति	२	६३
बन्धुरात्मात्मनस्तस्य	६	६	बुद्धियुक्तो जहातीह	२	५०
बलं बलवतां चाहम्	७	११	बुद्धियोगमुपाश्रित्य	१८	५७
बलं भीमाभिरक्षितम्	१	१०	बुद्धियोगाद्धनञ्जय	२	४९
बलं भीष्माभिरक्षितम्	१	१०	बुद्धिरव्यक्तमेव च	१३	६
बलादिव नियोजितः	३	३६	बुद्धिज्ञानमसंमोहः	१०	४
बहवो ज्ञानतपसा	४	१०	बुद्धिर्बुद्धिमतामसि	७	१०
बहिरन्तश्च भूतानाम्	१३	१६	बुद्धिर्यस्य न लिप्यते	१८	१७
बहुधा विश्वतोमुखम्	९	१५	बुद्धिर्योगे त्विमां शृणु	२	३९
बहुशाखा ह्यनन्ताश्च	२	४१	बुद्धिर्व्यतितरिष्यति	२	५२
बहूदरं बहुदंष्ट्राकरालम्	११	२३	बुद्धेर्भेदं धृतेश्चैव	१८	२९
बहूनां जन्मनामन्ते	७	१९	बुद्धौ शरणमन्विच्छ	२	४९
बहूनि मे व्यतीतानि	४	५	बुद्ध्या धृतिगृहीतया	६	२५
बहून्यदृष्टपूर्वाणि	११	६	बुद्ध्या युक्तो यया पार्थ	२	३९
बाह्यस्पर्शेष्वसक्तात्मा	५	२१	बुद्ध्या विशुद्धया युक्तः	१८	५१
बिभर्त्यव्यय ईश्वरः	१५	१७	बुधा भावसमन्विताः	१०	८
बीजं तदहमर्जुन	१०	३९	बृहत्साम तथा सास्नाम्	१०	३५
बीजं मां सर्वभूतानाम्	७	१०	बौद्धव्यं च विकर्मेणः	४	१७

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बोधयन्तः परस्परम्	१०	९	ब्राह्मणस्य विजानतः	२	४६
ब्रह्मकर्मसमाधिना	४	२४	ब्राह्मणास्तेन वेदाश्च	१७	२३
ब्रह्मकर्म स्वभावजम्	१८	४२	ब्राह्मणे गवि हस्तिनि	५	१८
ब्रह्मचर्यमहिंसा च	१७	१४	भक्ता राजर्षयस्तथा	९	३३
ब्रह्मचारिव्रते स्थितः	६	१४	भक्तास्तेऽतीव मे प्रियाः	१२	२०
ब्रह्मणस्त्रिविधः स्मृतः	१७	२३	भक्तास्त्वां पर्युपासते	१२	१
ब्रह्मणो हि प्रतिष्ठाहम्	१४	२७	भक्तिं मयि परां कृत्वा	१८	६८
ब्रह्मण्याधाय कर्माणि	५	१०	भक्तिमान् मे प्रियो नरः	१२	१९
ब्रह्मनिर्वाणमृच्छति	२	७२	भक्तिमान् यः स मे प्रियः	१२	१७
ब्रह्म ब्रह्मविदो जनाः	८	२४	भक्तियोगेन सेवते	१४	२६
ब्रह्मभूतः प्रसन्नात्मा	१८	५४	भक्तिरव्यभिचारिणी	१३	११
ब्रह्मभूतमकल्मषम्	६	२७	भक्तोऽसि मे सखा चेति	४	३
ब्रह्मभूतोऽधिगच्छति	५	२४	भक्त्या त्वनन्यया शक्यः	११	५४
ब्रह्मभूयाय कल्पते	१४	२६	भक्त्या मामभिजानाति	१८	५५
ब्रह्मभूयाय कल्पते	१८	५३	भक्त्या युक्तो योगबलेन	८	१०
ब्रह्मविद्ब्रह्मणि स्थितः	५	२०	भक्त्या लभ्यस्त्वनन्यया	८	२२
ब्रह्म संपद्यते तदा	१३	३१	भजतां प्रीतिपूर्वकम्	१०	१०
ब्रह्मसूत्रपदैश्चैव	१३	५	भजते मामनन्यभाक्	९	३०
ब्रह्माक्षरसमुद्भवम्	३	१५	भजत्येकत्वमास्थितः	६	३१
ब्रह्माभावपरे यज्ञम्	४	२५	भजन्ते मां दृढव्रताः	७	२८
ब्रह्माग्नौ ब्रह्मणा हुतम्	४	२४	भजन्त्यनन्यमनसः	९	१३
ब्रह्माणमीशं कमलासन-	११	१५	भयं चाभयमेव च	१०	४
ब्रह्मार्पणं ब्रह्म हविः	४	२४	भयाद्राणादुपरतम्	२	३५
ब्रह्मैव तेन गन्तव्यम्	४	२४	भयेन च प्रव्यथितं मनो	११	४५
ब्राह्मणक्षत्रियविशाम्	१८	४१	भर्ता भोक्ता महेश्वरः	१३	२३

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भवतीत्यनुशुश्रुम	१	४३	भुङ्क्ते प्रकृतिजान् गुणान्	१३	२२
भवतोऽज्ञानमेव च	१४	१७	भुञ्जते ते त्वघं पापाः	३	१३
भवत्यत्यागिनां प्रेत्य	१८	१२	भुञ्जानं वा गुणान्वितम्	१५	१०
भवन्तः सर्व एव हि	१	११	भुञ्जीय भोगान् रुधिर-	२	५
भवन्ति भावा भूतानाम्	१०	५	भूतग्रामः स एवायम्	८	१९
भवन्ति संपदं दैवीम्	१६	३	भूतग्राममचेतसः	१७	६
भवान् भीष्मश्च कर्णश्च	१	८	भूतग्राममिमं कृत्स्नम्	९	८
भवाप्ययौ हि भूतानाम्	११	२	भूतप्रकृतिसोक्षं च	१३	३५
भवामि न चिरात् पार्थ	१२	७	भूतभर्तृ च तज्ज्ञेयम्	१३	१७
भविता न च मे तस्मात्	१८	६९	भूतभावन भूतेश	१०	१५
भविष्यति पुनर्धनम्	१६	१३	भूतभावोद्भवकरः	८	३
भविष्याणि च भूतानि	७	२६	भूतभृश च भूतस्थः	९	५
भवेद्युगपदुत्थिता	११	१२	भूतानामन्त एव च	१०	२०
भस्मसात् कुरुते तथा	४	३७	भूतानामस्त्रि चेतना	१०	२२
भस्मसात् कुरुतेऽर्जुन	४	३७	भूतानामीश्वरोऽपि सन्	४	६
भावमव्ययमीक्षते	१८	२०	भूतानि यान्ति भूतेज्याः	९	२५
भावसंशुद्धिरित्येतत्	१७	१६	भूत्वा पुनः सौम्यवपु-	११	५०
भासस्तवोग्राः प्रतपन्ति	११	३०	भूत्वा भूत्वा प्रलीयते	८	१९
भासस्तस्य महात्मनः	११	१२	भूत्वा यात्यसि लाघवम्	२	३५
भिन्ना प्रकृतिरष्टधा	७	४	भूमिरापोऽनलो वायुः	७	४
भीमकर्मा वृकोदरः	१	१५	भूय एव महाबाहो	१०	१
भीमार्जुनसमा युधि	१	४	भूयः कथय तृप्तिर्हि	१०	१८
भीष्मद्रोणप्रमुखतः	१	२५	भोक्ता च प्रभुरेव च	९	२४
भीष्ममेवाभिरक्षन्तु	१	११	भोक्तारं यज्ञतपसाम्	५	२९
भीष्मो द्रोणः सूतपुत्र-	११	२६	भोक्तृत्वे हेतुरुच्यते	१३	२१

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भोगैश्वर्यगतिं प्रति	२	४३	मदर्थं त्यक्तजीविताः	१	९
भोगैश्वर्यप्रसक्तानाम्	२	४४	मद्वृतेनान्तरात्मना	६	४७
भोजनं तामसप्रियम्	१७	१०	मद्भक्त एतद्विज्ञाय	१३	१९
भ्रमतीव च मे मनः	१	३०	मद्भक्तः सङ्गवर्जितः	११	५५
भ्रामयन् सर्वभूतानि	१८	६१	मद्भक्ता यान्ति मामपि	७	२३
भ्रुवोर्मध्ये प्राणमावेश्य	८	१०	मद्भक्तिं लभते पराम्	१८	५४
मंस्यन्ते त्वां महारथाः	२	३५	मद्भक्तेष्वभिधास्यति	१८	६८
मच्चित्तः सततं भव	१८	५७	मद्भावं सोऽधिगच्छति	१४	१९
मच्चित्तः सर्वदुर्गाणि	१८	५८	मद्भावा मानसा जाताः	१०	६
मच्चित्ता मद्व्रतप्राणाः	१०	९	मद्भावायोपपद्यते	१३	१९
मता बुद्धिर्जनार्दन	३	१	मद्याजी मां नमस्कुरु	९	३४
मत्कर्मकृन्मत्परमः	११	५५	मद्याजी मां नमस्कुरु	१८	६५
मत्कर्मपरमो भव	१२	१०	मध्यं चैवाहमर्जुन	१०	३२
मत्त एव पृथग्विधाः	१०	५	मध्यस्थद्वेष्यबन्धुषु	६	९
मत्त एवेति तान् विद्धि	७	१२	मध्ये तिष्ठन्ति राजसाः	१४	१८
मत्तः परतरं नान्यत्	७	७	मनःप्रसादः सौम्यत्वम्	१७	१६
मत्तः सर्वं प्रवर्तते	१०	८	मनःप्राणेन्द्रियक्रियाः	१८	३३
मत्तः स्मृतिर्ज्ञान-	१५	१५	मनःषष्ठानीन्द्रियाणि	१५	७
मत्प्रसादात् तरिष्यसि	१८	५८	मनः संयम्य मच्चित्तः	६	१४
मत्प्रसादादवाप्नोति	१८	५६	मनश्चञ्चलमस्थिरम्	६	२६
मत्संस्थामधिगच्छति	६	१५	मनसस्तु परा बुद्धिः	३	४२
मत्स्थानि सर्वभूतानि	९	४	मनसैवेन्द्रियग्रामम्	६	२४
मत्स्थानीत्युपधारय	९	६	मनुरिक्ष्वाकवेऽब्रवीत्	४	१
मदनुग्रहाय परमम्	११	१	मनुष्याः पार्थ सर्वशः	३	२३
मदर्थमपि कर्माणि	१२	१०	मनुष्याः पार्थ सर्वशः	४	११

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मनुष्याणां जनार्दन	१	४३	मया ततमिदं सर्वम्	९	४
मनुष्याणां सहस्रेषु	७	३	मया द्रष्टुमिति प्रभो	११	४
मनो दुर्निग्रहं चलम्	६	३५	मयाध्यक्षेण प्रकृतिः	९	१०
मनो हृदि निरुध्य च	८	१२	मया प्रमादात् प्रणयेन	११	४१
मन्त्रहीनमदक्षिणम्	१७	१३	मया प्रसन्नेन तवाजुर्नेदम्	११	४७
मन्त्रोऽहमहमेवाज्यम्	९	१६	मया भूतं चराचरम्	१०	३९
मन्मना भव मद्भक्तः	९	३४	मया हतांस्त्वं जहि	११	३४
मन्मना भव मद्भक्तः	१८	६५	मयि चानन्ययोगेन	१३	११
मन्मया मामुपाश्रिताः	४	१०	मयि ते तेषु चाप्यहम्	९	२९
मन्यते तमसावृता	१८	३२	मयि बुद्धिं निवेशय	१२	८
मन्यते नाधिकं ततः	६	२२	मयि संन्यस्य मत्परः	१८	५७
मन्यन्ते मामबुद्धयः	७	२४	मयि संन्यस्य मत्पराः	१२	६
मन्यसे यदि तच्छक्यम्	११	४	मयि सर्वमिदं प्रोतम्	७	७
मम तेजोऽशंसंभवम्	१०	४१	मयि सर्वाणि कर्माणि	३	३०
मम देहे गुडाकेश	११	७	मयैव विहितान् हि तान्	७	२२
मम भूतमहेश्वरम्	९	११	मयैवैते निहताः पूर्वमेव	११	३३
मम माया दुरत्यया	७	१४	मय्यर्पितमनोबुद्धिः	८	७
मम योनिर्महद्ब्रह्म	१४	३	मय्यर्पितमनोबुद्धिः	१२	१४
मम यो वेत्ति तत्त्वतः	१०	७	मय्यावेशितचेतसाम्	१२	७
मम वर्त्मानुवर्तन्ते	३	२३	मय्यावेश्य मनो ये माम्	१२	२
मम वर्त्मानुवर्तन्ते	४	११	मय्यासक्तमनाः पार्थ	७	१
मम साधर्म्यमागताः	१४	२	मय्येव मन आधत्स्व	१२	८
ममात्मा भूतभावनः	९	५	मरणादतिरिच्यते	२	३४
ममाव्ययमनुत्तमम्	७	२४	मरीचिर्मस्तामसि	१०	२१
ममैवांशो जीवलोके	१५	७	महति स्यन्दने स्थितौ	१	१४

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महर्षयः सप्त पूर्वे	१०	६	मामप्राप्यैव कौन्तेय	१६	२०
महर्षीणां च सर्वशः	१०	२	मामात्मपरदेहेषु	१६	१८
महर्षीणां भृगुरहम्	१०	२५	मामाश्रित्य यतन्ति ये	७	२९
महात्मानस्तु मां पार्थ	९	१३	मामिच्छासुं धनञ्जय	१२	९
महाबाहो बहुबाहूरूपादम्	११	२३	मामुपेत्य तु कौन्तेय	८	१६
महाभूतान्यहङ्कारः	१३	६	मामुपेत्य पुनर्जन्म	८	१५
महायोगेश्वरो हरिः	११	९	मामेकं शरणं ब्रज	१८	६६
महाशनो महापाप्मा	३	३७	मामेभ्यः परमव्ययम्	७	१३
मां च योऽव्यभिचारेण	१४	२६	मामेव ये प्रपद्यन्ते	७	१४
मां चैवान्तःशरीरस्थम्	१७	६	मामेवानुत्तमां गतिम्	७	१८
मां तु वेद न कश्चन	७	२६	मामेवैष्यत्यसंशयः	१८	६८
मां ध्यायन्त उपासते	१२	६	मामेवैष्यसि युक्त्वैवम्	९	३४
मां हि पार्थ व्यपाश्रित्य	९	३२	मामेवैष्यसि सत्यं ते	१८	६५
मा कर्मफलहेतुर्भूः	२	४७	मामेवैष्यत्यसंशयः	८	७
माता धाता पितामहः	९	१७	माययापहतज्ञानाः	७	१५
मातुलाः श्वशुराः पौत्राः	१	३४	मायामेतां तरन्ति ते	७	१४
मा ते व्यथा मा च	११	४९	मार्दवं ह्रीरचापलम्	१६	२
मा ते सङ्गोऽस्त्वकर्मणि	२	४७	मा शुचः संपदं दैवीम्	१६	५
मात्वास्पर्शास्तु कौन्तेय	२	१४	मासानां मार्गशीर्षोऽहम्	१०	३५
माधवः पाण्डवश्चैव	१	१४	माहात्म्यमपि चाव्ययम्	११	२
मानापमानयोस्तुल्यः	१४	२५	मित्रद्रोहे च पातकम्	१	३९
मानुषीं तनुमाश्रितम्	९	११	मिथ्याचारः स उच्यते	३	६
मा फलेषु कदाचन	२	४७	मिथ्यैष व्यवसायस्ते	१८	५९
मात्मकाः पाण्डवाश्चैव	१	१	मुक्तसङ्गः समाचर	३	९
मामनुस्मर युध्य च	८	७	मुक्तसङ्गोऽनहंवादी	१८	२६

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मुक्तो यः स च मे प्रियः	१२	१५	मोहजालसमावृताः	१६	१६
मुखं च परिशुष्यति	१	२८	मोहनं सर्वदेहिनाम्	१४	८
मुच्यन्ते तेऽपि कर्मभिः	३	३१	मोहमेव च पाण्डव	१४	२२
मुच्यन्ते सर्वकिह्विषैः	३	१३	मोहात् तस्य परित्यागः	१८	७
मुनिर्मोक्षपरायणः	५	२८	मोहादारभ्यते कर्म	१८	२५
मुनीनामप्यहं व्यासः	१०	३७	मोहाद्गृहीत्वासद्ग्राहान्	१६	१०
मृदग्राहेणात्मनो यत्	१७	१९	मोहितं नाभिजानाति	७	१३
मूढयोनिषु जायते	१४	१५	मोहोऽयं विगतो मम	११	१
मूढा जन्मनि जन्मनि	१६	२०	मौनं चैवास्मि गुह्यानाम्	१०	३८
मूढोऽयं नाभिजानाति	७	२५	मौनमात्मविनिग्रहः	१७	१६
मूर्तयः संभवन्ति याः	१४	४	य आस्ते मनसा स्मरन्	३	६
मूर्धन्याधायात्मनः प्राणम्	८	१२	य इमं परमं गुह्यम्	१८	६८
मृगाणां च मृगेन्द्रोऽहम्	१०	३०	य एतेऽत्र समागताः	१	२३
मृत्युं श्रुतिपरायणाः	१३	२६	य एनं वेत्ति हन्तारम्	२	१९
मृत्युः सर्वहरश्चाहम्	१०	३४	य एनमजमव्ययम्	२	२१
मृत्युसंसारवर्त्मनि	९	३	य एवं वेत्ति पुरुषम्	१३	२४
मृत्युसंसारसागरात्	१२	७	यं प्राप्य न निवर्तन्ते	८	२१
मेधावी छिन्नसंशयः	१८	१०	यं यं वापि स्मरन् भावम्	८	६
मेरुः शिखरिणामहम्	१०	२३	यं लब्ध्वा चापरम् लाभम्	६	२२
मैत्रः करुण एव च	१२	१३	यं संन्यासमिति प्रादुः	६	२
मोक्षयिष्यामि मा शुचः	१८	६६	यं हि न व्यथयन्त्येते	२	१५
मोक्ष्यसे कर्मबन्धनैः	९	२८	यः पश्यति तथात्मानम्	१३	३०
मोघं पार्थ स जीवति	३	१६	यः पश्यति स पश्यति	५	५
मोघज्ञाना विचेतसः	९	१२	यः पश्यति स पश्यति	१३	२८
मोघाशा मोघकर्माणः	९	१२	यः प्रयाति त्यजन् देहम्	८	१३

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यः प्रयाति स मद्भावम्	८	५	यज्ज्ञात्वा न पुनर्मोहम्	४	३५
यः शास्त्रविधिमुत्सृज्य	१६	२३	यज्ज्ञात्वा नेह भूयोऽन्यत्	७	२
यः सदा मुक्त एव सः	५	२८	यज्ज्ञात्वा मुनयः सर्वे	१४	१
यः स मामेति पाण्डव	११	५५	यज्ज्ञात्वामृतमश्नुते	१३	१३
यः सर्वज्ञानमिच्छेहः	२	५७	यज्ज्ञात्वा मोक्ष्यसेऽशुभात्	४	१६
यः स सर्वेषु भूतेषु	८	२०	यज्ज्ञात्वा मोक्ष्यसेऽशुभात्	९	१
यक्षरक्षांसि राजसाः	१७	४	यज्ञः कर्मसमुद्भवः	३	१४
यक्ष्ये दास्यामि मोदिष्ये	१६	१५	यज्ञक्षपितकल्मषाः	४	३०
यच्चन्द्रमसि यच्चाग्नौ	१५	१२	यज्ञदानतपःकर्म	१८	३
यच्चान्यद्दृष्टुमिच्छसि	११	७	यज्ञदानतपःकर्म	१८	५
यच्चापि सर्वभूतानाम्	१०	३९	यज्ञदानतपःक्रियाः	१७	२४
यच्चाप्युत्कामतीश्वरः	१५	८	यज्ञशिष्टाश्रुतभुजः	४	३०
यच्चावहासार्थमसत्कृतो-	११	४२	यज्ञशिष्टाशिनः सन्तः	३	१३
यच्छोकमुच्छोषण-	२	८	यज्ञस्तपस्तथा दानम्	१७	७
यच्छ्रेय एतयोरेकम्	५	१	यज्ञाद्भवति पर्जन्यः	३	१४
यच्छ्रेयः स्यान्निश्चितं ब्रूहि	२	७	यज्ञानां जपयज्ञोऽस्मि	१०	२५
यजन्त इह देवताः	४	१२	यज्ञायाचरतः कर्म	४	२३
यजन्ते तामसा जनाः	१७	४	यज्ञार्थात् कर्मणोऽन्यत्	३	९
यजन्ते नामयज्ञैस्ते	१६	१७	यज्ञाश्च विहिताः पुरा	१७	२३
यजन्ते श्रद्धयान्विताः	९	२३	यज्ञे तपसि दाने च	१७	२७
यजन्ते श्रद्धयान्विताः	१७	१	यज्ञेनैवोपजुह्वति	४	२५
यजन्ते सात्त्विका देवान्	१७	४	यज्ञैरिष्टा स्वर्गंति प्रार्थयन्ते	९	२०
यजन्तो मामुपासते	९	१५	यज्ञो दानं तपश्चैव	१८	५
यजन्यविधिपूर्वकम्	९	२३	यतः प्रवृत्तिः प्रसूता पुराणी	१५	४
यज्जुहोषि ददासि यत्	९	२७	यतः प्रवृत्तिर्भूतानाम्	१८	४६

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यतचित्तेन्द्रियक्रियः	६	१२	यत् काले त्वनावृत्तिम्	८	२३
यततामपि सिद्धानाम्	७	३	यत् चैवात्मनात्मानम्	६	२०
यतते च ततो भूयः	६	४३	यत् पार्थो धनुर्धरः	१८	७८
यततो ह्यपि कौन्तेय	२	६०	यत् योगेश्वरः कृष्णः	१८	७८
यतन्तश्च दृढव्रताः	९	१४	यत्नोपरमते चित्तम्	६	२०
यतन्तोऽप्यकृतात्मानः	१५	११	यत् सांख्यैः प्राप्यते	५	५
यतन्तो योगिनश्चैनम्	१५	११	यथाकाशस्थितो नित्यम्	९	६
यतयः संशितव्रताः	४	२८	यथा कुर्वन्ति भारत	३	२५
यतवाकायमानसः	१८	५२	यथा ज्ञास्यसि तच्छृणु	७	१
यतात्मा दृढनिश्चयः	१२	१४	यथादर्शो मलेन च	३	३८
यतीनां यतचेतसाम्	५	२६	यथा दीपो निवातस्थः	६	१९
यतेन्द्रियमनोबुद्धिः	५	२८	यथा नदीनां बहवोऽम्बु-	११	२८
यतो यतो निश्चलति	६	२६	यथा प्रकाशयत्येकः	१३	३४
यत् करोषि यदश्नासि	९	२७	यथा प्रदीप्तं ज्वलनं	११	२९
यत् तज्ज्ञानं मतं मम	१३	३	यथाभागमवस्थिताः	१	११
यत् तत् तामसमुच्यते	१८	२५	यथावच्छृणु तान्यपि	१८	१९
यत् तत् सात्त्विकमुच्यते	१८	२३	यथा विन्दति तच्छृणु	१८	४५
यत् तदग्रेऽमृतोपमम्	१८	३८	यथा सर्वगतं सौक्ष्म्यात्	१३	३३
यत् तदग्रे विषमिव	१८	३७	यथेच्छसि तथा कुरु	१८	६३
यत् तपस्यसि कौन्तेय	९	२७	यथैधांसि समिद्धोऽग्निः	४	३७
यत् तु कामेषुना कर्म	१८	२४	यथोक्तं पर्युपासते	१२	२०
यत् तु कृत्स्नवदेकस्मिन्	१८	२२	यथोत्वेनावृत्तो गर्भः	३	३८
यत् तु प्रत्युपकारार्थम्	१७	२१	यदक्षरं वेदविदो वदन्ति	८	११
यत् तेऽहं प्रीयमाणाथ	१०	१	यदग्रे चानुबन्धे च	१८	३९
यत् त्वथोक्तं वचस्तेन	११	१	यदहङ्कारमाश्रित्य	१८	५९

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यदा ते मोहकलिलम्	२	५२	यन्मनोऽनुविधीयते	२	६७
यदादित्यगतं तेजः	१५	१२	यन्मां वदसि केशव	१०	१४
यदा द्रष्टानुपश्यति	१४	१९	यन्मे त्वदन्येन न	११	४७
यदा भूतपृथग्भावम्	१३	३१	यमः संयमतामहम्	१०	२९
यदा यदा हि धर्मस्य	४	७	यया तु धर्मकामार्थान्	१८	३४
यदा विनियतं चित्तम्	६	१८	यया धर्ममधर्मं च	१८	३१
यदा संहरते चायम्	२	५८	यया स्वप्नं भयं शोकम्	१८	३५
यदा सत्त्वे प्रवृद्धे तु	१४	१४	ययेदं धार्यते जगत्	७	५
यदा स्थास्यति निश्चला	२	५३	यश्चैनं मन्यते हतम्	२	१९
यदा हि नेन्द्रियार्थेषु	६	४	यष्टव्यमेवेति मनः	१७	११
यदिच्छन्तो ब्रह्मचर्यं	८	११	यस्तं वेद स वेदवित्	१५	१
यदि भाः सदृशी सा	११	१२	यस्तु कर्मफलत्यागी	१८	११
यदि मामप्रतीकारम्	१	४५	यस्त्वात्मरतिरेव स्यात्	३	१७
यदि ह्यहं न वर्तेयम्	३	२३	यस्त्विन्द्रियाणि मनसा	३	७
यदृच्छया चोपपन्नम्	२	३२	यस्मात् क्षरमतीतोऽहम्	१५	१८
यदृच्छालाभसंतुष्टः	४	२२	यस्मान्नोद्विजते लोकः	१२	१५
यदेभिः स्यात् त्विभिर्गुणैः	१८	४०	यस्मिन् गता न निवर्तन्ति	१५	४
यद्वत्त्वा न निवर्तन्ते	१५	६	यस्मिन् स्थितो न दुःखेन	६	२२
यद्यदाचरति श्रेष्ठः	३	२१	यस्य नाहंकृतो भावः	१८	१७
यद्यद्विभूतिमत् सत्त्वम्	१०	४१	यस्य सर्वे समारम्भाः	४	१९
यद्यप्येते न पश्यन्ति	१	३७	यस्यां जाग्रति भूतानि	२	६९
यद्राज्यसुखलोभेन	१	४४	यस्यान्तःस्थानि भूतानि	८	२२
यद्वा जयेम यदि वा नो	२	६	यातयामं गतरसम्	१७	१०
यद्विकारि यतश्च यत्	१३	४	याति नास्त्यत्र संशयः	८	५
यन्स्वारूढानि मायया	१८	६१	याति पार्थानुचिन्तयन्	८	८

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या निशा सर्वभूतानाम्	२	६९	युद्धे चाप्यपलायनम्	१८	४३
यानेव हत्वा न जिजीविषामः	२	६	युद्धे प्रियचिकीर्षवः	१	२३
यान्ति देवव्रता देवान्	९	२५	युधामन्युश्च विक्रान्तः	१	६
यान्ति ब्रह्म सनातनम्	४	३०	युध्यस्व जेतासि रणे	११	३४
यान्ति मद्याजिनोऽपि माम्	९	२५	युध्यस्व विगतज्वरः	३	३०
यामिर्विभूतिभिर्लोकान्	१०	१६	युयुत्सुं समुपस्थितम्	१	२८
यामिमां पुष्पितां वाचम्	२	४२	युयुधानो विराटश्च	१	४
यावत् संजायते किञ्चित्	१३	२७	ये चाप्यक्षरमव्यक्तम्	१२	१
यावदेतान् निरीक्षेऽहम्	१	२२	ये चैव सात्त्विका भावाः	७	१२
यावानर्थं उदपाने	२	४६	ये जनाः पर्युपासते	९	२२
यावान् यश्चास्मि तत्त्वतः	१८	५५	ये तु धर्म्यामृतमिदम्	१२	२०
युक्त आसीत् मत्परः	२	६१	ये तु सर्वाणि कर्माणि	१२	६
युक्त आसीत् मत्परः	६	१४	ये त्वक्षरमनिर्देश्यम्	१२	३
युक्त इत्युच्यते तदा	६	१८	ये त्वेतदभ्यसूयन्तः	३	३२
युक्त इत्युच्यते योगी	६	८	येन भूतान्यशेषाणि	४	३५
युक्तः कर्मफलं त्यक्त्वा	५	१२	येन मामुपयान्ति ते	१०	१०
युक्तचेष्टस्य कर्मसु	६	१७	येन श्रेयोऽहमामुयाम्	३	२
युक्तस्वभावबोधस्य	६	१७	येन सर्वमिदं ततम्	२	१७
युक्ताहारविहारस्य	६	१७	येन सर्वमिदं ततम्	८	२२
युक्तो मन्येत तत्त्ववित्	५	८	येन सर्वमिदं ततम्	१८	४६
युज्यते नात्र संशयः	१०	७	येनात्मैवान्मना जितः	६	६
युञ्जतो योगमात्मनः	६	१९	ये पचन्त्यात्मकारणात्	३	१३
युञ्जन्नेवं सदात्मानम्	६	१५	येऽपि स्युः पापयोनयः	९	३२
युञ्जन्नेवं सदात्मानम्	६	२८	येऽप्यन्यदेवताभक्ताः		
युद्धाय कृतनिश्चयः	२	३७	ये भजन्ति तु मां भक्त्या	९	२९

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ये मे मतमिदं नित्यम्	३	३१	योगसंन्यस्तकर्माणम्	४	४१
ये यथा मां प्रपद्यन्ते	४	११	योगस्थः कुरु कर्माणि	२	४८
येऽवस्थिताः प्रलयनीकेषु	११	३२	योगाच्चलितमानसः	६	३७
ये विदुर्यान्ति ते परम्	१३	३५	योगारूढस्तदोच्यते	६	४
ये शास्त्रविधिमुत्सृज्य	१७	१	योगारूढस्य तस्यैव	६	३
येषां च त्वं बहुमतः	२	३५	योगिनं सुखमुत्तमम्	६	२७
येषां त्वन्तगतं पापम्	७	२८	योगिनः कर्म कुर्वन्ति	५	११
येषां नाशितमात्मनः	५	१६	योगिनः पर्युपासते	४	२५
येषां लोक इमाः प्रजाः	१०	६	योगिनामपि सर्वेषाम्	६	४७
येषां साम्ये स्थितं मनः	५	१९	योगिनो यतचित्तस्य	६	१९
येषामर्थे काङ्क्षितं	१	३२	योगी नियतमानसः	६	१५
ये हि संस्पर्शजा भोगाः	५	२२	योगी परं स्थानमुपैति	८	२८
योगं तं विद्धि पाण्डव	६	२	योगी प्राप्य निवर्तते	८	२५
योगं युञ्जन् मदाश्रयः	७	१	योगी भवति कश्चन	६	२
योगं योगेश्वरात् कृष्णात्	१८	७५	योगी मुह्यति कश्चन	८	२७
योगः कर्मसु कौशलम्	२	५०	योगी युञ्जीत सततम्	६	१०
योगः प्रोक्तः पुरातनः	४	३	योगी विगतकल्मषः	६	२८
योगक्षेमं वहाम्यहम्	९	२२	योगी संशुद्धकिल्बिषः	६	४५
योगभ्रष्टोऽभिजायते	६	४१	योगेनाव्यभिचारिण्या	१८	३३
योगमात्मविशुद्धये	६	१२	योगेश्वर ततो मे त्वम्	११	४
योगमायासमावृतः	७	२५	योगो नष्टः परंतप	४	२
योगयज्ञास्तथापरे	४	२८	योगोऽनिर्विण्णचेतसा	६	२३
योगयुक्तो भवार्जुन	८	२७	योगो भवति दुःखहा	६	१७
योगयुक्तो मुनिर्ब्रह्म	५	६	योत्स्यमानानवेक्षेऽहम्	१	२३
योगयुक्तो विशुद्धात्मा	५	७	योद्धुकामानवस्थितान्	१	२२

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यो न द्वेष्टि न काङ्क्षति	५	३	रजोगुणसमुद्भवः	३	३७
यो न हृष्यति न द्वेष्टि	१२	१७	रजो रागात्मकं विद्धि	१४	७
योऽन्तःसुखोऽन्तरारामः	५	२४	रथं स्थापय मेऽच्युत	१	२१
यो बुद्धेः परतस्तु सः	३	४२	रथोपस्थ उपाविशत्	१	४६
यो भुङ्क्ते स्तेन एव सः	३	१२	रसनं घ्राणमेव च	१५	९
यो मद्भक्तः स मे प्रियः	१२	१४	रसवर्जं रसोऽप्यस्व	२	५९
यो मद्भक्तः स मे प्रियः	१२	१६	रसोऽहमप्सु कौन्तेय	७	८
यो मां पश्यति सर्वतः	६	३०	रस्याः स्निग्धाः स्थिरा	१७	८
यो मां स्मरति नित्यशः	८	१४	रहस्यं ह्येतदुत्तमम्	४	३
यो मामजमनादिं च	१०	३	राक्षसीमासुरीं चैव	९	१२
यो मामेवमसंमूढः	१५	१९	रागद्वेषवियुक्तैस्तु	२	६४
यो मे भक्त्या प्रयच्छति	९	२६	रागद्वेषौ व्यवस्थितौ	३	३४
योऽयं योगस्त्वया प्रोक्तः	६	३३	रागद्वेषौ व्युदस्य च	१८	५१
यो यच्छूद्रः स एव सः	१७	३	रागी कर्मफलप्रेप्सुः	१८	२७
यो यो यां यां तनुं भक्तः	७	२१	राजन् संस्मृत्य संस्मृत्य	१८	७६
यो लोकलयमाविश्य	१५	१७	राजविद्या राजगुह्यम्	९	२
योऽवतिष्ठति नेङ्गते	१४	२३	राजसं चलमध्रुवम्	१७	१८
रक्षांसि भीतानि दिशो	११	३६	राजसः परिकीर्तितः	१८	२७
रजः कर्मणि भारत	१४	९	राजसास्तामसाश्च ये	७	१२
रजः सत्त्वं तमश्चैव	१४	१०	राजा वचनमब्रवीत्	१	२
रजसस्तु फलं दुःखम्	१४	१६	राज्यं भोगाः सुखानि च	१	३२
रजसि प्रलयं गत्वा	१४	१५	राज्यं सुराणामपि चाधि-	२	८
रजसो लोभ एव च	१४	१७	रात्रिं युगसहस्रान्ताम्	८	१७
रजस्तमश्चाभिभूय	१४	१०	रात्र्यागमे प्रलीयन्ते	८	१८
रजस्येतानि जायन्ते	१४	१२	रात्र्यागमेऽवशः पार्थ	८	१९

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रामः शस्त्रभृतामहम्	१०	३१	लोकेऽस्मिन् द्विविधा निष्ठा	३	३
रुद्राणां शङ्करश्चास्मि	१०	२३	लोको मामजमव्ययम्	७	२५
रुद्रादित्या वसवो ये	११	२२	लोकोऽयं कर्मबन्धनः	३	९
रूपं परं दर्शितमात्म-	११	४७	लोभः प्रवृत्तिरारम्भः	१४	१२
रूपं महत् बहुवक्त्र-	११	२३	लोभोपहतचेतसः	१	३७
रूपमत्यद्भुतं हरेः	१८	७७	वक्तुमर्हस्यशेषेण	१०	१६
रोमहर्षश्च जायते	१	२९	वक्त्राणि ते त्वरमाणा	११	२७
लभते च ततः कामान्	७	२२	वक्ष्यामि भरतर्षभ	८	२३
लभते पौवदेहिकम्	६	४३	वक्ष्यामि हितकाम्यया	१०	१
लभन्ते ब्रह्मनिर्वाणम्	५	२५	वदिष्यन्ति तवाहिताः	२	३६
लभन्ते युद्धमीदृशम्	२	३२	वरुणो यादसामहम्	१०	२९
लाभालाभौ जयाजयौ	२	३८	वर्णसंस्कारकारकैः	१	४२
लिप्यते न स पापेन	५	१०	वर्त एव च कर्मणि	३	२२
लुप्तपिण्डोदकक्रियाः	१	४१	वर्तते कामकारतः	१६	२३
लुब्धो हिंसात्मकोऽशुचिः	१८	२७	वर्तते विदितात्मनाम्	५	२६
लेलिह्यसे ग्रसमानः	११	३०	वर्वन्त इति धारयन्	५	९
लोकत्रयं प्रव्यथितम्	११	२०	वर्तमानानि चार्जुन	७	२६
लोकत्रयेऽप्यप्रतिमप्रभाव	११	४३	वर्तेतात्मैव शलुवत्	६	६
लोकसंग्रहमेवापि	३	२०	वशे हि यस्येन्द्रियाणि	२	६१
लोकस्तदनुवर्तते	३	२१	वश्यात्मना तु यतता	६	३६
लोकस्य सृजति प्रभुः	५	१४	वसूनां पावकश्चास्मि	१०	२३
लोकाश्चोद्विजते च यः	१२	१५	वाङ्मयं तप उच्यते	१७	१५
लोकान् समग्रान् वदनै-	११	३०	वादः प्रवदतामहम्	१०	३२
लोकान् समाहर्तुमिह	११	३२	वायुः सर्वत्रगो महान्	९	६
लोके जन्म यदीदृशम्	६	४२	वायुर्गन्धानिवाशयात्	१५	८

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वायुर्नावमिवाग्भसि	२	६७	विनाशमव्ययस्यास्य	२	१७
वायुर्यमोऽग्निर्वरुणः	११	३९	विनाशस्तस्य विद्यते	६	४०
वायोरिव सुदुष्करम्	६	३४	विनाशाय च दुष्कृतम्	४	८
वासांसि जीर्णानि यथा	२	२२	विनियम्य समन्ततः	६	२४
वासुदेवः सर्वमिति	७	१९	विन्दत्यात्मनि यत् सुखम्	५	२१
विकारांश्च गुणांश्चैव	१३	२०	विपरीतानि केशव	१	३०
विगतेच्छाभयक्रोधः	५	२८	विभक्तमिव च स्थितम्	१३	१७
विजितात्मा जितेन्द्रियः	५	७	विभूतिं च जनार्दन	१०	१८
विज्ञातुमिच्छामि	११	३१	विभूतीनां परंतप	१०	४०
वितता ब्रह्मणो मुखे	४	३२	विभूतेर्विस्तरो मया	१०	४०
वित्तेशो यक्षरक्षसाम्	१०	२३	विमुक्तो मामुपैष्यसि	९	२८
विदुर्देवा न दानवाः	१०	१४	विमुक्तोऽमृतमश्नुते	१४	२०
विद्धि नष्टानचेतसः	३	३२	विमुच्य निर्ममः शान्तः	१८	५३
विद्धि पार्थ बृहस्पतिम्	१०	२४	विमूढा नानुपश्यन्ति	१५	१०
विद्धि पार्थ सनातनम्	७	१०	विमूढो ब्रह्मणः पथि	६	३८
विद्धि प्रकृतिसंभवान्	१३	२०	विमृश्यैतदशेषेण	१८	६३
विद्धि माममृतोद्भवम्	१०	२७	वियोगं योगसंज्ञितम्	६	२३
विद्धयकर्तारमव्ययम्	४	१३	विवस्वान् मनवे प्राह	४	१
विद्धयनादी उभावपि	१३	१९	विविक्तदेशसेवित्वम्	१३	११
विद्धयेनमिह वैरिणम्	३	३७	विविक्तसेवी लब्धाशो	१८	५२
विद्याविनयसंपन्ने	५	१८	विविधाश्च पृथक् चेष्टाः	१८	१४
विद्वान् युक्तः समाचरन्	३	२६	विवृद्धं सत्त्वमित्युत	१४	११
विधिदृष्टो य इज्यते	१७	११	विवृद्धे कुरुनन्दन	१४	१३
विधिहीनमसृष्टान्नम्	१७	१३	विवृद्धे भरतर्षभ	१४	१२
विनश्यत्स्वविनश्यन्तम्	१३	२८	विशते तदनन्तरम्	१८	५५

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विशन्ति नाशाय समृद्ध-	११	२९	वृजिनं संतरिष्यसि	४	३६
विशन्ति यद्यतयो	८	११	वृष्णीनां वासुदेवोऽस्मि	१०	३७
विशन्ति वक्त्राण्यभि-	११	२८	वेत्तासि वेद्यं च परं च	११	३८
विश्वेऽश्विनौ मरुत-	११	२२	वेत्ति यत्न न चैवायम्	६	२१
विषमे समुपस्थितम्	२	२	वेत्ति लोकमहेश्वरम्	१०	३
विषयानिन्द्रियैश्चरन्	२	६४	वेत्ति सर्वेषु भूतेषु	१८	२१
विषयानुपसेवते	१५	९	वेत्थ त्वं पुरुषोत्तम	१०	१५
विषया विनिवर्तन्ते	२	५९	वेदवादरताः पार्थ	२	४२
विषयेन्द्रियसंयोगात्	१८	३८	वेदानां सामवेदोऽस्मि	१०	२२
विषादं मदमेव च	१८	३५	वेदान्तकृद्वेदविदेव	१५	१५
विषादी दीर्घसूली च	१८	२८	वेदाविनाशिनं नित्यम्	२	२१
विषीदन्तमिदं वचः	२	१०	वेदाहं समतीतानि	७	२६
विषीदन्तमिदं वाक्यम्	२	१	वेदेषु यज्ञेषु तपःसु चैव	८	२८
विषीदन्निदमब्रवीत्	१	२७	वेदैश्च सर्वैरहमेव वेद्यः	१५	१५
विष्टभ्याहमिदं कृत्स्नम्	१०	४२	वेद्यं पवित्रमोङ्कारः	९	१७
विसर्गः कर्मसंज्ञितः	८	३	वेपथुश्च शरीरे मे	१	२९
विसृजामि पुनः पुनः	९	८	वैनतेयश्च पक्षिणाम्	१०	३०
विसृज्य सशरं चापम्	१	४६	वैराग्यं समुपाश्रितः	१८	५२
विस्तरेणात्मनो योगम्	१०	१८	वैराग्येण च गृह्यते	६	३५
विस्मयो मे महान् राजन्	१८	७७	वैश्यकर्म स्वभावजम्	१८	४४
विहाय कामान् यः सर्वान्	२	७१	व्यक्तमध्यानि भारत	२	२८
विहारशय्यासनभोजनेषु	११	४२	व्यपेतभीः प्रीतमनाः	११	४९
वीक्षन्ते त्वा विस्मिताश्चैव	११	२२	व्यवसायात्मिका बुद्धिः	२	४१
वीतरागभयक्रोधः	२	५६	व्यवसायात्मिका बुद्धिः	२	४४
वीतरागभयक्रोधाः	४	१०	व्यात्तानं दीप्तविशाल-	११	२४

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व्यामिश्रेणेव वाक्येन	३	२	शान्तिं निर्वाणपरमाम्	६	१५
व्यासप्रसादाच्छ्रुतवान्	१८	७५	शान्तिमाप्नोति नैष्ठिकीम्	५	१२
व्याहरन् मामनुस्मरन्	८	१३	शारीरं केवलं कर्म	४	२१
व्यूढं दुर्योधनस्तदा	१	२	शारीरं तप उच्यते	१७	१४
व्यूढां द्रुपदपुत्रेण	१	३	शाश्वतं पदमन्ययम्	१८	५६
शक्नोतीहैव यः सोढुम्	५	२३	शाश्वतस्य च धर्मस्य	१४	२७
शक्य एवंविधो द्रष्टुम्	११	५३	शिखण्डी च महारथः	१	१७
शक्योऽवाप्तुमुपायतः	६	३६	शिष्यस्तेऽहं शाधि मां	२	७
शङ्खं दध्मौ प्रतापवान्	१	१२	शीतोष्णसुखदुःखदाः	२	१४
शङ्खान् दध्मुः पृथक् पृथक्	१	१८	शीतोष्णसुखदुःखेषु	६	७
शठो नैकृतिकोऽलसः	१८	२८	शीतोष्णसुखदुःखेषु	१२	१८
शतशोऽथ सहस्रशः	११	५	शुक्लकृष्णे गती ह्येते	८	२६
शनैः शनैरुपरमेत्	६	२५	शुचीनां श्रीमतां गेहे	६	४१
शब्दः स्वे पौरुषं नृषु	७	८	शुचौ देशे प्रतिष्ठाप्य	६	११
शब्दब्रह्मातिवर्तते	६	४४	शुनि चैव श्रपाके च	५	१८
शब्दादीन् विषयांस्त्यक्त्वा	१८	५१	शुभाशुभपरित्यागी	१२	१७
शब्दादीन् विषयानन्ये	४	२६	शुभाशुभफलैरेवम्	९	२८
शमः कारणमुच्यते	६	३	शूद्रस्यापि स्वभावजम्	१८	४४
शमो दमस्तपः शौचम्	१८	४२	शूद्राणां च परंतप	१८	४१
शरीरं यदवाप्नोति	१५	८	शृणु मे परमं वचः	१०	१
शरीरयात्रापि च ते	३	८	शृणु मे परमं वचः	१८	६४
शरीरवाङ्मनोभिर्यत्	१८	१५	शृणु मे भरतर्षभ	१८	३६
शरीरस्थोऽपि कौन्तेय	१३	३२	शृणुयादपि यो नरः	१८	७१
शरीरे पाण्डवस्तदा	११	१३	शृण्वतो नास्ति मेऽमृतम्	१०	१८

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शैव्यश्च नरपुङ्गवः	१	५	श्रेयो हि ज्ञानमभ्यासात्	१२	१२
शोकसंविन्नमानसः	१	४६	श्रोतव्यस्य श्रुस्यत च	२	५२
शौर्यं तेजो धृतिर्दाक्ष्यम्	१८	४३	श्रोत्रं चक्षुः स्पर्शनं च	१५	९
श्यालाः सम्बन्धिनस्तथा	१	३४	श्रोतादीनीन्द्रियाण्यन्ये	४	२६
श्रद्धावाना मत्परमाः	१२	२०	श्वशुरान् सुहृदश्चैव	१	२६
श्रद्धया परया तप्तम्	१७	१७	षण्मासा उत्तरायणम्	८	२४
श्रद्धया परयोपेताः	१२	२	षण्मासा दक्षिणायनम्	८	२५
श्रद्धयार्चितुमिच्छति	७	२१	स एवायं मया तेऽद्य	४	३
श्रद्धा भवति भारत	१७	३	संकरस्य च कर्ता स्याम्	३	२४
श्रद्धामयोऽयं पुरुषः	१७	३	संकरो नरकायैव	१	४१
श्रद्धावन्तोऽनसूयन्तः	३	३१	संकल्पप्रभवान् कामान्	६	२४
श्रद्धावाँह्यभते ज्ञानम्	४	३९	संग्रामं न करिष्यसि	२	३३
श्रद्धावाननसूयश्च	१८	७१	संघातश्चेतना धृतिः	१३	७
श्रद्धावान् भजते यो	६	४७	संज्ञार्थं तान् ब्रवीमि ते	१	७
श्रद्धाविरहितं यज्ञम्	१७	१३	संतुष्टः सततं योगी	१२	१४
श्रीमदूर्जितमेव वा	१०	४१	संतुष्टो येन केनचित्	१२	१९
श्रुतिविप्रतिपन्ना ते	२	५३	संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः	११	२७
श्रुतौ विस्तरशो मया	११	२	संनियम्येन्द्रियग्रामम्	१२	४
श्रुत्वान्येभ्य उपासते	१३	२६	संन्यस्याध्यात्मचेतसा	३	३०
श्रुत्वाप्येनं वेद न चैव	२	२९	संन्यस्यास्ते सुखं वशी	५	१३
श्रेयः परमवाप्स्यथ	३	११	संन्यासं कर्मणां कृष्ण	५	१
श्रेयान् द्वयमयाद्यज्ञात्	४	३३	संन्यासं कवयो विदुः	१८	२
श्रेयान् स्वधर्मो विगुणः	३	३५	संन्यासः कर्मयोगश्च	५	२
श्रेयान् स्वधर्मो विगुणः	१८	४७	संन्यासयोगयुक्तात्मा	९	२८
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संन्यासेनाधिगच्छति	१८	४९	सङ्गं त्यक्त्वात्मशुद्धये	५	११
संपश्यन् कर्तुमर्हसि	३	२०	सङ्गं त्यक्त्वा धनञ्जय	२	४८
संप्रेक्ष्य नासिकाग्रं स्वम्	६	१३	सङ्गं त्यक्त्वा फलं चैव	१८	९
संभवः सर्वभूतानाम्	१४	३	सङ्गं त्यक्त्वा फलानि च	१८	६
संभवामि युगे युगे	४	८	सङ्गस्तेषूपजायते	२	६२
संभवाम्यात्ममायया	४	६	सङ्गात् संजायते कामः	२	६२
संभावितस्य चाकीर्तिः	२	३४	स च मे न प्रणश्यति	६	३०
संमोहात् स्मृतिविभ्रमः	२	६३	स च यो यत्प्रभावश्च	१३	४
संयमाग्निषु जुह्वति	४	२६	सचेताः प्रकृतिं गतः	११	५१
संवादमिममद्भुतम्	१८	७६	सच्छब्दः पार्थ युज्यते	१७	२६
संवादमिममश्रौषम्	१८	७४	सज्जन्ते गुणकर्मसु	३	२९
संशयात्मा विनश्यति	४	४०	स तं परं पुरुषमुपैति	८	१०
संसारेषु नराधमान्	१६	१९	सततं कीर्तयन्तो माम्	९	१४
संसिद्धिं परमां गताः	८	१५	सततं ब्रह्मवादिनाम्	१७	२४
संसिद्धिं लभते नरः	१८	४५	स तथा श्रद्धया युक्तः	७	२२
संसिद्धौ कुरुनन्दन	६	४३	सत्कारमानपूजार्थम्	१७	१८
संस्तभ्यात्मानमात्मना	३	४३	सत्त्वं प्रकृतिजैर्मुक्तम्	१८	४०
स कालेनेह महता	४	२	सत्त्वं भवति भारत	१४	१०
स कृत्वा राजसं त्यागम्	१८	८	सत्त्वं रजस्तम इति	१४	५
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सखेति मत्वा प्रसभं	११	४१	सत्त्वं सुखे सञ्जयति	१४	९
सगद्गदं भीतभीतः प्रणम्य	११	३५	सत्त्वं स्थावरजङ्गमम्	१३	२७
स गुणान् समतीत्यैतान्	१४	२६	सत्त्वमाहो रजस्तमः	१७	१
स घोषो धार्तराष्ट्रानाम्	१	१९	सत्त्वात् संजायते ज्ञानम्	१४	१७

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सत्त्वानुरूपा सर्वस्य	१७	३	समत्वं योग उच्यते	२	४८
सत्त्वं प्रियहितं च यत्	१७	१५	समदुःखसुखं धीरम्	२	१५
स त्यागः सात्त्विको मतः	१८	९	समदुःखसुखः क्षमी	१२	१३
स त्यागीत्यभिधीयते	१८	११	समदुःखसुखः स्वस्थः	१४	२४
सदसच्चाहमर्जुन	९	१९	समबुद्धिर्विशिष्यते	६	९
सदसद्योनिजन्मसु	१३	२२	समलोष्टाश्मकाञ्चनः	६	८
सदा तद्भावभावितः	८	६	समलोष्टाश्मकाञ्चनः	१४	२४
सदित्येतत् प्रयुज्यते	१७	२६	समवस्थितमीश्वरम्	१३	२९
सदित्येवाभिधीयते	१७	२७	समवेतान् कुरुनिति	१	२५
सदृशं चेष्टते स्वस्याः	३	३३	समवेता युयुत्सवः	१	१
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सद्भावे साधुभावे च	१७	२६	समाधाय स सात्त्विकः	१७	११
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स निश्चयेन योक्तव्यः	६	२३	समाधिस्थस्य केशव	२	५४
स बुद्धिमान् मनुष्येषु	४	१८	समाधौ न विधीयते	२	४४
स ब्रह्मयोगयुक्तात्मा	५	२१	समासेनैव कौन्तेय	१८	५०
समं कायशिरोग्रीवम्	६	१३	समुद्रमापः प्रविशन्ति	२	७०
समं पश्यति योऽर्जुन	६	३२	समुद्रमेवाभिमुखा	११	२८
समं पश्यन् हि सर्वत्र	१६	२९	स मे युक्ततमो मतः	६	४७
समं सर्वेषु भूतेषु	१३	२८	समोऽहं सर्वभूतेषु	९	२९
समः शत्रौ च मित्रे च	१२	१८	सम्यग्व्यवसितो हि सः	९	३०
समः सङ्गविवर्जितः	१२	१८	स यत् प्रमाणं कुरुते	३	२१
समः सर्वेषु भूतेषु	१८	५४	स याति परमां गतिम्	८	१३
समः सिद्धावसिद्धौ च	४	२२	स युक्तः कृत्स्नकर्मकृत्	४	१८
समग्रं प्रविलीयते	४	२३	स युक्तः स सुखी नरः	५	२३

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स योगी परमो मतः	६	३२	सर्वलगमचिन्त्यं च	१२	३
स योगी ब्रह्मनिर्वाणम्	५	२४	सर्वत्र समदर्शनः	६	२९
स योगी मयि वर्तते	६	३१	सर्वत्र समबुद्धयः	१२	४
सरसामस्मि सागरः	१०	२४	सर्वत्रावस्थितो देहे	१३	३३
सर्गाणामादिरन्तश्च	१०	३२	सर्वथा वर्तमानोऽपि	६	३१
सर्गेऽपि नोपजायन्ते	१४	२	सर्वथा वर्तमानोऽपि	१३	२४
सर्गे यान्ति परंतप	७	२७	सर्वद्वाराणि संयम्य	८	१२
सर्पाणामस्मि वासुकिः	१०	२८	सर्वद्वारेषु देहेऽस्मिन्	१४	११
सर्व एव महारथाः	१	६	सर्वधर्मान् परित्यज्य	१८	६६
सर्व कर्माखिलं पार्थ	४	३३	सर्वपापैः प्रमुच्यते	१०	३
सर्वं च मयि पश्यति	६	३०	सर्वभावेन भारत	१५	१९
सर्वं ज्ञानहृदयेनैव	४	३६	सर्वभावेन भारत	१८	६२
सर्वं समामोषि	११	४०	सर्वभूतस्थमात्मानम्	६	२९
सर्वः प्रकृतिजैर्गुणैः	३	५	सर्वभूतस्थितं यो माम्	६	३१
सर्वकर्मफलत्यागम्	१२	११	सर्वभूतहिते रताः	५	२५
सर्वकर्मफलत्यागम्	१८	२	सर्वभूतहिते रताः	१२	४
सर्वकर्माणि मनसा	५	१३	सर्वभूतात्मभूतात्मा	५	७
सर्वकर्माप्यपि सदा	१८	५६	सर्वभूतानि कौन्तेय	९	७
सर्वश्रेष्ठेषु भारत	१३	३	सर्वभूतानि चात्मानि	६	२९
सर्वगुह्यतमं भूयः	१८	६४	सर्वभूतानि संमोहम्	७	२७
सर्वज्ञानविमूढांस्तान्	३	३२	सर्वभूताशयस्थितः	१०	२०
सर्वतः पाणिपादं तत्	१३	१४	सर्वभूतेषु येनैकम्	१८	२०
सर्वतः श्रुतिमल्लोके	१३	१४	सर्वमावृत्य तिष्ठति	१३	१४
सर्वतः संप्लुतोदके	२	४६	सर्वमेतदृतं मन्ये	१०	१४
सर्वतोऽक्षिशिरोमुखम्	१३	१४	सर्वयोनिषु कौन्तेय	१४	४

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सर्वशः पृथिवीपते	१	१८	स शान्तिमधिगच्छति	२	७१
सर्वसङ्कल्पसंन्यासी	६	४	स शान्तिमाप्नोति न	२	७०
सर्वस्य चाहं हृदि	१५	१५	स संन्यासी च योगी च	६	१
सर्वस्य धातारमचिन्त्य-	८	९	स सर्वविद्भजति माम्	१५	१९
सर्वास्तथा भूत-	११	१५	सहजं कर्म कौन्तेय	१८	४८
सर्वाणीत्युपधारय	७	६	सहयज्ञाः प्रजाः सृष्ट्वा	३	१०
सर्वाणीन्द्रियकर्माणि	४	२७	सहसैवाभ्यहंग्यन्त	१	१३
सर्वान् पार्थ मनोगतान्	२	५५	सहस्रबाहो भव विश्वमूर्ते	११	४६
सर्वान् बुन्धून्वस्थितान्	१	२७	सहस्रयुगपर्यन्तम्	८	१७
सर्वारम्भपरित्यागी	१२	१६	सहास्रदीयैरपि योध-	११	२६
सर्वारम्भपरित्यागी	१४	२५	सांख्ययोगौ पृथग्बालाः	५	४
सर्वारम्भा हि दोषेण	१८	४८	सांख्ये कृतान्ते प्रोक्तानि	१८	१३
सर्वार्थान् विपरीतांश्च	१८	३२	साक्षात् कथयतः स्वयम्	१८	७५
सर्वाश्चर्यमयं देवम्	११	११	सात्त्विकं निर्मलं फलम्	१४	१६
सर्वे नमस्यन्ति च	११	३६	सात्त्विकं परिचक्षते	१७	१७
सर्वेन्द्रियगुणाभासम्	१३	१५	सात्त्विकी राजसी चैव	१७	२
सर्वेन्द्रियविवर्जितम्	१३	१५	साल्पकिश्चापराजितः	१	१७
सर्वेऽप्येते यज्ञविदः	४	३०	साधिभूताधिदैवं माम्	७	३०
सर्वेभ्यः पापकृत्तमः	४	३६	साधियज्ञं च ये विदुः	७	३०
सर्वे युद्धविशारदाः	१	९	साधुरेव स मन्तव्यः	९	३०
सर्वे वयमतः परम्	२	१२	साधुष्वपि च पापेषु	६	९
सर्वेषां च महीक्षिताम्	१	२५	सा निशा पश्यतो मुनेः	२	६९
सर्वे सहैवावनिपालसङ्घैः	११	२६	साम्येन मधुसूदन	६	३३
सर्विकारमुदाहृतम्	१३	७	साहङ्कारेण वा पुनः	१८	२४

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सिद्धये सर्वकर्मणाम्	१८	१३	सुघोषमणिपुष्पकौ	१	१६
सिद्धानां कपिलो मुनिः	१०	२६	सुदुर्दर्शमिदं रूपम्	११	५२
सिद्धिं प्राप्नो यथा ब्रह्म	१८	५०	सुसुखं कर्तुमव्ययम्	९	२
सिद्धिं विन्दति मानवः	१८	४६	सुहृदं सर्वभूतानाम्	५	२९
सिद्धिं समधिगच्छति	३	४	सुहृन्मित्रार्युदासीन-	६	९
सिद्धिर्भवति कर्मजा	४	१२	सूक्ष्मत्वात् तदविज्ञेयम्	१३	१६
सिद्धोऽहं बलवान् सुखी	१६	१४	सूखे मणिगणा इव	७	७
सिद्धयसिद्धयोः समो	२	४८	सूयते सचराचरम्	९	१०
सिद्धयसिद्धयोर्निर्विकारः	१८	२६	सेनयोरुभयोरपि	१	२६
सीदन्ति मम गात्राणि	१	२८	सेनयोरुभयोर्मध्ये	१	२१
सुखं त्विदानीं त्विविधम्	१८	३६	सेनयोरुभयोर्मध्ये	१	२४
सुखं दुःखं भवोऽभावः	१०	४	सेनयोरुभयोर्मध्ये	२	१०
सुखं बन्धात् प्रमुच्यते	५	३	सेनानीनामहं स्कन्दः	१०	२४
सुखं मोहनमात्मनः	१८	३९	सोऽपि मुक्तः शुभाँल्लोकान्	१८	७१
सुखं वा यदि वा दुःखम्	६	३२	सोऽमृतत्वाय कल्पते	२	१५
सुखदुःखे समे कृत्वा	२	३८	सोमो भूत्वा रसात्मकः	१५	१३
सुखप्रीतिविवर्धनाः	१७	८	सोऽविकल्पेन योगेन	१०	७
सुखमक्षयमश्रुते	५	२१	सौभद्रश्च महाबाहुः	१	१८
सुखमात्यन्तिकं यत् तद्	६	२१	सौभद्रो द्रौपदेयाश्च	१	६
सुखसङ्गेन बध्नाति	१४	६	सौमदन्तिर्जयद्रथः	१	८
सुखस्यैकान्तिकस्य च	१४	२७	स्तुवन्ति त्वां स्तुतिभिः	११	२१
सुखिनः क्षत्रियाः पार्थ	२	३२	स्त्रियो वैश्यास्तथा शूद्राः	९	३२
सुखिनः स्याम माधव	१	३६	स्त्रीषु दुष्टासु वार्ष्णेय	१	४०
सुखेन ब्रह्मसंस्पर्शम्	६	२८	स्थानं प्राप्स्यसि शाश्वतम्	१८	६२

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स्थापयित्वा रथोत्तमम्	१	२४	स्वधाहमहमौषधम्	९	१६
स्थावराणां हिमालयः	१०	२५	स्वभावजेन कौन्तेय	१८	६०
स्थितधीः किं प्रभाषेत	२	५४	स्वभावनियतं कर्म	१८	४७
स्थितधीर्मुनिरुच्यते	२	५६	स्वभावप्रभवैर्गुणैः	१८	४१
स्थितप्रज्ञस्तदोच्यते	२	५५	स्वभावस्तु प्रवर्तते	५	१४
स्थितप्रज्ञस्य का भाषा	२	५४	स्वभावोऽध्यात्ममुच्यते	८	३
स्थितश्चलति तत्त्वतः	६	२१	स्वयं चैव ब्रवीषि मे	१०	१३
स्थितिः सदिति चोच्यते	१७	२७	स्वयमेवात्मनात्मानम्	१०	१५
स्थितोऽस्मि गतसन्देहः	१८	७३	स्वर्गद्वारमपावृतम्	२	३२
स्थित्वास्यामन्तकालेऽपि	२	७२	स्वल्पमप्यस्य धर्मस्य	२	४०
स्थिरबुद्धिरसंमूढः	५	२०	स्वस्तीत्युक्त्वा महर्षि-	११	२१
स्थिरमासनमात्मनः	६	११	स्वाध्यायज्ञानयज्ञाश्च	४	२८
स्थैर्यमात्मविनिग्रहः	१३	८	स्वाध्यायस्तप आर्जवम्	१६	१
स्पर्शान् कृत्वा बहिर्बाह्यान्	५	२७	स्वाध्यायाभ्यसनं चैव	१७	१५
स्मरन् मुक्त्वा कलेवरम्	८	५	स्वे स्वे कर्मण्यभिरतः	१८	४५
स्मृतिभ्रंशादुद्धिनाशः	२	६३	हतो वा प्राप्स्यसि स्वर्गम्	२	३७
स्मृतिर्मेधा धृतिः क्षमा	१०	३४	हत्वापि स इमौल्लोकान्	१८	१७
स्रोतसामसि जाह्नवी	१०	३१	हत्वार्थकामांस्तु गुरुनिहैव	२	५
स्वकं रूपं दर्शयामास	११	५०	हत्वा स्वजनमाहवे	१	३१
स्वकर्मणा तमभ्यर्च्य	१८	४६	हत्वैतानाततायिनः	१	३६
स्वकर्मनिरतः सिद्धिम्	१८	४५	हनिष्ये चापरानपि	१६	१४
स्वजनं हि कथं हत्वा	१	३६	हन्त ते कथयिष्यामि	१०	१९
स्वतेजसा विश्वमिदं	११	१९	हन्तुं स्वजनमुद्यताः	१	४४
स्वधर्ममपि चावेक्ष्य	२	३१	हरन्ति प्रसभं मनः	२	६०

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हर्षशोकाग्नितः कर्ता	१८	२७	हृष्टरोमा धनञ्जयः	११	१४
हर्षामर्षभयोद्वेगैः	१२	१५	हृष्यामि च पुनः पुनः	१८	७७
हानिरस्योपजायते	१	६५	हृष्यामि च मुहुर्मुहुः	१८	७६
हित्वा पापमवाप्स्यसि	२	३३	हे कृष्ण हे यादव	११	४१
हृत्स्थं ज्ञानासिनात्मनः	४	४२	हेतुः प्रकृतिरुच्यते	१३	२१
हृदयानि व्यदारयत्	१	१९	हेतुनानेन कौन्तेय	९	१०
हृदि सर्वस्य विष्टितम्	१३	१८	हेतुमद्भिर्विनिश्चितैः	१३	५
हृद्देशेऽर्जुन तिष्ठति	१८	६१	हेतोः किं नु महीकृते	१	३५
हृषीकेशं तदा वाक्यम्	१	२०	हियते ह्यवशोऽपि सः	६	४४

